STORIES OF TRAVEL

HE KŌRERO ĖNEI MŌ TE HAERENGA

A thesis
submitted in partial fulfilment
of the requirements for the degree
of
Doctor of Philosophy
in the
University of Canterbury
by
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University of Canterbury
1994
STORIES OF TRAVEL

HE KŌRERO ĖNEI MŌ TE HAERENGA

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ABSTRACT

This thesis is a study of fourteen travel accounts written in the Māori language in the years 1844-1910. They have been selected from a wide range of Māori descriptions of journeys that have been found in manuscript or in Māori language periodicals. Six of them are reproduced here with English translation. Quotations from the remainder, within the laws of copyright, have been provided.

An analysis of the material has been made with particular emphasis on the social implications and the language changes that the writing demonstrates. Social and historical background has been provided to set each account in context.
INTRODUCTION

*Stories of Travel* examines Māori accounts of fourteen journeys undertaken between the years 1843 and 1910. The general aim in undertaking the work for this thesis was to study the writing of Māori people with the particular aims of learning more about the development of the written language, and through the thoughts expressed in it, more about New Zealand social life as experienced and perceived by the tāngata whenua.

The period chosen was one of very rapid change, change of such magnitude that in retrospect it might seem to have been insupportable. The Māori people experienced changes in political, legal, and social structures, in religious beliefs, in technology, and in education. Even the landscape changed with introduced fauna and flora, agricultural procedures, and lines of communication, changing the visual patterns.

For this reason, the period would have been a good one to choose. But in a way it chose itself. The first text appropriate to the topic was written in 1844 and by the outbreak of World War II the source of material for selection was drying up, as the education policies over the past generation meant that the Māori language was being replaced by English. No doubt the "international" experience of the war hastened this process.

To achieve the general aim it was necessary to narrow the field to a manageable number of texts. The decision to concentrate on travel accounts might at first seem strange, particularly as most of the journeys considered here were to places overseas. It has, however, proved worthwhile for a number of reasons.

One was that the need to find ways of describing a new experience challenges
a writer. The Māori language was already under pressure with the changes at home. In reaching out to meet the additional new challenges, the travellers demonstrated the way a healthy, living language can be enriched to serve their end. The choice of topic highlights the growth of the language during this period.

Earlier it was stated that the scale of change might have seemed insupportable. But like their language the Māori people were resilient. Their willingness and skill to adapt to new environments and new circumstances is represented in each of the journeys recorded in this thesis. At the same time while describing the places through which they travel they reflect in their choice of detail, in their language, and in their reactions, the social life of their kāinga tūturu.

After many scores of travel accounts had been studied a selection had to be made. Fourteen journeys have been chosen, each being significant for one or more aspects. Three of these are to be found in manuscripts; the remainder appeared in Māori journals. An attempt was made to represent a wide range of reasons for travel. One regrettable omission was travel for a political end. No such document was encountered. Even more regrettable for the same reason is the absence of any accounts written by a woman.

Because of copyright difficulties in connection with material written after the turn of the century it was decided that the thesis would concentrate on the seven selected journeys that took place up to 1902. Six of these accounts are printed here in Section I, accompanied by my translation of them. One of the journeys is omitted from this section because of copyright restrictions.

For the convenience of referring easily to each text, the accounts of each journey are given the title "Document". A document can consist of one story, letter,
article, or a whole diary by a single writer, as for example Document One. It can also be a series of articles by a single writer, as for example Document Ten. Document Twelve comprises three articles, two of which are anonymous, and might well be by three different people. Document Seven consists of two accounts of the same journey, only one of which can be reproduced here, because it is not known whether or not the second is clear of copyright.

The material in the thesis has been organised in the following manner:
The documents are considered in chronological order of writing.

Section I consists of Māori text and translation. It has been placed first so that subsequent discussions of the texts can have a point or reference.

Section II consists of a brief overview of Māori travel, followed by a study of the first group of documents under six specific headings.

Section III consists of a study of each of the seven documents individually, giving their source, the circumstances of the journey, and, where it was possible, information about the authors.

These three sections have been designed so that they might be read, if the reader so wishes, independently of each other. For instance, Section II, in discussing any particular point, will both quote the relevant lines from Section I, and give the line references for the readers who wish to refer back.

Similarly, if readers wish to confine themselves to a particular document, then the chapter on that document can be found in Section III. There is, inevitably, some overlap of material in Sections II and III.
Section IV provides a much less detailed study of the following ten years. The main purpose of this section is to give some indication of what aspects of the travel genre were continuing on into the new century.

In preparing the texts for reproduction here, I have made as few alterations as possible. Arrow-head brackets < > have been used to indicate any text that appeared to be in error in the manuscript or original publication. (The fourteen documents include three manuscripts.) Any text introduced by me appears in square brackets [].

Macrons have been added to aid the reader. In some cases punctuation and paragraphing have been altered to bring the text into line with modern practice, but never, as far as I am aware, to alter the intended meaning.

In the other sections, references to these texts are indicated as follows: [M 47] means line 47 in the Māori text. Documents are indicated as follows: [IV]. For example [III E 109] refers to Document Three, line 109 in the English translation.

In Sections III and IV a list of transliterations found in each document is given, with the number of occurrences of each word recorded in square brackets. No valid statistical significance can be attached to these lists, but they are interesting for the light they throw on the new experiences and the concentration of ideas involved in each journey. The first time a transliteration appears in this collection of document it is listed in bold print.

The time that I have spent studying Māori accounts of travel has given me great joy. I have felt privileged to share with the writers the experiences they so
bravely encountered and so vividly described; privileged, too, to discover the wealth of Māori writing that languishes in libraries. This, I suppose was my journey of discovery.

Assisting me on this journey have been many people, too many to thank by name. I feel especially grateful to librarians. I have badgered at their doors all round the world, it seems, and their response has been most helpful.

I must also thank the staff of the Department of Māori at the University of Canterbury for their patience and friendliness.

Without the support of my supervisor, Dr Margaret Orbell, I cannot imagine how this work would have progressed. I thank her not only for the depth of her understanding and the breadth of her knowledge, but also for the way in which she has sustained my morale.
SECTION ONE

TEXTS IN MĀORI AND ENGLISH

(End-notes are placed at the end of each translation)
Ko te kōrero tēnei o tō mātou haerenga ki runga, kei Hauraki.

Ka hoki mai te kaipuke, ka hoe mātou i runga i te waka i roto i Waihou; e rua ngā rā i hoe ai mātou, ka ū ki te tauranga; kātahi mātou ka haere i uta.

Ka tūtata mātou ki Matamata, ka tūtaki i a mātou ngā tāngata i te koraha nō Ngāti Hau, e noho ana i te koraha. E tunu ana i te ahi tuna mā mātou. Ka puritia mātou i reira kia noho mātou kia maoa te ahi tuna, ka haere ai ki Matamata. Ka maoa te ahi tuna, e toru te kau o ngā kōpakī tuna.

Ka haere mātou, ka tae ki Matamata, he mea kau haere tonu i roto i te wai. E rua pō ki reira; ka haere mātou, ka moe ki te ara, ki te tomonga atu ki roto ki te ngahere ki Pāteteere.

Ka ao te rā, ka haere mātou i roto i te ngahere, ahiahi noa, ka puta ki waho ki te koraha; ka tae ki te hekenga ki te wai. Ka hinga a Te Kātene, ka pakaru ngā kanohi mōhiti o Te Kātene; ka tangoitia ētahi atu. Kātahi mātou ka haere i te pō; ka tae ki te tauranga, ka eke mātou ki runga ki te poti.4

Ko te Pīhopa kua tae noa atu ki te kāinga o Te Hapimana; i hoe i runga i te waka. Ka tata ki te ao, ka ū mātou ki te kāinga. Ka wiki mātou ki reira. I te Mane, ka haere Te Peneha i mua i a mātou ki Taupō. Tokoru o mātou i haere i muri i a Te Peneha, ka aru noa; kīhai i hopukia, murua ana ngā kākahu, ngā hū, ngā hāte. Nō te Tūrei7 ka haere atu mātou [mā] <me> Tarawera, ka tae ki Rotomahana, ka moe ki reira. Ka ao te rā, ka haere mātou; ka ahiahi, ka tae mātou ki te kāinga, ka hopukia a Te Peneha e mātou.
Ka moe ki reira.\(^8\)

I te ata, ka haere mātou, ka tae ki Taupō, ka moe ki Rotongaio. I te ata ka haere mātou ki Tōtara\(^9\), ka wiki ki reira. I te Mane, ka haere mātou, ka tūtaki i a mātou a Te Matenga\(^10\) ki Motutere. Ka eke mātou ki runga ki te waka, ka hoe, ka ū ki Wakamarino\(^11\), ka haere mā uta.

Ka hoea te waka e Ngāti Hau\(^12\), ka ū ki Waitahanui, ka ākiritia ngā tāngata ki uta kia ātea te waka mō mātou; ka hoe mātou, ka ū ki Te Rapa; ka hoki mātou ki te hoe i te waka mō Ngāti Hau. Ka ū ki Waitahanui, ka utaina ki runga ki te waka, ka hoe, ka ū ki Te Rapa, ka moe i reira.\(^13\)

Ka ao te rā, ka haere mātou. Ka tae ki Rotoaira, ka moe ki reira. Ka ao te rā, ka haere mātou, ka tūtaki i a mātou a Te Teira\(^14\); ka haere mātou, ka moe ki Tongariro. Ka mea a Ngāti Hau\(^15\) e kore e whiiti i Manganui-o-te-ao, he waipuke. Ka ao te rā, ka hoki mai mātou i reira, ka moe ki Te Rapa. Ka haere te tangata ki te aru i a Te Teira;\(^16\) i te pō ka hopukia a Te Teira; ka hoki mai ki a mātou, ka kōrero mai, kua hopukia a Te Teira.\(^17\)

I te aonga ake, ka hoe mātou i runga i te waka, ka ū ki te tauranga, ka haere mātou, ka hopukia a Te Teira, kātahi anō mātou ka kai\(^18\). Ka mutu te kai, ka haere mātou, ka moe ki te ngahere.

Ka ao te rā, kātahi mātou ka haere, ka tae ki W[h]akapapa ki te -----\(^19\) o W[h]anganui. Kātahi ka hangā te peiti\(^20\) o te Pihopa mō ngā pīkaunga mō Te Teira mō Te Naera, ka taweke ki tētahi taha o te awa; ka noho i reira, wiki ai.

I te Manei ka haere mātou ka tae ki te tauranga ki Makokomiko;\(^21\) kāhore he waka.\(^22\) Ka noho mātou i reira, ka mate mātou i te hiakai; ka
pareho ngā kai: ngā raihi, ngā parete. Ka keri i te roi hei kai; ka w[h]aw[h]ati i te tī hei kai; ka haere ki te mahanga tūī i runga i te kōw[h]ai, ka haere ki te rore weka, ka haere ki te w[h]aw[h]ati tō kōrari hei mōki mō mātou; ka mate mātou i te hiakai.

Kātahi ka hangā te moenga o te Pihopa, hei waka; tokorua ngā tāngata i eke ki runga, ka hoe, ū noa ki Kaiatawa. Ka moe, ka ao te rā, ka tokona mai te waka mō mātou. Pō rua, ka ū mai te waka ki a mātou. Whakauta tonu ki runga ki te waka, hoe tonu mātou. Ka ākiritia [a] Ngāti Hau ki uta; ko mātou anake ki te waka.

Ka ū ki Kaiatawa, ka noho mātou i reira, kotahi te poaka mā mātou. Ko te Pihopa i eke atu ki runga ki te waka, hoe tonu atu ia i roto i W[h]anganui; ko mātou i noho ki Kaiatawa. Kātahi mātou ka hanga i ngā tēneti, ka oti te hanga ngā tēneti, ka māoa te kai: ko te poaka kotahi, ka kotia te poaka, ko te hope i ngā Pākehā, ko te uma i a mātou. Ka noho mātou i reira, wiki ai.

I te Manei, ka hoe mātou i te awatea ka ū ki tētahi kāinga, ka ū ki uta. Ka tuhituhi a Te Teira i ngā tāngata, ka mutu te tuhituhi, ka māoa te kai. Ka hoe mātou ka tae ki Te Mai, ka ū ki uta, e rua ngā poaka i a mātou, kai āna.

Ka mutu te kai ka hoe mātou, ka tae ki tētahi kāinga, ka ū ki uta. Ka kā te kai, ka hoe mātou. Ka ahiahi, ka ū ki te kāinga. Ka kake i runga i te pari, ka eke ki te kāinga, ka moe mātou i reira.

I te ata ka hoe. Ka ū w......[a] ka ū ki tētahi kāinga, ka kā te kai mā mātou, ka māoa, ka hoe mātou; ka ahiahi ka ū ki Pipiriki, ka moe i reira.
Kotahi te poaka mā mātou.

I te ata ka hoe mātou; ahiahi noa, tō noa atu te rā ki te rua, ka ū ki Pūtiki Whanui. Ka noho mātou i reira wiki tonu iho ki reira.

I te Manei, ka haere mātou, ka tae ki te wai i mate ai te minita, ka noho mātou i reira, tina ai. Ka mutu te kai, ka haere mātou, ka ahiahi te rā, i haere ai mātou ka tae ki Rangiūkei, ki te pā o Te Kawana.

Ka ao te rā, ka eke mātou ki runga ki te waka, ka hoe, ka ū ki te tauranga; ka haere, ka tae ki te wehenga o ngā ara. Ka tohe a Te Wirihana kia haere mātou ki uta ki Te Rewarewa, ka mea atu ahau, kāhore, me haere tonu mātou ki Ōtaki, kia tae ki reira, ka hoki mai ai ahau ki Te Rewarewa.

Ka haere mātou, ka tae ki te wahapū o Manawatū. E noho ana te Pākehā i reira i roto i te pā, ka mea atu mātou ki te Pākehā, kia hcea mātou mā runga i te waka. Kātahi mātou ka hoe, ko ngā Pākehā i noho i uta. Ka w[h]iti mātou ki tētahi taha o te awa, ka hoki mai te waka ki ngā Pākehā, ka kau haere mātou i roto i te wai, ka ū ki uta ka hoe mai hoki ngā Pākehā, ka mea mātou kia haere tonu mātou.

Ka mea ngā tāngata, "E kore tātou e tae ki te wai. Ka pō te rā. Hei konei tātou moe ai."

Heoi anō te wai. Ka haere mātou ki te pā moe ai, kāhore he tāngata o te pā; kotahi anake te Pākehā e noho ana i reira, ko Mutu te ingoa. Ka noho mātou, ka whakaara i te tēneti, ka kōhuatia he raihi mā mātou. Ka moe mātou i roto i te wharepuni.

Ka ao te rā kātahi mātou ka haere i te ---- ka tae ki tētahi awa.

Ka mea te hunga o reira, "Hei konei tātou noho ai. E kore tātou e
w[h]iti, i te tai pari. Engari me haere tātou mā roto haere ai ki ngā w[h]akahoki, hei w[h]akaw[h]iti mō koutou i ahau.

Kātahi mātou ka noho32, ka kōhua i te raihi; ka maoa, kai ana. Ka mutu te kai, ka haere mātou rā roto. Ka tae ki te pā, ka hōmai te waka mō mātou, ka w[h]iti mātou ki tērā taha o te awa. Ka mea ngā tāngata kia noho mātou i reira. Kīhui hoki mātou i noho, haere tonu mātou.

Ka ahiahi, ka tae ki Ōtaki -- kāhore he tāngata, ka noho noa iho mātou i reira. Ka tonoa te tāngata kia haere ki te tiki i a Te Harawira33 i Waikanae, ka tae atu te tāngata ka kōrero atu ko Te Kātene, kua tae mai ki Ōtaki. Ka hoki mai te tāngata.

Ka mea mai a Te Harawira, "Haere. Kia ahiahi, ahau ka haere atu ai."


I te Rāhoroi whare34, ahau ka hoki ki Manawatū. Ka waiho e ahau ngā Pākehā i reira, me ngā tāngata anō35. Ka haere ahau, ka tae ki te wahapū o Manawatū. Ka karanga noa ki te waka mō mātou, kāhore e hōmai.

Ka mea atu ahau ki aku hoa, "Tātou ki te hanga mōkī mō tātou i te rākau."

Ka haere mātou ki te tiki rākau. E whā ngā rākau ka herea ki te kōrari tētahi pito, ko tētahi pito i herea ki te w[h]itiki Māori o aku hoa. Ka eke ahau
me tētahi o ōku hoa, ka hoe, ka puta atu ki waho. Ka motu ngā kōrari i te
ngaru o te moana, ka tere haere ngā rākau. Ka mea mai taku hoa kia kau
māua ki uta.

Ka mea atu ahau, "Taihoa, kia wetekia tōku w[hi]tiki ōku kākahu."

Kīhai i rongo taku hoa; kua kau ia ki uta. Kātahi ahau ka kau atu ki uta. Kīhai i roa, kua tū ahau ōku waewae ki raro. Ko tōku hoa, ū rawa atu ki uta ki te puku i te tai. Ka kau haere ahau i runga i te tāhuna; ka ū ki uta, ka haere ahau, ka tae ki te pā. Ka wetekia te here o ōku kākahu, ka tirohia te kāpura⁶⁶, kīhai hoki i mākū; ka meinga e ahau te kāpura. Ka kā te kāpura, ka tae mai aku hoa, ka noho i te taha o te ahi, ka mahana.

Kātahi ahau ka mea atu ki aku hoa, "Ka mate tātou i te hiakai."

Ka mea mai aku hoa ki ahau, "Me pēhea hoki?"

Ka mea atu ahau, "Me hoko ki te hereni⁵⁷."

Ka hoatu e ahau te hereni, ka kawea, ka hokona e toru noa ake ngā parete.

Ka tae mai ngā parete ki ahau, ka mea atu ahau, "Tikina te kōhua hei kōhua i ā tātou parete."

Ka tae mai te kōhua, ka pangā ki te kāpura; ka maoa, kai ana.

Ka mutu te kai, ka mea atu ahau ki ōku hoa, "Haere ki te Pākehā ki te kōrero ki tōna waka mō tātou hei hoe⁵⁸ i a tātou ki tērā taha o te awa."

Ka haere aku hoa ka tae atu ki te Pākehā, ka mea atu, "Hōmai tō waka mō mātou."

Ka mea mai te Pākehā, "He aha te utu?"

Ka mea atu aku hoa, "Kāhore rā he utu."
Ka mea mai te Pākehā, "Kāhore, e kore e hoatu te waka."

Ka hoki mai aku hoa, ka mea mai ki ahau, "E kore e hōmai te waka e te Pākehā nei mō tātou."

Kātahi ahau ka mea atu ki Āku hoa, "Ka haere anō tātou ki te tohe i te waka o te Pākehā nei mō tātou."

Ka mea mai aku hoa ki ahau, "Āe, ka haere tātou." Kātahi mātou ka haere, ka tae ki te Pākehā, ka mea atu ahau, "E koro, e kore koe e pai kia hōmai te waka hei waka w[h]iti i a mātou ki tērā taha o te awa?" Ka mea mai te Pākehā, "Kāhore. Me utu, ka hoatu e ahau te waka." Ka ao te rā i te tohenga; ko te ata o te wiki tēnei. Kātahi ka hoatu e ahau kotahi herengi; kīhai i pai te Pākehā. Ka hoatu e ahau kotahi, ka rua hereni, kātahi anō te Pākehā ka w[h]akaē, ka hōmai te waka ki a mātou. Kātahi mātou ka hoe, ka w[h]iti ki tētahi taha o te awa.

Kātahi Āku hoa mea mai ki ahau, "Ka w[h]iti mai tātou ki tēnei taha o te awa, ka noho tātou i konei."

Ka kī atu ahau, "Ki te aha tātou i konei? Ka mate rā tātou i te hiakai." Ka kī mai anō rāua39 ki ahau, "Ka haere tātou i te wiki, ka hē, erangi me noho tātou i konei, ka tika. He mea hē ki tēnei iwi te haere i te Rātapu." Ka mea atu ahau, "Ki te mea ka noho tātou, ka mate tātou i te hiakai, e kore ahau e noho."

Ka mea mai anō rāua ki ahau, "Ki te mea ka haere i te wiki, e kore e hōmai he kai, e kore e w[h]āngainga tātou ki te kai, kāhore e hōmai he kai mā tātou."

Ka mea atu ahau, "Na wai tēnā tikanga?"
Ka kī mai rāua ki ahau, "Nā tēnei iwi tēnei tikanga."

Ka kī atu ahau, "E kore ahau e noho. Ka haere tātou."

Kātahi mātou ka haere; awatea noa ka tae mātou ki te pā.\(^{40}\)

Ka mea atu ahau ki ōku hoa, "Tēnei anō taku tikanga ki a kōrua\(^{41}\), ki ngā tāngata katoa anō hoki o tēnei kāinga. Kaua e haere mai ki te tangi ngā tāngata i tēnei rā, erangi hei te Manei ka haere mai ai ngā tāngata ki te tangi ki ahau, kei pororauhiki\(^{42}\) tō koutou whakapono. Erangi hei te Manei, ka haere mai ngā tāngata ki te tangi ki ahau; kia mutu te karakia, ka haere mai ai ki te tangi."


Ka mea mai ki ahau, "E kore koe e tukua kia hoki ki tōu kāinga; ka tae mai anō koe, ka noho."

Ka mea atu ahau ki a rātou, "E kore ahau e noho. Heoi anō. Ka kite ahau i a koutou, e kore ahau e noho. Mehe mea i kī ahau i tōku haerenga mai, kia noho ahau i runga nei, ka tīka. Tēnā ko tēnei, e kore e mahue i ahau a Te Kātene rāua ko te Pihopa, ka riri rātou ki ahau."

Ka mea, "E kore koe e tukua e mātou."

Ka kī atu ahau, "E kore ahau e noho. Heoi anō."

Ka noho ahau i reira, e toru wiki i noho ai ahau i reira. Kātahi ahau ka haere ki Pōneke. Ka tae ki Ōtaki, ka moe ki reira. Pō rua ahau ki reira, kātahi ahau ka haere. Ka tae ki Waikanae, ka kite ahau i te tangata o Te Harawira e haere mai ana i te tiki wai.

Ka mea atu ahau, "Kāhore koe i rongo atu i a Te Kātene?"
Ka kī mai ia ki ahau, "I rongo anō."

Ka mea atu ahau "Kei hea oti?"

Ka mea mai ia ki ahau, "Kua rere pea, ina hoki i mea mai, 'Haere ki a Rēnata, kia hohoro mai; ka mahue ia i te kaipuke.'"

Ka mea atu ahau, "E kore pea e rokohanga e ahau?"

Kātahi ahau ka haere, ka mau ki te koti o Te Kātene. Kātahi ahau ka haere i te one; ka tae ki Pukerua. Ka kake i te kakenga, ka eke, ka haere i waenga i ngā waerenga. Ka tomo i roto i te ngahere, ka puta ki waho ki Porirua. Ka eke ki runga ki te waka, ka hoe. Ka ī ki uta, ka haere, ka tae ki te Kenepuru. Ka haere i roto i te ngahere; ka pō, ka moe.

I te ata ka tae ki Pōneke.

Ka kī atu ahau ki te Pākehā, "Kei hea a te Pihopa rāua ko Te Kātene?"

Ka mea mai te Pākehā, "Kei Kumutoto, kei te kāinga o te Koro." 43

Ka mea atu ahau, "Kei hea rawa?"

Ka mea mai te Pākehā, "Kei ngā whare e tū kē iho i runga rā."


I te Manei, i te Tūrei,45 kātahi anō mātou nei ka rere i te kaipuke, ka rere ki Whakatū. Pō toru kau ki Whakatū, ka noho mātou i te kāinga o Te Rei; 46 ko māua ko tōku hoa ki roto ki te tēneti o Te Rei. Ka noho i reira. Ka
wiki ki reira, ka tahi wiki ki reira. I te rua o ngā wiki, kātahi mātou ka rere i te kaipuke ki Taranaki. Ka hokoa he kai mā māua ko tōku hoa ki runga ki te kaipuke.


Ka rere mai mātou, ka pō ki te moana. Ao ake te rā, ka rere mātou, ka pō ki te moana. E toru ō mātou pō ki te moana.

Ka ū mātou ki Ngā Motu48. Ka hoe mātou ki uta, ka haere ki te rapu i te kāinga o te Porana. Ka tae ki te kāinga. Ko Mata49 anake e noho ana i te kāinga; kua riro a te Porana50 ki Ītūmatua, ki te kauwhau, ki te whakatau i a Te Teira. Ka noho mātou i reira, ka tae mai a Te Teira. Ka wiki mātou ki reira; he wiki tango Hapa. Ka kite ahau i te wahine e tangi ana ki ahau. Ka mutu te karakia, te tango i te Hapa, kātahi ahau ka puta mai ahau ki waho.

Kātahi ahau ka mea atu, "Nō hea koe?"

Ka mea mai ki ahau, "E ēa ana koe ki ahau?"

Ka mea atu ahau, "Āe."

Ka kī mai ia ki ahau, "He tuahine ahau nō Te Wanikau."51

Ka mea atu ahau, "Ko wai tōu ingoa?"

Kātahi ka kī mai, "Ko Naki tōku ingoa."
Kātahi ahau ka mōhio.

240 Ka mea atu ahau ki a ia, "Ka haere tāua ki te kāinga."

Kātahi māua ka haere. Ka tae ki te kāinga, kātahi ka kōrero ngā tāngata ki ahau nō te mea ka haere tahi ahau ki te wahine rā.

Ka kī mai rātou ki ahau, "Ka hē koe."

Ka mea atu ahau, "He aha i hē ai?"

Ka kī mai rātou ki ahau: "Nō te mea i haere tahi kōrua ko te wahine nei."

Ka mea utu ahau, "Kāhore he hē o tēnei. Erangi nō roto nō te ngākau te hē i puta ake ai ki waho o te tinana."

Kōrero ana, ka mutu te kōrero.

250 Ka noho mātou i reira. Kātahi ahau ka mea atu ki a Te Kātene, "Kāhore he tāngata hei hoa mō tātou." 52

Ka kī mai ia ki ahau, "Me kōrero tētahi tangata hei hoa mō tātou."


I te Manei, ka haere mai mātou ka mea mai te tāngata i whakaritea, "E kore ahau e haere; kāhore he hoa mō koutou; e kore ahau e tae."

Ka riri a Te Kātene.

Ka mea mai a Parata ki a Te Kātene. "Ka riri te Pākehā nei?"

Ka mea atu a Te Kātene, "E tika ana tuku riri, nō te mea kua kōrero koe kia haere koe. Mehemea kua kōrero koe, 'E kore koe e tae,' kua whakaritea he hoa mō mātou i te tāngata whenua hei hoa mō mātou."

Kātahi ka whakaritea tokotoru ngā tāngata i haere mai, hei hoa mō
mātou. Kātahi mātou ka haere, ka tae ki Waitara; ka eke ki te poti, ka whakawhātiti ki tētahi taha o te awa. Ka w[ŋ]jiti, ka kai mātou i te tara, he pihikete ngā tānākuwharua. Ka mutu te kai, ka haere mātou, ka puta ki te one; ka kite mātou i ngā tānākuwharua te noho ana; ka hōmai ngā ika mā mātou. Kātahi mātou ka haere, ka tae ki tētahi kāanga. Ka mea ngā tānākuwharua, kia moe mātou i reira.

Ka mea atu a Te Kātene, "Kāhore he whakaaaro i ahau, kei a Renata te whakaaaro."

Ka mea mai a Te Kātene ki ahau, "E pēhea ana tōu whakaaaro?"

Ka mea atu ahau, "Ko tōku whakaaaro, me haere tātou."

Kātahi ka hokoa he parete mā mātou, kātahi mātou ka haere. Ka pōuri, ka tae ki te awa, ka unu i ngā kākahu, ka kau, ka w[ŋ]jiti ki tētahi taha o te awa. Ka haere, ka kite i te wāhi pākihi; ka moe mātou. Ka hanga i te tēneti, ka rapu wahie i te pō, ka tunua ngā parete, ngā ika, ko te raihi i kōhuatia; ka moe.


Ka mutu te kai, kātahi mātou ka hoe, ka w[ŋ]jiti ki tētahi taha o te awa. Kātahi ka hoatu e ahau e rua ngā tupeka mā ngā tānākuwharua. Kātahi mātou ka haere, ka tō te rā, ka pō. Ka haere i te pō, ka tae ki Mōkau, ka moe ki reira.


Kātahi mātou ka haere i runga i te kōhatu; ka tae ki te kakenga; ā, ka kake. Ka eke ki runga, ka haere, ka heke, ka tatū ki raro. Ka tae ki te papaki, e āki ana te ngaru ki runga ki te pari. Ka noho mātou i reira i te awatea; kāhore <he> he wai; ka noho mātou, tō noa te rā <honoa>.

Ka timu te tai, kātahi mātou ka haere i te pō. Ka tae ki te awa; ka haere atu, ka tae ki te kakenga. Kātahi mātou ka moe, ka kōhuatia te raihi mā mātou. Ka moe ngā Pākehā, i ngā tāngata Māori anake te raihi. Ka kai, ka mutu, ka moe.
Ka ao te rā, kātahi mātou ka kake, ka eke ki runga; ka haere, ka tae ki tētahi awa. Ka kite mātou i a Te Pakaru, e noho ana.

Ka mea mai ki a mātou, "Kia noho i reira."


Kātahi mātou ka haere i te one, ka tae atu ki ngā tāngata e noho ana me te ngōiro.

Ka mea mai a Te Kātene. "E kore e pai tēnei ika?"

Ka mea atu ahau, "Kāhore." Mahue ake te ika rā i a mātou.

Kātahi mātou ka haere. Haere noa atu a Te Kātene i mua, ko mātou nei ki muri nei, haere atu ai. Kātahi ahau ka mate; ka mahue ahau i muri, haere atu ai māua ko Haira, kua tae noa atu ō mātou hoa ki Kāwhia. Ka ahiahi, ka tae atu māua. Ka mate ahau i ōku waewae; ka nui whakaharahara tōku mate. Ka pōuri tōku ngākau, ka riri ahau ki a Te Kātene.

Ka mea mai a Te Kātene ki ahau, "E kore koe e mahue."

Kātahi ahau ka tangi i roto i tōku ngākau. Ka pōuri hoki ahau. Heoi anō.

Kātahi ka kōhuatia te hararutu, ka maoa, ka inumia e ahau. I te ata, ka kōhuatia te wai wera, ka takaia ki te aikiha. Ka awatea, kātahi mātou ka hoe i runga i te waka. Ka ū ki Te Kauri, ka utua te kaihoe i a mātou ki te
moni, ki te karaihe. Kātahi mātou ka haere. Ka mea atu mātou haere mai tētahi tangata hei whakaatu i te huarahi ki a mātou.57

Ka haere mai, ka kī mai ki a mātou, "Ko te ara tērā e takoto atu i te maunga e tū mai rā."

Ka kī mai, "Haere atu. Ka tae ki te tārainga waka e takoto ana, kei tika koutou i te ara e tika ki raro nei. Ko tērā e tika atu ki runga nā, ko te ara tēnā mō koutou."

Ka hoatu te moni hei utu e Te Kātene. Kātahi mātou ka haere, ka tae ki te awa o Te Kauri, e pari ana te tai.

Kātahi mātou ka kau, ka w[h]iti ki tētahi taha, ka hoki mai; he mea pua ngā kākahu. Kātahi ahau ka haere atu, he tapoko anake ahau ki roto ki te wai; ngaro katoa ahau i te wai. Ka puea ake ahau ki runga, kātahi ka waiho ētahi [o] ōku kākahu. Kātahi ahau ka kau, ka w[h]iti, ka hoki mai. Ko te taupoki o te kēna, pangā atu ana ki tētahi taha o te awa, totohu tonu iho ki roto ki te wai. Ka ruku noa a Te Kātene; kīhai i taea.58

Nā, ko ā mātou parete he mea here ki te whakaheke ki te kāho nohinohi nei, ko ētahi o ngā pīkaunga i utaina ki runga ki te pouaka, he pouaka kai nā Te Kātene rāua ko te Naera. Kātahi ka tahuna te kāpura, ka kā te ahi, ka horahora i ngā kākahu kia maroke i te tēneti hoki. Ka kōhuatia he wai mō ōku waewae. Kātahi ahau ka marere ki te wai, ka timu hoki te tai. Kātahi ka rukuhia e ahau, ka kitea a te taupoki o te kēna.

Kātahi ka whakapīkau i ngā pīkaunga, kātahi mātou ka haere; ka tae ki roto ki te ngahere. Ka haere, ka ahiahi te rā, ka tae ki te wai. Ka noho mātou i reira; wiki tonu iho mātou ki reira.
I te Manei kātahi mātou ka haere; ka awatea, ka puta mātou ki waho, ki te koraha. Ka noho mātou i reira, tina ai. Ka mutu te kai, kātahi mātou ka haere ka tika ki Kakepuku.

Ka riri ahau, ka kī mai a Te Kātene, "Me haere ki te kāinga o te Pākehā, māna e whakarite he waka mō ĩtou."

Ka haere, ka tae ki te kāinga o te Pākehā, ka noho mātou i reira. Ka maoa te kai, kātahi mātou ka haere ki te waka. Ka noho tētahi o mātou i reira, ka utua, kotahi paraikete mōna. Heoi anō.


Ka tō te rā, kātahi mātou ka ĩ ki uta moe ai. Kei te hanga mātou i te tēneti, ka oti, kei te tahu kai mā mātou. Ka kā te hāngi, ka pokī, he kai mā mātou. Ka maoa, ka kai, ka mutu te kai, ka moe.


I te aonga ake o te rā, ka hoe mātou. Ka awatea, ka tahuna he ahi kōhua kai mātou ki runga ki te waka. Ka hoe, ka ĩ ki Mangataw[h]iri, ka hoe i roto i te awa. Ka ĩ ki te tauranga, kātahi ka takina tō mātou waka i roto i
te awa;\textsuperscript{60} he taka anake a Te Naera ki roto ki te wai.

Ka ū tō mātou waka ki uta. Kātahi ka whakapōkātu i ngā kawenga, ka haere mātou. Ka mea kia noho mātou i reira, moe ai; kīhāi hoki mātou i noho i reira. Kātahi mātou ka haere, ka ahiahi, ka tae ki te wai. Ka kī atu ahau ki a Te Kātene, kia noho mātou i reira, moe ai.

Ka kī mai a Te Kātene ki ahau, "Kāhore, me haere tātou [ki] tētahi wai atu."

Ka kī atu ahau, "Kāhore tātou e kite i te wai."

Ka tohe tonu a Te Kātene ki te haere. Kātahi mātou ka haere. Ka pō, kīhāi hoki mātou i kite i te wai. Ka moe noa iho mātou i roto i te ngahere.


Ka mea ahau, "Kāhore, me hoki tātou."

Kātahi mātou ka hoki, ka tae ki te huarahi i kapea atu rā e mātou.

Kātahi anō ka tika i te ara. Kātahi mātou ka haere, ka tae ki te awa. Ka noho mātou i reira ki te kai, ki te tina. Ka mutu te kai, kātahi mātou ka haere; ka ahiahi, ka tae mātou ki te kāinga Pākehā. Ka haere; pō noa, ka tae ki Ōtahu, ki te kāinga o Te Pepene.\textsuperscript{61} I te pō ka moe mātou i reira. Ka ao te rā, kātahi mātou kia haere.

Ka mea mai a Te Kātene, kia haere mātou ki Tamaki.

Kātahi ka kī atu [ahau], "Me haere ahau ki Ākarana."
Ka kī mai a Te Kātene ki ahau, "Kia pīkaua e ahau te tēneti." 62

Ka mea atu ahau, "Āe."

Kātahi mātou ka haere. Ka tae ki te pekanga o ngā ara, ka kī mai a Te Kātene, me haere mātou ki Tamaki. Kātahi ahau ka riri ki a Te Kātene rāua ko Te Naera. Ka kī mai kia hoatu te pīkaunga, mā Te Naera e pīkau. Otirā ka nui taku riri ki a Te Naera rāua ko Te Kātene.

Kātahi mātou ka haere. Ka tae ki Tamaki. Ka karanga noa atu kia hoea mai he poti mō mātou. 63 Kāhore i hoea mai he poti. Kātahi mātou ka haere ki Ākarana. Ka ahiahi te rā, ka tae mātou ki te kāinga o Te Matenga. Ka noho mātou i reira, ka wiki mātou ki reira. Ka haere mātou ki te pā o Ngāti Pawa ki te karakia. 64 Ka mutu te karakia, ka hoki mātou, ka noho i te kāinga o Te Matenga. 65
This is the story of our journey southwards from Hauraki.

When the ship\(^1\) went back, we went by canoe and paddled up the Waikou River; we paddled for two days and disembarked at the landing place. So then we walked overland.

When we were close to Matamata,\(^2\) we came upon people from Ngāti Hauā, in the open country where they were stopping. They were cooking eels for us. They pressed us to stay until the eels were cooked and then go on to Matamata. When the eels were cooked, there were 30 parcels of them.\(^3\)

After we left there, we went to Matamata, which involved continuous wading in water. We stayed there two nights and then we went on, and slept on the path that lies at the entrance into the bush at Pātetere.

The next day we went into the bush, and then when it was already evening we came out into open country; we came to a sharp drop down to a stream and Cotton fell and broke his glasses; he pulled out another pair. Then we continued on by night, and when we came to a landing place we went aboard boat.\(^4\)

The Bishop had already arrived at Chapman’s place;\(^5\) he had paddled across in a canoe. It was almost day-break when we got to the house. We stayed there on the Sunday. On the Monday, Spencer\(^6\) went ahead of us to Taupō. Two of us followed after Spencer, but we chased after him in vain; we did not catch him, and our clothes, shoes, and shirts were smeared with dirt. On the Tuesday,\(^7\) we went on via Tarawera, and when we reached
Rotomahana, we slept there. When it was light we set out and that evening we came to the village and caught up with Spencer. We spent the night there. 

In the morning we set off and arrived at Lake Taupō and spent the night at Rotongaio. The next morning we travelled on to Tōtara and spent Sunday there. On the Monday we set off and Martin met us at Motutere. We then boarded a canoe; we paddled until we landed at Wakamarino and then we went on by land.

The Ngāti Hau people paddled a canoe to berth at Waitahanui. They off-loaded people ashore to clear a space in the canoe for us; and then we paddled until we landed at Te Rapa; next we paddled back in the canoe for the Ngāti Hau people. We landed at Waitahanui, took them on board the canoe, paddled to Te Rapa, landed, and stayed the night here.

We set off the following morning and walked to Lake Rotoaira, where we stayed the night. The day after that we set off and met Taylor [coming towards us]; we walked on and spent the night at Tongariro. The people of Ngāti Hau had said it was not possible to cross the Manganui-o-te-ao River, for it was in flood. So next day, we left there, and went back to spend the night at Te Rapa. Somebody set off to follow Taylor and at night he found him; he came back and told us he had managed to discover where he was.

Next morning we went by canoe to a landing place and then on by foot until we had caught up with Taylor, and then at last we had something to eat. After our meal we moved on and spent the night in the forest.

Next morning we continued walking, arriving at Whakapapa River at its junction with the Whanganui River. Then we set up the Bishop’s
bed to take the back-packs, and Taylor and Nihill, and all were transferred to the other bank of the river. We stopped and spent Sunday there.

On Monday we set off and reached the landing place at Makokomiko and found there was no canoe. We stayed there, and got very hungry; the food was all eaten: the rice, the potatoes. We dug fern root to eat and we broke off cabbage-tree shoots to eat, and we set out to snare tūīs in the kōwhai trees, and to trap wekas, and to break off flax stems for a raft for us. We were very hungry.

Then we set up the Bishop’s bed as a canoe; two men got on it and paddled till they landed at Kaiatawa. They slept there and then next morning, they poled a canoe back for us. It was two nights before the canoe reached us. We were taken on board straight away and we immediately paddled off. The Ngāti Hau people were left behind. There was only our party in the canoe.

When we landed at Kaiatawa we stayed there, and we were given one pig. The Bishop boarded another canoe and continued paddling along the Whanganui while we stayed at Kaiatawa. So then we set up the tents and when that was done we cooked the meal: there was one pig and we divided it up with the loin and legs for the Pākehā, the belly for us. We stayed there over Sunday.

On the Monday we began paddling when it was fully daylight, and when we reached a village we went ashore. Taylor wrote people down, and when he had finished writing, the meal was cooked. We paddled on and got to Te Mai; when we went ashore there were two pigs for us, which we ate.
After our meal we continued paddling until we came to another village, and we went ashore. A meal was cooked and then we paddled on. In the evening we came to yet another village. We climbed up the cliff to reach the village, and we slept there.

In the morning we continued paddling and came to another village, where food was cooked for us, and then when it was cooked we paddled on. In the evening we landed at Pipiriki and we slept there. We were given one pig.

The following morning we continued paddling; finally, late that evening, when the sun had already set, we arrived at Pūtiki Wharanui. We stayed there and spent the Sunday in that place.

On the Monday, we set off, and when we got to the river where the minister was drowned we stopped for lunch. After our meal we set off, and that evening we came to Rangitikei, Te Kawana’s pā.

The following day we boarded a canoe and paddled until we came to the landing place, and then we continued on foot as far as the place where the tracks went in two directions. Te Wirihana tried to convince me that we should go inland to Te Rewarewa, but I said no, we should continue on to Ōtaki, and when we got there I would come back to Te Rewarewa.

We kept on walking until we reached the mouth of the Manawatū. There was a Pākehā living there in the pā and we asked him to paddle us over in a canoe. Then we [Māori] went in the canoe, and the Pākehā [members of our party] remained on that side. When we had crossed to the other river bank, the canoe returned for the Pākehā while we waded through the water,
and when it got back to the far side the Pākehā paddled across. Then we said we should continue walking on.

People said, "We won’t get to water. It’s getting dark. Let’s stay here for the night."

So that was the end of the water. We went to the pā to sleep and there was nobody living there apart from the one Pākehā, whose name was Mutu.29 We stayed there and put up the tent and boiled some rice for ourselves. We [Māori men]30 slept in the sleeping-house.

It was at break of day that we walked on the .....31 and reached a river.

A group of local people said, "We will remain here. We cannot cross over, because it is high tide. Instead we will have to walk inland to get to the place for crossing and then we can take you across."

So we stopped32 and boiled the rice, and when it was cooked we ate it. Then, after the meal, we set off inland. We came to a pā where we were given canoes and we crossed to the far side of the river. The people there invited us to stay. Well, we did not stay, we kept on going.

In the evening we got to Ōtaki - there was no-one there, so we just waited. Someone was sent to fetch Hadfield33 from Waikanae, and when that person got there he told Hadfield that Cotton had arrived at Ōtaki. The man came back.

Hadfield had told him, "You go, and I will come this evening."

He came back and told us that the Pākehā would come to us that evening. We stayed there. In the evening the Pākehā arrived. A pig was killed
for us. We were taken to the pā and food was cooked for us, potatoes and bread. At last we were well provided for. We dined, and after the meal we returned. And when we got to the house, that pig was cut into two, one side for us and one side for the Pākehā. And that was that.

On the Saturday, I went back to the Manawatū River. I left the Pākehā there, and the men also. I set off and got to the mouth of the Manawatū River, and called in vain for a canoe for us; we were not given one.

I said to my companions, "We will make ourselves a raft of logs."

And we went to fetch the wood. Four logs were tied together, one end with flax and the other end with the Māori belt of my companions. I got on with one of my companions, and we paddled, and we found ourselves out at sea. The flax was broken by the sea waves and the logs floated off. My friend said that we should swim for shore.

I said, "Wait until I untie my belt and clothing."

My companion paid no heed; he had begun swimming ashore. Then I swam for the shore. It was not long before my feet touched the bottom. As for my companion, he went right up on the shore, carried by the swell of the tide. I went wading across a sandbank. Then when I reached the shore I went to the pā. I untied the knot in my garments and looked at the tinder-box. It was not at all wet, and I got a fire going. The flame was burning when my friends arrived, and they sat beside the fire and warmed themselves.

Then I said to my friends, "We will be hungry."

My friends said to me, "So what can be done?"
I said, "You must buy something with a shilling." 37

I gave them the shilling; they took it and bought only three potatoes.

When the potatoes were brought back to me, I said, "Fetch the pot for cooking the potatoes."

The pot was brought and we put it on the fire, and when the potatoes were cooked we had a meal.

After we had eaten, I said to my companions, "Go to the Pākehā and ask if we can have his vessel to paddle 38 us to the other side of the river."

My friends set off and when they reached the Pākehā they said to him, "May we have your vessel?"

The Pākehā replied, "What will you pay?"

My friends said, "There is no fee."

The Pākehā said, "No, I will not let you have it."

My friends returned and they said, "The Pākehā will not let us have the boat."

Then I said to my friends, "We will go again to debate the issue of our using the Pākehā’s vessel."

My friends said to me, "Yes, we’ll go and do that."

Then we set off, and when we reached the Pākehā, I said, "Sir, are you not willing to let us have your vessel to take us across to the other river bank?"

The Pākehā said, "No. If you pay me I will let you have it."

The sun rose while we were still disputing -- and this was a Sunday morning. Then I offered one shilling; the Pākehā was not satisfied. After one
shilling, I offered two shillings, and only then did the Pākehā agree and he let us have the boat. So then we paddled across to the other side of the river.

Then my companions said to me, "Now we have crossed to this side of the river, let us stay here."

I said, "What would we do here? We’ll go hungry."

The two of them said to me, "If we travelled on a Sunday, that would be wrong, but if we stay here, that’s the correct thing to do. According to these people it is wrong to travel on the Sabbath."

I said to them, "If we stay here we’ll go hungry, and I’m not staying."

They said to me, "If we travel on a Sunday no food will be offered, we won’t be supplied with any food, we’ll be given nothing to eat."

I said, "Who behaves in this way?"

They told me, "That’s the custom of this people."

I said, "I won’t stay. We shall walk on."

So then we walked on. It was full daylight when we reached the pā.

I said to my companions, "Now, this is my ruling for you both, and all the people in this settlement. The people must not come to weep today, but instead, on Monday they will come to weep with me; this is so that your faith may not be compromised. Instead, on Monday, let the people come to weep with me. When the prayers are over, let them come to weep."

We slept. Next morning, only then did they come to fetch me, and I went forward. Then we wept. When the weeping was over, a spokesman stood up.

He said, "You will not be permitted to return home; now you have
corne here, you must stay."

I answered them, "I will not stay. That is that. I visited you and I am not staying. If I had said when we set off that I would be staying down here that would have been all right. But as it is, I will not leave Cotton and the Bishop, for they would be angry with me."

They said, "We won’t let you go."

I said, "I will not stay. That’s an end to it."

I stayed there; [just] for three weeks I stayed. Then I set out for Wellington. When I got to Ōtaki I slept there. I was there for two nights and then I set off again. When I reached Waikanae I met one of Hadfield’s men coming to fetch water.

I asked him, "You haven’t heard word of Cotton, have you?"

He said to me, "Yes, I have."

I said, "Then, where is he?"

He said, "Perhaps he has already sailed, for he told me, ‘Go to Rēnata, to get him to hurry’ or the ship will sail without him.’"

I said, "Maybe I will not catch him up."

So then I went on, and I picked up Cotton’s coat. I walked along the beach to Pukerua. I climbed the slope, and when I reached the top I walked through the clearing. I went into the forest and came out at Porirua. I went aboard a canoe and paddled across. Having landed, I set off and walked to Te Kenepuru. Then I went into the forest, and when it grew dark I slept there.

In the morning I arrived in Wellington.

I asked a Pākehā, "Where are the Bishop and Cotton?"
The Pākehā told me, "At Kumutoto, at Cole’s house."43

I asked, "Wherever is that?"

He said, "One of that group of houses standing alone up there."

So then I went on and when I arrived there, I found the Bishop and Cotton. We stayed there and spent Sunday in that place. After a week the Bishop and his people went to Waikanae and Ōtaki. We stayed in Wellington. A week later, the Bishop returned to Wellington. On the Saturday the Bishop and his people set sail on a ship,44 while we still stayed in Wellington. We were there for three weeks.

Then on the Monday and Tuesday45 we at last set off and sailed to Nelson. We were in Nelson for just three days, and then we went to stay at Reay’s house;46 my friend and I were in a tent belonging to Reay. That is where we stayed. We spent Sunday there and the following week, and then in the second week we set off by ship for Taranaki. Food was bought for my friend and me to have on board the ship.

After two weeks in Nelson we set sail. My friend and I were sick from the rolling of the ship. We stayed on deck, all the time buffeted by the waves and the rain. We were sick and our clothes were wet. The cook came and told us to go and stay in a dirty place.47 So we went and stayed there. We were given food -- biscuits which we ate, and only then were we told to go to the ship’s bow and stay there. Then for the first time we went below to remain there.

We sailed on, and spent the night at sea. Day came and we sailed on and spent that night at sea. We had three nights at sea.
We landed at Ngā Motu.⁴⁸ We rowed ashore, and then we set out to look for Bolland’s house. When we reached his house, "Mother"⁴⁹ was the only one there. Bolland⁵⁰ had gone to Ōtūmatua to preach and to meet Taylor. We stayed there, and Taylor arrived. We spent Sunday there; it was a Sunday for taking Communion. I saw a woman facing me weeping. When the service and Communion was concluded, I went outside.

I then said to her, "Where are you from?"

She replied, "You can’t work out who I am?"

I said, "No."

She told me, "I’m Te Wanikau’s sister."⁵¹

I asked, "What is your name?"

Then she told me, "I’m Naki."

Well, then I knew who she was.

I said to her, "Let’s go to the village."

And so we set off. When we arrived at the village, people spoke to me because she and I had walked together, just the two of us.

They said, "What you did was wrong."

I asked, "Why was it wrong?"

They told me, "Because you and she went walking together."

I said, "There is no wrong about that. Evil has to come from within, from the heart, and then come out from the body."⁵²

The matter was discussed and that was the end of it.

We stayed there and I said to Cotton, "We have no companions [for the journey]."
And he replied, "Someone must be asked to accompany us."

A companion was then arranged for us. It was the Ōmata teacher, Parata Paritutu. We stayed there three weeks.

On the Monday we set out and the person who had been arranged for as our guide said, "I'm not going; there is no one to accompany you. I cannot manage it."

Cotton was angry.

Parata said to Cotton, "Is the Pākehā angry?"

Cotton replied, "My anger is justified, because you promised to go. If you had said, 'I cannot manage it,' we would have arranged for someone from the local people to accompany us."

Then it was arranged that three men should come to accompany us. So we set off and walked to Waitara, where we went by boat across to the other side of the river. When we had crossed over we dined on bread, in the form of biscuits. When we had finished our meal we set off and came out on the beach; we met people there and they gave us fish. Then we walked on and we came to a village. The people said we ought to sleep there.

Cotton said, "I have no opinion, it's up to Rēnata to decide."

And Cotton asked me, "What do you think?"

I replied, "In my opinion we should keep going."

So then we bought some potatoes for ourselves, and walked on. It grew dark, and we came to a river, took off our clothes and swam across to the other side. We walked on and found a good spot, and stayed the night there. When we had erected the tent, we searched for firewood in the dark,
and then roasted the potatoes and the fish; the rice was cooked in a pot. And then we slept.

In the morning we set off and came to a steep climb, a cliff. The way up was a rope let down from the cliff. We climbed and got to the top, and then we walked until we came to a river. We stopped there to have lunch. It was high tide, so we scooped up whitebait with some undergrowth and caught plenty. Then I went line-fishing and caught snapper and kāhawai. There was an abundance of fish. We lit the earth oven, the fish were put in to cook, and then some people saw us and paddled a canoe over for us. When the food was cooked, we had a meal.

After we had eaten we paddled across to the other side of the river; I gave the men two figs of tobacco, and so we set off. The sun set and it grew dark, walked on in the dark and got to Mōkau and spent the night there.

In the morning a canoe was brought for us and we crossed to the other side. I gave the people tobacco, six figs, as their payment. They invited us to stay there, but we wouldn’t agree to this. We continued on and came to a village where they urged us to stay and have a meal, which we did. When the food was cooked, we dined. After we had finished we walked on; in the evening we slept.

Next morning we set off and when it was full daylight we reached Tāpirimoko. We climbed up the cliff, and reached the look-out place. We stopped there to gaze at the view, looking out over to Marokopa and Kāwhia. When we had finished looking, we went down.

Near the bottom, Cotton and Haira fell. People called down to them
to keep holding on. Then I climbed up, calling up to them to hold on. When I was close I took his arm, held on to him, and carried him on my back. Cotton protested vehemently. I carried him on my back until we reached the bottom. And I was overjoyed to set him down at the bottom. This cliff is Tāpirimoko. Cotton’s trousers were all torn with the rocks.

So then we went on over the stones and came to an ascent - and up we went. When we got to the top we walked along, and then down, and reached the bottom. We came to a wave-beaten cliff, the waves were pounding against it, and we stopped there while it was [even though it was still] daylight. There was no [drinking] water. We stayed there until the sun went right down. 56

When the tide ebbed we at last went on, walking in the dark. We came to a river, we walked across, and then we came to an ascent. So then we slept there. We cooked some rice for ourselves in a pot. The Pākehā went to sleep, and only the Māori had the rice. We ate, and when we were finished we went to sleep.

So, the next morning we climbed on up to the top, and then walked on until we came to another river. We came upon Te Pakaru there.

He said to us, "Do stay here."

But we did not stay. We walked on until we reached Marokopa. We were urged to stay there, and food was cooked for us. When it was cooked, the local people came to sit alongside us. So then I took some precautions in case they should steal the Pākehā’s possessions; I removed them to where we were seated. We had our meal, and when that was over we were taken across
to the other side of the river.

Then we went along the beach and there came to some people who had a conger eel.

Cotton asked me, "This fish wouldn’t be any good, would it?"

And I said, "No," and we left that fish where it was.

So we walked on [along the beach]. Cotton was walking well ahead and we were going along behind him. And then I got into difficulty, and was left behind. Haira and I were [still] walking along and our companions had already reached Kāwhia. It was evening by the time we got there. My legs were bad, they were very bad indeed. I was very unhappy and I was angry with Cotton.

Cotton said to me, "We won’t leave you behind."

Then I wept within myself and was very unhappy. Oh well, that was that.

Then we cooked a pot of arrowroot and when it was ready I drank it.

In the morning we boiled some water in a pot and [my legs] were bandaged with handkerchiefs. When it was fully daylight we set off by canoe. We landed at Te Kauri and paid the paddlers with money and a looking-glass. Then we set off on foot. We thought that someone was coming who would show us the way.57

Someone did come, and he told us, "That’s the path there, going over the mountain that’s facing us."

He said, "Go along it. When you come to a place where a canoe is being adzed, don’t go straight along the path that goes straight dow. Your path
is the one that goes straight up."

Cotton paid him with money. Then we set off and when we came to the Te Kauri stream it was high tide.

So we swam to the other bank and then back again; our clothes were rolled up. When I went out, I sank right down into the water; I went right under. When I came back up to the surface, some of my clothes got left behind. Then I swam across and back again. The lid of the can was thrown across towards the other side of the stream but it sank down into the water. Cotton kept diving for it, but couldn't find it.58

Our potatoes were tied with a rope to a little cask and some of the backpack things were loaded into a box - a food box belonging to Cotton and Nihill. Next, a fire was lit; when it blazed up, we spread out the clothes and the tent to dry. Some water was boiled for my legs. Afterwards I went down into the water, because the tide was low. I dived down for the lid of the can and I found it.

After that we put on our packs and set off. We came to a forest, entered it, and walked on, with the sun going down, and we came to water. We stayed there, and spent Sunday there.

It was on the Monday that we moved on, and when it was fully daylight we emerged into the open countryside. We stopped for lunch, and after the meal we set off, heading straight for Kakepuku. I was annoyed at this.

Cotton told me, "We must go to the Pākehā’s home; he will arrange for us to have a canoe."
We went on, reached the Pākehā’s home, and stayed there. Food was cooked and then we walked to the canoe. One of our number stayed there and was paid with one blanket. And that was that.

We paddled on until we reached Mangapōuri. There we left the canoe and boarded another one. We paddled on until evening. I said we should go ashore to gather firewood so that we could cook food for ourselves. We landed, and went looking for firewood, and we [loaded] some stones on to the canoe. And then we paddled on.

At sunset we went ashore to sleep. We pitched the tent, and when that was done we cooked food for ourselves. We lit the oven, covered over our food, and when it was cooked, we ate it. After the meal was over, we went to bed.

Next morning we cooked more food for ourselves; we lit the oven, peeled the potatoes, and covered the oven, and when it was cooked we had our meal. After the meal we paddled on. When it was fully light, we entered the Waikato river; we paddled on and came to Ashwell’s home. We landed there and spent the night in that place. We left our canoe there and boarded another one -- it was Ashwell's canoe.

Next morning we paddled on, and when it was fully light we lit a fire to boil our food on the canoe. We kept on paddling and landed at Mangatawhiri. We paddled up the river and landed at a landing place. Then we towed our canoe upstream. Nihill fell right into the water.

Then we took our canoe ashore. We lifted our loads onto our backs and set off. I said we ought to stay there for the night, but we did not do so.
We set off walking and in the evening we came to a stream. I told Cotton that we should stay the night there.

Cotton said to me, "No, we’ll go on to another stream."

I told him, "We won’t find a stream."

Cotton insisted on going on. And that’s what we did. Night fell and indeed we found no water. All we could do was go to bed in the bush.

The next morning we continued on until we reached water, and then we stopped for breakfast. After we had eaten we walked on. When it was getting on for evening we came to a stream, and we made a mistake. We left our track and instead, we went straight off along another path. We came to a stream where a canoe was lying and Cotton suggested that we should haul the canoe along for us to use.

I said, "No. We should turn back."

So we went back and came to the track which we had previously rejected. And at last we were on the right track. We walked on until we came to a stream. We stayed there for a meal, for lunch. When the meal was over we walked on, and in the evening we came to the home of a Pākehā. We continued on, and when it was quite dark we reached Ōtahu, and Fairburn’s home. We went to sleep there in the darkness, and then next morning we went on.

Cotton told me that we had to go to Tāmaki.

I said, "I must go to Auckland."

Cotton said, "Let me carry the tent."

I said "Yes."
Then we set off. We came to a fork in the paths, and Cotton told me that we had to go to Tāmaki. So I was angry with Cotton and Nihill. They said I should hand over the backpack for Nihill to carry. But just the same, I was very angry with Cotton and Nihill.

Then we walked on and reached Tāmaki. We kept calling out for them to row a boat over for us, but it was no use; no boat was brought. So we set off for Auckland. By evening we reached Martin’s home. We stayed and spent the Sunday there, going to the Ngāti Pawa’s pā for the service. After the service we came back and stayed at Martin’s home.
1. This was the sailing vessel that had brought them across the Firth of Thames.

2. The place called Matamata then was situated close to where Waharoa is today.

3. "Kōpaki" is a wrapping in which eels are cooked. See Best 1986, 115-116 for a description of Tūhoe cooking in kōpaki. "As many as ten eels would be enclosed in such a kōpaki, and these would be cooked in a steam-oven with sweet potatoes."

4. This was on the western shore of Lake Rotorua. The missionary, Thomas Chapman, who was their host, had left the boat there for them.

5. Chapman lived at Te Ngae on the east shore of Lake Rotorua.

6. Seymour Spencer had come inland from the East Coast. Selwyn was planning to establish him in a mission in the Taupō area. He was sent on ahead as he was thought not capable of keeping up with the main party.

7. There is a discrepancy of date here; Cotton has this occurring on the Wednesday, November 1.

8. This was a place at the north east end of Lake Taupō.

9. See sketch map of Taupō, p 00.

10. This was William Martin, New Zealand's first Chief Justice.

11. Both Cotton and Selwyn refer to it as Waimarino.

12. The people who gave them hospitality on their way to Matamata were Ngāti Haua. The people paddling the canoe here were Ngāti Hau; Cotton refers to them as "tāngata whenua".

13. Te Rapa was the principal village of Te Heuheu, who was a powerful rangatira, principal chief of Ngāti Tūwharetoa. It was situated on the south west corner of Lake Taupō.

14. Richard Taylor had earlier that year been appointed to the Whanganui mission.

15. The Ngāti Hau mentioned here were part of the group who were travelling with Taylor. They had just come from the Manganui-o-te-ao River, and were not present on the earlier occasion referred to in Footnote 12.

16. Taylor had not found Te Heuheu's company to his liking and had moved north to sleep elsewhere.

17. This was at 2.30 in the morning.

18. They had had a feast the previous day at Te Rapa, but began this day's journey at 5.21 a.m., and did not breakfast until 9.17 a.m.

19. There is a gap in the manuscript here. The word "junction" is a conjecture.
20. This was an inflatable rubber bed that the Bishop had brought out from England. They occasionally used it as a raft on this trip.

21. The Makokomiko Stream on today’s maps is considerably east of where they were situated at this point in their journey. What Rēnata and his party referred to as Makokomiko then, is now marked Makomiko. It is situated east of Taumarunui.

22. They had expected a canoe to arrive bearing supplies from Taylor’s mission centre in Pūtīki.

23. Kaiatawa was the first of the villages down the Whanganui River that came under Taylor’s administration.

24. Taylor was recording the names of the inhabitants for his church records.

25. In the manuscript the letters w.....a, separated by a gap, appear, as if the scribe, perhaps Cotton himself, could not decipher what Rēnata Kawepō had written, or was unfamiliar with the word.

26. This is where Taylor lived.

27. This was John Mason of the Church Mission Society, who was drowned in the Turakina River. Tucker 1879 refers to this drowning in a “stream near Wanganui” in the “previous year” (i.e. 1844). In fact it was in January, 1843.

Cotton VI,1: "The Turakina is the river in which poor Mr Mason was drowned. He attempted to cross too near the mouth."

It was Mason’s place that Taylor had been sent to fill. The fact that both Cotton and Rēnata refer to the incident in their accounts is no doubt an indication that the occasion was a grim reminder of just how perilous their journey was.

28. Te Wirihana was a teacher at Matamata. He had been Selwyn’s guide to Ahuriri. Selwyn wrote, "I found him very useful and intelligent," and sent him to Cotton suggesting that Cotton should take him as guide up the Manawatū, as Wirihana was happy to assist.

29. Cotton does not give his name. It is difficult to guess, with any probability, the English equivalent of the name "Mutu".

30. Sometimes "mātou" clearly refers to "we" the Māori members of the expedition, as opposed to the Europeans, as here, for the Pākehā slept in tents, and the Māori slept in the wharepuni of the old, disused pā.

31. In the manuscript a gap has been left here. See End-note 18.

32. According to Cotton this was at Waiwiri.

33. This was Octavius Hadfield, missionary at Ōtaki and Waikanae, later to become Bishop of Wellington and ultimately the Anglican Primate of New Zealand.

34. Sometimes Saturday in Māori is referred to as "Te Rāhoroi", "Washday", but in this text the expression in Māori is equivalent to "Wash-house day".

35. "There" is at Ōtaki. "The men" refer to his Māori companions on his journey with Cotton, but this does not mean he travelled alone. See End-notes 39 and 41.

36. Lit. "fire"
37. The word "hereni" may have been used as a generic word for money, a coin. Three potatoes for a shilling seems an excessive price. It is possible that the expression "e "e toru noa ake nga parete" means "a mere three bags of potatoes". The Pākehā did, however, seem anxious to make a profit.

38. It is impossible to know whether this should be translated as "row" or "paddle", for a "waka" could be a Māori canoe, or any other kind of vessel, and we are not told. Cotton does not specify which they had crossed the river in earlier, but on most of the previous crossings the vessel used was a canoe.

39. "Rāua" confirms that there were two companions, and only two. See back to End-note 35.

40. It must be presumed that this is Te Rewarewa, the place to which he said he would go after their arrival at Ōtaki.

41. "Kōrua" also confirms that there were only two companions. See back to End-notes 35 and 39.

42. This word is not found in Williams 1971. The translation is a guess based on context.

43. Robert Cole was the Anglican minister for Wellington. He had travelled to New Zealand on the same vessel as Bishop Selwyn and William Cotton.

44. Cotton tells us this was a schooner called The Richmond.

45. The two days probably refer to the occasion when they went out to the vessel by a small boat to load on their luggage. The vessel then went to collect a ship load of sheep. They were taken out be the small boat again on the following day, when they went aboard as passengers.

46. Charles Reay was the first Anglican missionary in the Nelson area. He travelled out to New Zealand in Selwyn's party.

47. It is difficult to be sure of the meaning of whare paru. Literally it means "dirty house or room". It might be thought to be a toilet area, except that they would not have eaten food there. It was probably the ship's galley.

48. "Ngā Motu" are also known as the "Sugar Loaves".

49. "Mata" is a term used to address missionary's wives. It refers to Mrs Bolland.

50. William Bolland was the first minister at New Plymouth. He was a close friend of Cotton's. He had recently been ordained and had only just been installed in his mission.

51. Te Wanikau was Rēnata's first cousin. The date of his death is uncertain. He could have already died before this occasion; if not, it was soon afterwards. He was a man of great mana, the principal leader not only of Ngāti Te Upokoiri, but of a number of associated tribes. It was from him that Rēnata inherited his land and responsibility of leadership. The word "tuahine" might also mean "cousin". In genealogy cited by Ballara 1991, 203, no sister appears for Te Wanikau. Records held by the Department for Internal Affairs indicate two brothers and one sister. In a genealogy sent me by Patrick Parsons, this sister is called Ihukino, not Naki. But this is not conclusive evidence that there was no other sister, as whakapapa do not necessarily show all the siblings.

52. i.e. "wrong doing can only come from wrong intentions."

53. Cotton, VI, 89 "four beautiful snappers".

46
54. Cotton refers to it as the Tirenui River.

55. "Ngaoa" is not found in Williams 1971. It seems to mean the same as "maoa". Perhaps it was an error in transcription.

56. There is a problem with the manuscript here. Possibly the scribe miswrote the word "honoa". He had already made an error with a repeated "he" in the previous line. Williams gives no meaning for "honoa" in this context.

57. The words "Ka mea atu mātou" seem to imply that direct speech is to follow but the meaning then would require "ki a tātou" not "ki a mātou" at the end of the sentence. See Introduction for reference to confusion in use of direct speech.

58. The repeated crossing of the river described here was the way in which the company's baggage and clothing was conveyed across the river. The Māori men carried the goods held above their heads, keeping it dry by spring up from stones in the bed of the river, even though at places the water was above their heads.

59. Benjamin Ashwell, who came to New Zealand from a mission in Sierra Leone, established a mission at Pepepe, Taupiri, in 1843. He established several "model" schools in the Waikato area on land donated by Potautau te Wherowhero, the man who was to become the first Māori King.

60. The repeated expression, "ka ū", might at first appear confusing. The explanation probably is that Rēnata is employing a procedure often found in Māori legends, in which the broad outline of the action is stated, and then the narrator returns and enlarges on it. Here they paddled along and turned into the river where they landed at Mangatawhiri. They went into the river and landed at the landing place there.

61. William Fairburn was a lay missionary, but he resigned over a dispute with the Church Missionary Society on the matter of land purchase.

62. As the text stands in the manuscript, this is the correct meaning. But, as has been explained in the Section III, the use of inverted commas to indicate direct speech is inconsistent. What Rēnata intended was perhaps "Cotton said that I would have to carry the tent and I agreed." This would be the meaning if the inverted commas were omitted.

63. Perhaps Rēnata would have been even angrier had he known the reason why a canoe was not brought across by Cotton's friends living at Tamaki. Cotton subsequently learned that the Pākehā did not answer the call because they thought it was "only a party of Māoris".

64. This service was taken by Cotton at Ōrākei Bay. Presumably "Ngāti Paoa" is the same people as Rēnata referred to as "Ngāti Pawa".

65. According to Cotton's journal, Vol VI, pp 123-4, they set sail from Auckland harbour in the little Maria on Tuesday, February 27, 1844. They were becalmed and did not reach Wainate until Saturday, March 2, 1844.
DOCUMENT TWO - MĀORI

Ko te Pukapuka o Tō[k]u Haerenga ki Poihākena

Nui Tireni
Hokianga
Waimā
nā Hone Rī

Thomas Walsh,² Hokianga
Warihi³

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Ka rere mai ana to matau kata i tauta rā, ā, ka pō te rā.

Ā, ka ao, i te parakuihi ka kite au i ngā papahu⁶ e tere ana. Ka mātakitaki ahau i waenganui o te rā. Ka kite mātau i ngā kaipuke e rere ana e tārū i te hārērē;⁷ he manuao.

He kotahi, i te pō anō, ka puta te hau nui. Kāhore ahau i mataku. Kāhore ahau i ruaki. Ngaro iho tō mātau kata i te ngaru i te pō. He kotahi wiki a tō mātou kata ki te moana i rere ai, ka ui atu ahau ki ngā Pākehā, "E hia rā i muri iho i te wiki⁸ ka w[h]iti tātau ki Poihākena?"

Ka mea mai ngā Pākehā ki a ahau, "E hia rā⁹ i muri iho i te wiki, ka w[h]iti?" Ka mea mai, "E iwa rā, i te hē hoki o te hau, nō te mea kātahi ka tika te hau, he marangai."
Ka tina mātou ka kite mātou i te kaipuke e rere ana.

I te Mane, he wera. Ka kake ahau ki runga ki te māhi. Ka kite ahau e rere mai ana te kaipuke i te ahiahi anō, i te mea e hapa ana mātou ka piri mai anō te kaipuke nui ki tō mātou. Ka pure anō ō mātou kaipuke. Ka haere anō tō mātou kata, ā, te pō anō. Ao ake, i te Tūrei, ka puta mai anō ki [a] au he aroha ki a koutou,10 i mihi anō tōku ngākau ki a koutou kataoa. E koutou, e āku w[h]anaunga, e āku tamariki, tēnā rā ko koutou. E tōku matua, e tōku hoa, tēnā ko koutou. I au a nā i te moana i puta mai ai tēnei arohatanga nui ōku ki a koutou.

Nā, ka kite anō ahau i tētahi īka i te moana e rere ana me te manu nei; w[h]anatu noa [a]tu ka tau.

I te Tūrei ahau ka horoi i ngā kākahu o te rangatira. Ka mea mai ia ki a au, "E mātou rānei koe ki te horoi?"

Nā, i te roanga o te pō! Ao ake, ko te Wenerei, ka puta anō te hau nui; ka hāpaiangā anō tō mātou kata e te ngarū. Ka whakarāhia mai anō te ihu ki runga, ka tukua anō te kei ki raro. W[h]ati ana te ngarū i runga. Ka te moe koā, kīhai i au te moe i te hurihuri hoki o te kata. Ka tōnoa noa anō e te rangatira tētahi o ngā Pākehā ki te takai i ngā hēra. Ko te rangatira hoki kīhai i moe i taua pō, nā te mea hoki he hau nui anō taua hau i te pō nei; i te ao anō ka moe te rangatira i ōna nā nei kanohi.

Ka rua anō ngā ua i a mātou i te moana nei.11 Ko te pai hoki o ngā Pākehā o te kata nei, e kore e riri, e kore e kanga, e kore e tono ki te māhi.

Ā, i te Wenerei, ka pā te ngāruru ki [a] au. Ka nui anō te pānga mai ki au. Nā, ka pā mai anō ki [a] au he moemoēa i [a] au i te moana ki a
koutou. Nā, ka mea anō ahau hēhē anō pea kei a koutou i muri i [a] au, ina hoki te āhua te pā tonu mai ki [a] au.

E 9 rā e 8 pō ka ū tō mātou kata ki Poihākena. Nō te Tāete i kite[a] ai te w[h]enua i te tina; ka piri ki uta ka miri haere mai i uta i te tahataha. I te hapa ka tata ki te wahapū a Poihākena.

Ka w[h]akatapokitia anō i te pō tō mātou kata. Ka kite anō mātau i ngā raiti e kā ana i te pō, e rua.

Ko te mutunga tēnei o ngā kōrero o te rerenga atu i moana.

Nō te ūnga ēnei ki Poihākena, ka w[h]akairia anō te raiti o tō mātau ki ngā w[h]akaheke. Ka rere i roto i te awa. Ka kite ahau i te māhi a te kaipuke e tū ana. Tinitini, tini ana ngā māhi a te kaipuke o tērā kāinga o Poihākena. Ka tūtaki anō ki tō mātau te tima e rere mai ana i te pō. E tangi haere mai ana te pere hei tohu mō ngā kaipuke e rere atu ana, kei pakaru i a ia. Koia ka w[h]akatangihia i te pere i te pō, kei pakaru i a ia.

Kare mai tō mātau kata i te awa, ura[u]ra iho i te w[h]are o te Kāwana. Ka tū tō mātou kata i reira. Ka kite anō ahau i ngā kāinga o ngā hōia. He kokorutanga anō tērā tūranga kaipuke; [e] tū ana anō i te taha o ngā w[h]are te kaipuke. Ahakoa rewai toru, tau ana i ngā w[h]are.

Ka nui te w[h]are kōw[h]atu; he kōw[h]atu kau anō tōna w[h]are. Ki te mea ka haere te tangata Māori, he ake i te tini hoki o te w[h]are. I te mutunga o te parakuihi ka haere te rangatira o tō mātou kata ki uta ki te rapu i a Te Peka, ā, ka kite ia i a Te Peka. Ko tēnei hanga hoki o te poti, tini anā.

Ka ū mai anō te poti hoko pītiti, merengi, wāina ki tō mātau kata. Ka hōmai e te Pākehā ko te tau au wāina māku - ko te pītiti, he kotahi.
Ko te whare o te Pākehā, ka nui. I tōku haerenga ki uta, ko Neri te Pākehā ārahi i [a] au ki te mātakitaki i uta. Ka haere nā māua, ā, pō ana te rā, kīhāi i poto te tini o te w[h]are te haere. Ka pō te rā ka hoki māua ki te kata.

I te Wiki ka rere tō mātau kata ki Poheripi. Ka noho ahau i Poihākena i ngā tāngata Māori. I kino hoki ahau mō te haere ki Poheripi i te roa hoki. Koia au i noho ai i Poihākena i te w[h]are o ngā Māori. Ka kīte au i te tamaiti a te w[h]are. He wēra tōna kaipuke.

Nō tōku nohoanga ki uta ka pōuri tōku ngākau kei mahue atu ahau i tō mātau kata ki Poihākena. I a au e haere ana i uta ki te mātakitaki, ka nui te ngenge, ka nui tāku hē i te tini o te w[h]are o te Pākehā. Ko Parāone,14 kīhāi i rokohina atu e au. Kua riro kē ki te wēra, kua riro kē noa [a]tu; kua toru marama ki te moana.

Ka titiro ahau ki te awa o Poihākena i kīte anō au i a Te Tana.15 Ka tonoa ahau e Te Tana ki tōna w[h]are. Nō te Wenerei ahau i tīmata ai taku mate, ā, te Tāete. Ka ora ahau, i rongoātia ahau e Te Tana. Ka ora ahau i taku matenga i taku mate. Hoi anō ēnei kōrero. Ka mutu ēnei.

He kōrero ēnei mō ngā taonga a Nui Tireni:- Kei Manawaka, i a ia te hiriwa; te kapa moni nei anō rā. Kei Manukau te hotapita. He paura anō te hotapita te purutane.16 Kei Taupō te paura, kei Waitangi he hiriwa; kei Mahurangi te moni kōura; kei Aotea te kapa kaipuke. Ko ngā taonga tēnei o Nui Tireni e tohel[a] ana e te Kuini, arā e te Kāwana rā kia riro mō te Kuini o Nui Tireni a ēnei tau e takoto ake nei.17

Ka nui te Pākehā ki Nui Tireni a mua. I rongo ahau ki ngā tāngata Māori o Poihākena he kāinga tango arikena18 nā te Ingirihi. Nō te
Mangumangu tērā kainga; Ko Poihākena, he kāinga tango ngā te Ingirihi. E hoa mā, ka kite ahau i ngā tāngata o Poihākena e haere no[a] ana i te ara. Ko ngā Mangumangu hoki ngā tāngata o Poihākena i mua. Ināianei, he Pākehā kau ki Poihākena, ko ngā tāngata i te kāinga; ko ngā Mangumangu e haere noa ana i runga i ngā maunga. Ko te tini no[a] atu o ngā motu i tangohia nā e te Ingirihi. Ko te ritenga ēnei mō Nui Tireni a mua e takoto ake nei. Ahakoa mea te tāngata e kore e riro a Nui Tireni i te Ingirihi, ka riro koe he hinu anō a ngā Pākehā.


He kainga kino a Hirini kia w[h]ai moni tonu te tāngata. Ka ara i te hiakai i te Paraire. Ka kite ahau i a Ngikiha, i tina anō ki tōna w[h]are.

I tāku nohoanga ki Poihākena, ka hē ahau i tāku nohoanga; ka pōuri tōku ngākau i reira.

Nō te Mane ahau i tīmata i tāku mahi ki a Te Tana. I te Paraire ka mutu te mahi. Hōmai he kotahi tāra hei utu; h[e]loi anō te utu. Mahue ake i [a] au a Te Tana.

Kei te ataw[h]ai hoki o taua wahine rā ki a au, ka nui. He wahine Māori nō runga, nō Ngāti Kahungunu. I te w[h]are tāngata Māori hoki ahau e noho ana. Kotahi wiki i noho ai, ka haere ahau ki te mātakitaki i te tini o
te w[h]are o te Pakehā: i ngā w[h]are karakia katoa, i ngā w[h]are hoko katoa, i ngā w[h]are hōia, i ngā w[h]are pāparakāuhe, i ngā w[h]are mākete, i ngā koti e tōtōia nā e ngā hōiho. Ko te tini noa iho o ngā hā a te Pakehā;\(^{30}\) kīhai i taea te tuhituhi e ahau.

Ka ha[e]re anō ahau ki te mātakitaki i te wāhi tapu\(^{31}\) o te Pakehā - nui no[a] atu.

Nā, ka haere anō ahau kia kite i te w[h]are herehere, i te wāhi auhe. Ka haurangi te tangata i te rama, ka kawea ki taua w[h]are rā; mutu anō, ka puta ia ki waho.

E 2 āku wiki i noho ai au, ka kite ahau i te tungāne o Mata Patara. Ko te tungāne kau tāku i kite ai ka haere noa ahau i te tini o te rā ki te mātakitaki, e kore hoki e taea te haere; ka pō te rā, i te maha hoki o te w[h]are. Kei ngā whare pai anō, ka pai ko ngā w[h]are rangatira anō, nui atu te pai.

Ko tēnei hanga hoki a te wahine Pakehā, nui atu te pūremu; ahakoa Mangumangungu te tāne, nui atu te hiahia o te wahine kia aia.

Ka 3 āku tino wiki ki Poihākena, ka mātau ahau ki ngā ritenga o te Pakehā.

Ka haurangi te Pakehā, ka kawea ki te wāhi auhe. Ko ngā kātipa hoki hei kawe ki taua w[h]are rā, he haere tonu tā rātau mahi i te ao, i te pō. He iwi pai te Pakehā; e kore e pokanoa te riri. Me tāhāe anō, kātahi anō ka riro ki te w[h]are herehe[re].

Nāna ngā pene tuhituhi māku, e 4, karaihe pia māku, e 2, pātara tinipia māripi\(^{32}\) māku, nā Eruena,\(^{33}\) nā tō rāua tungāne.\(^{34}\)
Ko te mahi ki tērā kāinga, ki Poihākena, he taraka nō te Māori, nō te Pākehā; ka nui te haurangi o te Pākehā - Ka mutu ērā kōrero.

He kōrero kē enei.

Motu kē anō te tangata hoko pītiti; motu kē anō te tangata hoko piwihī kau;\(^{35}\) motu kē anō te tangata hoko parete; motu kē anō te tangata hoko ika; motu kē anō te tangata hoko wahie; motu kē anō te tangata kōura;\(^{36}\) motu kē anō, hoko anō tōna. Ko ngā rīhi, he tangata hoko anō tōna. Ko ngā rohi, he tan[g]ata hoko anō tōna. Ko ngā kānara, he tangata hoko anō tōna. Ko ngā miraka, he tangata hoko anō tōna. Ko nga hea, he tangata hoko anō tōna.

Ko ngā whare pure[į] o te Pākehā, ka nui ko reira ki te ai; te tini o te Pākehā, o te wāhine, ko roto ko ngā whare purei. Ka mātakitaki ahau i tāua mahi a te purei.

Ka kite ahau i ngā mahi a te Pākehā herehere e mahi ana. Ko tā rātou mahi he keri kōw[į]atu. Mau anō ngā mekameka i te tuarā e keri ana i ngā kōw[į]atu. E tū ana anō ā rātou kaitia<\(a\)> ki i ō ratou taha, he hōia. Ka rī 5 tekau o te herehere ki te mahi. Ka rangona ngā mahi a te mekameka; ka ngatete, ko[ą] anō. Āe, he rā tēnā e kore e wh[į]aka[ą]ro; he werawera, mahi tonu anō tā rātou.

Ka haurangi te tangata, ka riro ia ki te watiauhe i ngā kātipa. Ka haurangi ki roto ki te wh[į]are, e kore e tangohia e ngā kātipa.

Ko ngā Pākehā matapō he kararehe tā rātou kaiārahi i te ara, he mea here te wh[į]akaheke ki te kakī o te kararehe, ka haere rāua i te ara.

Ko reira, ki te ai, te tini o te Pākehā, ka 2 rau o te Pākehā ki te haerenga i te pō.\(^{37}\) Te mahi hoki a te wāhine ki te pūremu. He wahine pai,
he kotahi pāuna; he wahine anō, w[h]ā tāra; he wahine, e toru tāra; he wahine anō, e rua tāra; he wahine anō he kotahi tāra; he wahine anō he kotahi āw[e]he karaone; he wahine anō e rua hereni; he wahine anō he kotahi hereni.\textsuperscript{38}

H[e]oi anō ngā kōrero mō ngā pūremu a tērā kāinga o Poihākena.

\begin{itemize}
  \item Ko tako hoa haere i Poihākena ko Te Wirihana; nō Tokerau tērā Pākehā. Ā, Te Wirihana, ko Te Tana, ko Te Warihi, ko Angihiha, ko Ruku, ko Eruena,\textsuperscript{39} ko te pāpā: ko aku Pākehā ēnei o Hokianga i kite ai ahau i Poihākena.
\end{itemize}

\begin{itemize}
  \item Ko aku marama ēnei: \textless nō te \textgreater{} nō te waru te marama i rere ai ahau ki Poihākena. He kotahi aku marama ki Hirini ko te āw\textless{}e\textgreater{}he, ka rua ai marama e rua wiki. Nō te toru, ka hoki mai ahau. I te ngahuru ka tae mai ahau ki Hokianga.\textsuperscript{40}
  \item E 7 wiki
  \item 2 marama
  \item ki Poihākena
  \item Ka hoki mai ahau ki
  \item Hokianga
  \item E 9 rā e 8 pō
\end{itemize}

\begin{itemize}
  \item Ko ngā rā ēnei o te rerenga [a]tu i Hokianga ki Poihākena.
  \item E 9 rā e 8 pō āw\textless{}e\textgreater{}he wiki ka huihuia ngā rā me ngā pō.
\end{itemize}

55
Ka w[h]iti ki Poihäkena

Nō te hokinga mai ēnei i Poihäkena ki Hokianga ko n[g]ā rā ēnei:

e 13 o ngā rā, e 12 o nga pō

ka w[h]iti mai ki Hokianga

Ko te huihuinga ēnei:

Ko ngā wiki ēnei: e (1) tahi wiki ko te āw <e>he wiki ka w[h]iti mai.

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He kotahi Pākeha e haere mai ana ki Hokianga. Ko Te Mamu Tana te ingoa. He wahine anō tāna, e 3 tamariki; he kotahi kōtiro, tokorua ngā tāne.

The vessel sailed on Tuesday\(^4\) from Wairoa.\(^5\) We had lunch and then we were sailing right out to sea. I went below to bed. I could not sleep at all. I came up on deck, and when I finally came up, the land had disappeared from sight. The Pākehā men said to me, "Where is Hokianga? It’s out of sight."

Our cutter kept on sailing here on that day, and then it grew dark.

Then, next morning, at breakfast, I saw some papahu\(^6\) swimming. I watched in the middle of the day. We saw sailing vessels moving along, disturbing the hārērē;\(^7\) they were men-of-war.

That very night a huge wind blew up. I was not afraid. I did not get seasick. Our cutter disappeared down into the waves in the dark. When our cutter had been sailing at sea one week, I asked the Pākehā, "How many days after the Sunday\(^8\) will we take to cross to Port Jackson?"
The Pākehā replied, "How many days after the Sunday will it take to cross?" They told me, "Nine days, because of the contrary wind, for only now is the wind right for it; it is a stormy wind."

We had lunch and we saw a vessel sailing along.

On Monday it was hot. I climbed up the mast. I saw the ship sailing along in the evening again, because we were being overtaken and a big ship was keeping very close to us. Our ship actually went into competition. Our cutter kept moving, even in the dark. On the next day, on the Tuesday, I was overwhelmed with my love for you; my heart called its greetings to you all. Oh you, my family, my children, greetings to you. My father and my wife, greetings to you. I am so far away at sea and this great yearning of mine for you comes to me.

Well, I saw another fish in the sea flying along just like a bird; it darted forward and then it came to rest.

On Tuesday I washed the boss's clothing. He asked me, "Do you know how to do the washing?"

Well it was a long night! The next day, Wednesday, once again a huge wind arose; our cutter was lost in the waves. The prow was lifted right up, and the stern was plunged right down. The waves came crashing down on the deck. Yes I slept, but I did not sleep well because of the severe rolling of the cutter. One of the Pākehā was immediately sent by the boss to furl the sails. Neither did the boss sleep that night, because the wind that night was very strong. It was only by day that the boss would sleep.

We doubled our effort in this sea. How good the Pākehā of this
cutter are; they do not lose their tempers, and they do not curse, and they do
not order you to work.

And then, on Wednesday I developed a headache. It was a very severe
attack. Well, I was visited at sea by dreams about you. I thought I must be
imagining that you were behind me; the image really came to me.

After 9 days and 8 nights our cutter landed at Port Jackson. On
Thursday land was sighted at lunch time; the ship hugged the coastline,
skimming along close in to the coastline, the high cliffs, on its way. At
dinner-time it was close to the Port Jackson Harbour.

Our cutter was brought in at night. We saw lights burning in the night,
two of them.

This is the finish of the descriptions of sailing at sea.

When we landed at Port Jackson these lights of our [vessel] were hung
right up on the ropes. We sailed into the river. I saw the masts of the moored
ships. There were many, many ship masts of that town of Port Jackson. And
a steamer met our [ship] as it sailed towards us in the dark. The bell was
ringing as it came, as a signal for the ships moving towards it, lest they be
damaged by it. That’s why that bell was ringing in the night, lest it be
damaged!

Our cutter rippled the river. And there, shining down on us, was the
Governor’s house. Our cutter stopped there. And I saw the homes of the
soldiers. That anchorage is a bay where sailing vessels lie beside the houses.
Even the three-masted vessels are moored beside the houses.

There are many stone buildings. Its buildings are all made of stone.
Wherever a Māori person should go he finds himself in the midst of many many buildings. After breakfast the boss of our cutter went ashore to look for Te Peka, and he found him. As for boats, there were lots of them there. And a boat came out to our cutter, selling peach, and melon wine.\(^{12}\) A Pākehā gave me some. The wine \(...)\(^{13}\) for me [i.e. the wine I was given] was the peach wine. [I had] one.

The Pākehā buildings are large. When I went ashore, Neri was the Pākehā who took me to look about on land. We went there, on and on, and when the sun set there was still no end to the many buildings. At sunset we returned to the cutter.

On Sunday our cutter set sail for Port Phillip. I stayed in Port Jackson with some Māori people. I really did not want to go to Port Phillip because it took too long. That’s why I stayed at Port Jackson in the house of the Māori people. I met the son of the house. His ship was a whaling vessel.

When I was staying ashore my heart grew troubled lest I be left behind at Port Jackson by our cutter. While I was walking about on the land having a look around, I was very weary and very confused by the large number of Pākehā houses. As for Paraone,\(^{14}\) I did not come across him; he had gone off whaling. He was well away. He had been three months at sea.

When I was looking at the Port Jackson river I met Te Tana.\(^{15}\) He invited me to his house. On Wednesday I began to feel ill, and then on Thursday I recovered because Te Tana gave me medicine. I recovered from the ill-effects of my complaint. So much for those stories. That’s the end of them.
This is an account of New Zealand treasures:- At Manawaka, that's where there is silver, that is used for money, which we all know about. At the Manukau there is saltpetre. Saltpetre is gunpowder, for charging guns. Powder is at Taupō; there is silver in Waitangi; gold used for money is in Mahurangi; ship's copper is in Aotea. These are the treasures of New Zealand which are being claimed by the Queen, that is to say by the Governor, so that he can take them for the Queen of New Zealand in these coming years.

The Pākehā in New Zealand are going to be numerous in the future. I listened to the Māori people of Port Jackson, which was a settlement taken by the English. That town belonged to the Blacks; Port Jackson was a settlement taken by the English. My friends, I saw the people of Port Jackson just walking around on the paths. And the Aborigines were indeed the people of Port Jackson formerly. Now, in Port Jackson it is Pākehā alone who are in the town and the black people are just wandering around on the mountains. Quite a number of the islands have been taken thus by the English. This is just what New Zealand's situation will be in times to come. Even though people say New Zealand will not be taken by the English, you will become victims of the Pākehā.

They greatly praised Hone Heke. When Hone Heke blocked their access he did so by drawing on paper both the moko and the tail feathers on the forehead – two tail feathers. As for the clothing, it was a taimana. As for the things in the glass, I did not see them. Those were good people. It was Hone Heke who made the disparaging remarks and it was Hariata had a gun and struck him on the shoulders. As for Kawiti, he had a hani. Those
were fine people, my friends.

Sydney is a bad place for anyone to keep up a supply of money. On Friday I got up because I was hungry. I called on Nikiha right at lunch time at her house.

I had remained in Port Jackson and I was wrong to have stayed behind; I was wretched there.

On Monday I had begun my work for Te Tana. On Friday the work was ended. He gave me one dollar as pay, that was all the pay. I left Te Tana.

The kindness that that woman showed me was indeed great. She was a Māori woman from South, from Ngāti Kahungunu. And I stayed in a house for Māori people. After I had been there for one week, I went to look at the many buildings of the Pākehā, all the churches, all the shop buildings, the soldiers' barracks, the public houses, the markets, the coaches being pulled along by horses. As for the huge number of Pākehā noises, I couldn't manage to write about them.

And I went to look at the burial places of the Pākehā - quite a number of them.

And, I went also to see the prison and the watch-house. When someone gets drunk on rum, he's taken into that building; afterwards, he is released.

After I had been staying there for 2 weeks, I met Mata Patara's brother. It was only her brother I met. I wandered looking about for many days, but could not go everywhere. The sun was darkened by the large number of houses. There were some very fine houses. The gentlemen's houses
were the best; they were really excellent.

These beings, the Pākehā women, are much given to promiscuity; when the man is a Black, she greatly desires to lie with him.

After I had been in Port Jackson for 3 weeks I understood the ways of the Pākehā.

When a Pākehā is drunk, he is taken off to the watch-house. It is the job of the constables to take them to that building; all the time they are going around, by day and by night. The Pākehā are an even-tempered people; they will not become angry for no reason. But if you steal, that is when you get taken off to prison.

The one who gave me 4 writing pens, 2 beer glasses, a ginger beer bottle opener, that one was Eruena, their brother.

What people do in that town, Port Jackson, Māori and Pākehā, is get drunk. There is much drunkenness among the Pākehā. - Those stories are ended.

Here’s an account of something different.

The person who sells peaches is quite separate; the person who sells beef is quite separate; the person who sells potatoes is quite separate; the person who sells fish is quite separate; the person who sells firewood is quite separate; the person who sells crayfish is quite separate; each one is quite separate, selling his own wares. As for crockery: it has its own salesman. As for loaves: they have their own salesman. As for candles: they have their own salesman. As for hares: they have their own salesman.
As for the gaming houses of the Pākehā, many people go there for prostitution; there are a great number of Pākehā inside, women. As for the gaming, I had a look at this.

I saw the ways in which the imprisoned Pākehā have to labour. What they have to do is quarrying stone. And they are bound by chains on their backs as they dig the stones. There are guards standing beside them, soldiers. 50 of the prisoners are chained together to work. You can hear the action of the chains; they clank. Yes, that is what happened. That was a day when it was unimaginably hot, and they still kept on with their work.

When someone gets drunk, he is taken to the watchhouse by the constables. When he is drunk inside his house he will not be taken by the constables.

The blind Pākehā have animals as guides on the road, for a rope is tied to the neck of the creature when they walk on the road.

There, many of the Pākehā, 200 of them, travel at night, in order to have intercourse. And the women work at being prostitutes. A good woman is one pound. Another woman is four dollars; another woman is three dollars; another is two dollars; another woman is one dollar; another woman is half a crown; another woman is two shillings; another woman is one shilling.

That is all I have to say about the prostitutes of the town, Port Jackson.

My travelling companion in Port Jackson was Wilson; that Pākehā is from Tokerau. Well, Wilson, Te Tana, Te Warihi, Angihiha, Luke, and
Eruena, the father [or] Eruera, and Te Pāpā: these are the Pākehā from Hokianga whom I met in Sydney.

These are my months: In the eighth month I sailed to Port Jackson. My months in Sydney were one and a half. There were two months and two weeks. In the third, I came back here, In the eleventh month I arrived back here in Hokianga.40

I was 7 weeks
2 months
in Port Jackson
Then I came back to Hokianga.
9 days, 8 nights,

<3> these are the days spent sailing from Hokianga to Port Jackson.

<2> 9 days and 8 nights is 2½ weeks altogether the days and the nights are

17

210 We crossed to Port Jackson

On the return from Port Jackson to Hokianga over here these are the days:

13 of the days and 12 of the nights in crossing here to Hokianga

25
The sum total is as follows;

These are the weeks: 1 week and a half in crossing here.

One Pākehā is coming to Hokianga. His name is Te Mamu Tana He has a wife and three children, one girl and two boys. This is the Pākehā with whom I stayed in Port Jackson. His wife was very kind to me. I slept at his house. I was one week at his house and I was given board. I was given excellent food at his place.

66
End-notes - Document Two

1. The edge of the paper is torn, and the letter "k" is missing.

2. In the manuscript the name looks like "Welsh" and the signature lower down the page could be any number of combinations of letters. At M 173 the name is clearly Te Warihi, which suggests that the name was Walsh.


4. Part of the page is torn here. The missing letter is almost certainly "i".

5. This could also be "iwa i roa" but is less likely.

6. Williams, 1971, gives "papahu" as a fish, but gives no further information as to its nature. It is interesting to note that Wiri Nehua [VI] mentions seeing papahu in the sea, on this occasion off Cape Guardafui. At the same time he refers to shark. As both Nehua and Rī came from the far North, it is possible that this was a name more frequently used in that area.

7. Williams 1971, lists "hārērē" as small fish, without giving any further detail. Possibly it was a general term for many types of small fish. There are possible emotive overtones here, regarding the Pākehā war vessels as vessels of aggression.

8. This might also mean "How many days longer than a week" as the transliteration of "week" can be used for both "Sunday" and "week".

9. Above the words "e hia rā" has been written "4 rā." = "4 days" - possibly at a later date.

10. In the manuscript only the word "koutou" is underlined in the ink of the handwriting. The remainder of the underlining is in pencil and could have been added subsequently, perhaps by someone other than the author.

11. The meaning here is obscure. Although "we doubled our efforts" fits the context, it seems idiomatically an unlikely translation. An alternative might be that "ngā ua" be read as "rain-storms" and the translation be taken as "While we were at sea we had two rain-storms".

12. This could be "selling peaches, melons, and wine." However he is given some peach wine to drink so it is more likely that the boat was selling various types of wine.

13. The manuscript is obscure here. The author wrote "tautau" and then crossed out the second "t". Possibly it was some sort of measure or amount of wine.

14. "Paraone" is a transliteration of Brown. This could be either a Pākehā, or a Māori who has been given this English name.

15. "Te Tana" is probably a transliteration for "Turner", but it could be a name like Dunne.

16. There is considerable doubt about this translation. The manuscript seems to read, "te purutane [or tāne]. "Puru" was a verb used to express the idea of charging a gun with gunpowder. Gunpowder was referred to as "paura". The words, divided differently, could be "pū rutone" with pū meaning "gun", but whether the word is "purū" or "pū" the remainder of the sentences is unresolved.
17. This passage presents many problems. Some of the places mentioned cannot now be found in atlases, for example Manawaka. The other names could also have been of places not now known by those names. Nor can I find any verification of the existence of these substances being known as early as 1850 (that is other than gold. It would be unwise, until further research can be done, to dismiss this part of his writing as total fantasy. The main area for subsequent mining of silver was the Coromandel, particularly at Martha Hill, just north of Waihi. Silver was found there in 1878, but a search for gold in the area had been undertaken before this. In 1842, some whalers discovered some gold as early as 1842. There seems to be no evidence at all of saltpetre being found in New Zealand. Doubtless, however, he was correct in assuming that the British government was interested in the possible exploitation of mineral resources, as was the New Zealand Company. This can be exemplified by the Company’s employment of the geologist, Ernst Dieffenbach, to make surveys in the years 1839-1841. Again, when Governor Gray met Dr F.R. von Hochstetter in South Africa he urged him to have the Austrian scientific vessel, Novara, call at New Zealand, so that his expertise could be used similarly. As a result, Hochstetter stayed behind in New Zealand for that purpose in 1859.

18. The word in the manuscript appears to be "arikena". There is no entry for such a word in Williams 1971. Clearly it is used adverbially here, perhaps with a meaning such as "relentlessly".

19. In the manuscript it appears that the "n" has been superimposed on what was probably a "k" and the ink has been smeared. The word probably was intended to be "tango".

20. "Ngā motu" means "islands", but as Rī’s experience of countries was of land-masses surrounded by sea, he uses the word here to mean countries.

21. "Hinu" has a number of meanings. Its literal meaning is "oil". This is extended to mean "game", as birds and rats were preserved in their own oil; thus the expression could perhaps be equivalent to English "prey". The word is also found used in relation to victims in war. Whatever the metaphorical reference was, the overall meaning is clear.

22. Hone Heke was Hone Wiremu Heke Pōkai. He was a Ngā Puhi leader who died in 1850.

23. The use of "Ka te" before the verb here seems rather unusual. In this line the writer made three sets of alterations, which could indicate that there was some confusion in framing this sentence. However, this form sometimes occurs in poetry, and may also have been a northern usage.

24. The reference to the moko, to the tail feathers on the forehead, the article of clothing, and the things in the glass are obscure. There is probably a reference to a document or deed "signed" by the drawing of the moko.

25. "Mea" could alternatively mean things, events.

26. Hariata was Hone Heke’s wife.

27. Te Ruki Kawiti was a Ngā Puhi leader who died in 1854.

28. See End-note 25.

29. This is presumably Te Tana’s wife. It is not clear if she is the Nikihia referred to above, or if Nikihia is someone else.

30. By this he means the sounds that are associated with a Pākehā town. "Hā" can also mean "smells", but probably not here.
31. This is literally "the sacred or forbidden places". However, it is sometimes used to mean "burial places", as it probably does here.

32. This was an implement for cutting the wire that secured the stopper of the bottle.

33. As this word appears in the manuscript it looks more like Eruera [Edward], but the ink has run on the second to last letter; it is almost certainly the same person as referred to later (at note 39), where the word is clearly Eruena [Edwin].

34. "Tō rāua tūngane" the brother of two females. It might be assumed that this refers to Nikiha and her sister.

35. "Beef" is often represented by the transliteration "mīti kau" = cow meat. Here the author seems to be transliterating "cow beef".

36. "Kōura" can also mean gold. "Crayfish" has been used here as being the most probable meaning in this context.

37. The construction "ki te haerenga" seems an unlikely reading of the manuscript. The translation given here is based on the most probable meaning, given the context, but the grammatical construction is unfamiliar.

38. This is apparently a graded price range for women prostitutes. There used to be a colloquial expression of "half a dollar" meaning half a crown, which is twenty-five cents in today's currency. However, if the price range given by RI is graded, a dollar is clearly not equal to five shillings here. It must have been less than 5 shillings and more than half a crown. The Shorter Oxford English Dictionary, 1975, gives two English equivalents. The word used to refer to the German "thaler" was equal to three marks, about 2s 11d. The U.S.A. dollar was said to be equivalent to 4s 1½d.

39. See Note 33.

40. It is not clear whether the months referred to here are by English reckoning or Māori. If they are by Māori reckoning, "ngahuru" being the harvest month, it means that he sailed over at the height of summer. This fits with his description of the hot conditions in which the convicts were working.
DOCUMETN THREE - MĀORI

....¹ mai, a te rā, kīhai i tāro, kua pō. Nō te mea ko te taupātanga atu tērā: e pō ai a reira e mārama ai a konei, e pō ai a konei e mārama ai a reira.

Mā te māia tonu e haere tēnei mea te kaipuke; i tō māua rerenga mai i Ākarana, e toru wiki e noho ana i runga i te kaipuke, kāore e pā ki te kai, he aroha nō māua ki te kāinga. Kāore he mate, engari ko te ānini kau <a> o te māhunga. Muri iho kua mahi māua i te mahi hēramana. Kua kite ahau i ngā māhi o tēnei hanga o te kaipuke; ka nui te kino, te nui o tōna māhi, e kī ana ahau he māmā taua mahi. Nui atu te taimaha [i] te ta[en]ga ki Otiaiti.

Ka kite māua i taua motu kāore i tino rahī, iti nei, me tōna tāone hoki iti nei. Ko ngā whare kei roto i ngā rākau - i te panana, i te kokonaiti, i te orangi, i ngā rākau katoa. E piri ana ĵ te pari, taua tāone. Ko te oneone o taua whenua, ngangana ana te oneone i te ngaunga a te rā. Kāore e tupu tōna rīwai. Ko Waiparaihe he piri pari anō taua tāone; engari he nui taua tāone he pai. [Ko] ngā māero [i] Ākarana ki Te Riete 11,500.²

* * *

Hepitemu, 1859

Tā māua taenga mai ki tēnei whenua, ka titiro māua ki tō te Pākehā kāinga, ka titiro ki te nui o te tāone. He nui no[a] atu e mātakitaki ana māua e mātakitaki ana hoki tērā ki a māua, arā, te Pākehā tā te īwi; kātahi anō ka kite i te Māori. Ka nui te atawhai o taua īwi, he karanga noa mai ki te tangata kia haere atu ki te kai. Nui atu te atawhai o taua īwi, e kī ana ahau he pēnei me te Ingarihi nei te kore atawhai;³ nui nui nui atu te aroha o tēnā īwi. Ko ō rātou whare pia nui atu te pai. I kite anō hoki ahau i te whare hanga pia,

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hanga wāina, hanga rama. He nui noa atu. Te kāore he mea e ngaro i ahau me ngā tiata, me ngā whare i takoto ai ngā kākahu o ngā kīngi o mua.

Wina Whareperehi Pukapuka

Noema 10, 1859

Tēnei kōrero mō tētahi tangata mōhio nāna i kite ngā mea katoa o te ao. Nā, i te iwa o ngā rā o Noema ka huihui ngā Pākehā katoa ki Wina ki te whakapai ki te rā o taua tangata nei. Nō tētahi rā kua tāia katoatia ngā rori ki te nuipepa, me māua hoki kua oti te tā ki te nuipepa. Ko ngā Pākehā, hui mai ko te taha o te whare perehi kia kite i tō māua putanga atu ki te rori, nō te mea ko māua e huna tonutia ana e te rangatira o te whare perehi e Roihi Auea. Nā te Kīngi hoki te ritenga kia kaua māua e tukuna kia hāerere ki tētahi whare kē atu. Ākuanei tērā [a]nō kua oti mai i te rangatira me tuku māua ki roto ki te haerenga [o] ngā Pākehā katoa.

Nō te tekau o ngā rā ka hangā te āhua o taua tangata nei ki waenga i te pāmu, he pāmu nui. I te rua o ngā hāora i te marauawatea ka hoki māua ki te whare; i hoki i runga i te hāriata. I haere māua ki te kākahu i <i>ō māua kākahu hēramana; nō runga anō i a te Novara ō māua kākahu, nō tō māua hēramanatanga. Kākahu ana, ka mutu, ko te whā hoki o ngā hāora i te mea ku[a] iriiri te rā. Heoi, kātahi māu[a] ka hoki mai ki te whare perehi i runga anō i te hāriata. E kore e roko kite te Pākehā, inā, kua hui mai ki te mātakitaki. Heoi, kua ngaro ki roto ki te rūma, titiro kau mai ana i waho.

Tērā te haere atu rā ngā iwi ki tērā taha o Tonao, he awa nui o Atiria. Te wāhi i whakamene ai ko te Parata, he pāmu kē anō. Ka haere tēnei
iwi me tōna kara, ka haere tēnei iwi me tōna kara, me tōna kara. Ka haere i konā te mahi nei a te Atimana, ko te wāhine kāore e uru ki roto. Nā, ka haere ko te iwi o te rangatira nui rawa o Atiria katoa. I roto māua i tēnei e haere ana, ko māua i te hari i te kara. 10 E haere ana tēnei ki te Parata, ko te whakamenenga hoki tērā i reira; hui atu ko reira, hui atu ko reira. I ngā tau katoa, ka tae ana ki taua rā, ka pēnei ngā Pākehā, me tau[a] mahi nei.

Nāwai ā, ka mano; e mea ana mō te whitu o ngā hāora i te pō, ka haere ai. Ā, ka rite noa ana, kātahi ka haere tēnei iwi, tēnei iwi me te wai[a]ta haere, me te hurō 11 haere, me te tangi ngā miuheke me ngā tarana. 12 I waenganui ko tō māua nei hapū, kua oti te whakarārangi te kaimātakitaki ki tētahi taha, ki tētahi taha, ka tukuna ki waenganui haere ai; e <e> haere ana tēnei kia kite i te āhua o tau[a] tangata nei i waenga i tētahi pāmu nui, me te haere he kānara anō ki te ringaringa o te tini o te mano.

Ka titiro ngā Pākehā ki a māua, me te kaimātakitaki karanga, "Ā ā ā hea kuru?" 13 Heoi ka hurō te kaimātakitaki, me te whai haere. E kore e taro, kua karanga mai te kaimātakitaki, "Parao, Parao, te Neu Zeeland," me te hurō haere anō, me he awatea nānō te pō i te mārama o te kānara. Nāwai ā, ka rere noa mai te Pākehā ki te tō i a māua ki waho o te kapa haere me ngā w<h> āhine hoki he tō hei mātakitaki. Inamata, kua ū te patu a ngā pirihimana ki ngā tāngata e poka noa ana te tō i a māua.

Nō te tatanga ki te tūranga o te āhua o taua tangata nei, kātahi ka hurō katoa te tini, te mano, ko māua whakarongo kau ana. Heoi, tū tonu, me te waiata ngā tāngata me te tangi ngā mueheke. 14
Roa rawa e tū ana, ka maunu ko tō māua nei huihui; nō tō māua haere, ka whai haere te Pākehā ki te mātakitaki i a māua. He rā whakahari hoki taua rā: ko te haerenga tēnei i whakakite[a] ai māua, nui atu te miharo o taua iwi ki a māua, arā, ki ngā tāngata o Nui Tireni. Nō te hokinga ka pōkia māua e ngā Pākehā. Kāore e kite, ko tētahi pōngarongaro nānō ko te rite o te Pākehā te nui, te hira.

Nō te tekau o ngā hāora i te pō ka mutu taua mahi, hoki ana māua ki tō māua nei whare. I taua pō anō, ka haere ngā tāngata mahi āhua, ā whakaāhuatia ana ngā mano tini me te āhua o taua tangata, o Hīrea, tāia ana ki te nuipepa, tukua ana ki ngā wāhi katoa o Atiria, arā ki Pohemia, ki Hungari, ki Peatemana, ki Taearamaka, ki Hangaperete, ki Riti, puta ana i ōna rohe katoa tō māua rongo.

Ko te haerenga mai o ngā kīngi o aua tāone kia kite i ngā tāngata o Nui Tireni.

Ka mea ngā Pākehā, "I haere mai ēnei tāngata i runga i tēwhea kaipuke?"

Ka mea ētahi, "I runga i a te Nōvāra, nō Nui Tireni hoki ēnei tāngata."

Ka mea ētahi, Nā wai i ārahi mai?"

"Nā te Komotoro rāua ko Hata, rangatira o te Nōvāra."

Ināianei, "Kei whea e noho ana?"

"Kei te whare perehi a te rangatira nui rawa."

Kāore e takiwātia te haere a ngā tāngata rangatira ki te mātakitaki i māua [i] ia rā, [i] ia rā, pau noa te marama. Me aha hoki [i] te mea kua kake
kē māua, nō te mea i te rangatira nui māua e noho ana. 1859

* * *

**Austria.** Wina, Whare Perehi Pukapuka

Hānuere

Ka nui te pai o taua whenua, te nui o te nohoanga a te Pākehā: te nunui o ngā whare, te teitei, te pai o roto o ngā rūma, te pai o te moenga, o ngā kai me ngā wai. He mea hanga ki te āhua o ngā raiona me ngā pea. Whakahāmama ai te waha, ka puta mai te wai i roto i te waha o ngā kurī, he mea hanga ki te kōhatu. I roto i ētahi wai ko ngā ika.

* * *

**Atiria Wiena.**

Hānuere, 1860

He korero mō tenei mea mō te hanga kākahu. I kite ahau i te mahinga o te aikiha, o te rūpine, o te tēpa, o te kākahu hiraka - o ngā kākahu o ngā wāhine kīngi. He nui te mahi o tāua mahi; e rima ngā whare i kite ai ahau.


* * *

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Atiria, Wina

Pepuere, 1860

Ko ngā kōrero tēnei mō te raiona. He nui tōna kaha me tōna mārōrō, engari he kurī w h ehi ki te tāngata. Ko tōna māhunga i maranga tonu whakarunga, ko tāna haere i haere whakahīhī, me tāna titiro hoki. Ko tōna māhunga he pāraharaaha, ko te taha ki te ngutu iti, kei runga i ōna ngutu ngā kumikumi mārō, ko ngā taringa i porotakataka. Ko te taha ki te uma i rahī, ko te hope i iti. Ko te tuarā, me te kaokao, me ngā hūhā, me te whiore, me ngā kanohi hoki i popoto katoa ngā huruhuru. Ko te taha ki te pane i roroa, me ō te puku hoki, o roto i ngā hūhā i roroa ngā huruhuru. Kei tōna whiore kei te pūreireitanga o ngā huruhuru, tētahi mea koi, i rite ki te maire kau nei.

Te āhua [o] ngā kara o tōna tinana i āhua kōhāi, he ngangana o ngā kaokao; i nganangana, i purepure anō i roto i ēnei huruhuru me te pūreireitanga o te whiore. Tōna roa, arā o tōna tinana kotahi iari, me te roa o te whiore kotahi anō iari, me tōna teitei hoki pēnei anō kotahi iari.

Tōna nohoanga kei waenganui o ngā maunga. Ko ētahi e noho ana ki ngā mānia, arā ki te tahataha o ngā repo. Tōna nohoanga kei te taha ki te Nota o Awhereka. I kite ahau i taua motu. E noho kotahi ana te raiona ko i[a] anake; engari ki te mea ka hiahia ia ki te w ahine, ka haere ia ki te kimi wahine māna, kātahi ka noho tokorua me tāna wahine. I tētahi tāima ka keri ia i tētahi rua hei nohoanga mōna mō tāna wahine hoki me te tamaiti.

Kāore ia e noho ki te wāhi kotahi, engari ka noho i tērā nohoanga o rāua ko tāna wahine, ka mahara ia ka nuku he w āhi anō. Kāore ia e
haere i te awatea ki te kimi kai māna, engari kei te pō tōna haerenga ki te kimi kai māna; kei te awatea he takoto, he moe. Ki te mea ka haere atu tētahi tangata rānei, ka rokokanga e moe ana te raiona, ka whiua atu ki tētahi kōhatu, rākau rānei, ka turapa ana, kei whea te taunga atu; ka pōrangī noa iho, ka rere no[a] atu ki tāna rere. Kei te pō anake tōna haerenga ki te kimi i tētahi kai māna, arā i ētahi kurī, i te poa, i te ropere, \textsuperscript{26} i te maki. Ka mate ana te kurī i a ia, ka tangi ia; he nui tōna tangi, ahakoa i tawhiti no[a] atu ngā tāng[a]ta, rongo tonu mai ki te tangi o tēnei kurī. Ko ngā kurī katoa i te pūhi e rere no[a] atu ana i te nui o te w< h > ehi i te rongonga ai ki te tangi o tēnei kurī.

Kāore ia e kimi i tētahi kai māna, kia tata mai rāno te kurī ki tōna taha, kātahi ka ngau ia, mate rawa. Kāhore ia e ngau ki te mea ka kī tōna puku i te kai; engari i te tāima o tōna hemonga i te kai, i a ia e noho ana, e moe ana i te awatea, ka kité atu ia i tētahi kurī e haere mai ana i tawhiti, ka haere ki te huna i a ia ki roto i ētahi otaota, kei kité mai tētahi kurī i a ia. Ā, ka tata noa tētahi kurī ki a ia, kātahi ia ka tūpeke, ka ngau; tētahi, patu ai ki tōna waewae. Kotahi patu, mate rawa te kurī me te hōiho hoki, me ngā kurī katoa mate rawa i te patu kotahi a tēnei kurī.

Ka mate tētahi kurī, kāore ia e hohoro ki te kai, ka wahā e ia ki tētahi wāhi ngaro, ki reira kai ai. Mehemea ka kité te raiona i te hōiho me te tangata anō o runga, mehemea hoki te hōiho ka kité i te raiona, ka tahrī te hōiho ki te whakataki i te tangata, ka taka te tangata, kāore te raiona e tahrī ki te tangata, engari ka rere ki te whai i te hōiho. Nui atu tōna hohoro i te iho tō te hōiho, kāore e roa tōna rerenga kua mau te hōiho, kotahi anō patu ki runga
ki te tuarā o te hōi[ho] mate rawa.

Mehemea e hemo ana ia i te kai he nui tōna hemokai. Mehemea ka kite ia i te tangata e kore ia e hohoro ki te ngau i te tangata. Mehemea kāore ia e kite i tētahi kurī rānei e haere ana, kātahi ia ka ngau i te tangata, nō te mea kāore hoki ia e kite i tētahi kurī hei kai māna; koia ka tahuri ki te tangata. Mehemea ka haere te tangata he pū rānei, he aha rānei, ki tōna ringaringa, ki te mea ka tūtaki ia i te raiona i te huarahi, kauaka e rere te tangata, engari me tū, me titiro whakatau ki te raiona. Engari ia ka kino te titiro atu kia āhua riri, ki[a] pakari te tū, ka wehi te raiona, ke rere no[a] atu i tāna rere. Mehemea rere te tangata wehi [i] te raiona, [ka] tūpeke ki runga i a ia [ka] ngau. Mehemea te tangata piki ki runga i te rākau ko te raiona ka noho i raro i te rākau ki te whanga te raiona. Ki te mea tahuna ētehi ahi i te pō, ka wehi te raiona. E wehi te raiona i te wepu, i te tangi. Ki te mea ka hemo ia i te kai ka tāwhiriwhiri tōna whiore.

Ko tēnei kurī he haere tūāpoururu27 me te tūpekepeke haere. Nā, ki te mea ka haere ngā tāngata rānei me ngā kurī, 12, ki te mea tukuna atu ki te ngau i te raiona, ka mate ia i ngā kurī. Engari i te mea kua kite mai ia i ngā kurī e rere atu ana ki te ngau i a ia, <ia> ka rere ki runga ki tētahi pukepuke tū mai ai, ka whakaaro a roto i tōna ngākau, "E! he rahi ahau, he ririki koutou."

Ka karapotia e ngā kurī te raiona, ā, pōraruraru noa iho te raiona, mate i ngā kurī te ngau.

Ko te mutunga tēnei o te kōrero mō te raiona.
He Korero mō te Taika

He nui te kaha o te taika, otiia i rite ki tō te raiona; engari he nui te kino o tēnei kurī, he nui tōna mōhio\(^{26}\) ko te kurī kino rawa tēnei o te ao. Ko ngā tāngata o taua whenua\(^{29}\) nui atu te w\(\lt h\) ehi ki taua kurī; kāhore e tino w\(\lt h\) ehi ngā tāngata ki te raiona. Ko te tinana o taua kurī he iti rawa. Ko te roa i rite ki tō te raiona roa, me te teitei pērā anō. He nui tōna tere; he iti tō te hōih[0]<i>. Kei runga ake ko tō te raiona, kei runga rawa ko tō te taika tere. Ko tōna whiore he roa, ko tōna huruhuru he nui te pai, te māeneene; he popoto, he ngāwari. Kei runga i ōna ng\(\lt a\) utu ētahi kumikumi mārō. Ko tōna kara i pēnei me tō te ngeru nei. Te āhu[a] i whakatāingoingo i haere iho i runga i te tuarā he kōhai wero ki te taha ki te uru, ā, me te hope a roto o ngā hūhā he mā me te puku hoki. Kei tōna whiore i <taka miomio> [takaāmiomio] ngā kara. Ko tōna mahunga, iti; i poto i tō te raiona.

Ko tōna wāhi i noho ai kei te taha ki te Hauta o Āhia. Ko tōna haerenga kei roto i ngā motu, i ngā ngahere nunui, ko tētahi noho ki te taha o ngā repo o ngā awa iti. He noho kotahi ko ia anake. Ia noho ki roto ki ngā raupō. Ki te mea ka hiahia ia ki te haere, kāore e tika tōna haere, engari he kapekape, he kauparepare haere hoki. Ka nui te mōhio o taua kurī ki te piki ki runga i te rākau. Ko tōna haerenga, kei te pō, kei te awatea; i te mea haere ana ia ki te kimi kai māna, i pēnei me te haere a te ngeru nei te haere. He haere whakamōkihi; kei te tatanga ki te taha o te kurī nui matara, e rima tūpekenga, kua mau ki te kurī. Ko [ngā] matimati\(^{30}\) i pēnei me tō te ngeru. Mā ngā matimati e hahae te puku o te kurī, ko tōna pane kuhu ai ki roto i te
riu o tētahi kurī, ki te inu i ngā toto. Hei te mutunga o te inu o ngā toto ko te tinana o te kurī ka wahā e ia ki te ngahere kai ai. He nui te kino o tēnei kurī.

* * *

Atiria, Wina, Whare Perehi a te Kīngi Nui

Tēnei kōrero mō te pai o tēnei iwi o te Tāiti. Ka nui te pai o tau[an]iwi, heoi anō te iwi pai i kitea ai e māua ki ngā whenua Pākehā. Te papai o ngā whare, te papai o ngā kai me āna wai. I nui te pai o tōna tāngata te karanga noa mai kia haere atu ki te whare ki[an]a mahia he kai. Te kore kai rama; kāhore he haurangi mea kotahi i kitea e māua ki te rori, ahakoa iwa noa ngā marama ki reira e noho ana māua. Kāore hoki tētahi mea kino i kite[an]a e māua ki taua whenua. Heoi anō te motu rangatira e noho nei i te ao ko Hāramane.

Tāna moni he moni pukapuka; kāore i pēnei me tā te Ingarihi moni: he rerekē tā tēnei iwi, tā tēnei iwi, tāna moni tā te Tāiti moni. E kotahi pene ana te utu mō te tangata ina kai ki roto i ngā whare kāinga, mā te Ingarihi e nuku ana ki te rūa hereni.

Ā, i te tīma[ta]nga o tō māu[an]a nohoanga ki taua <a> whenua, te marama ko Hepitema, 1859, ā kawe[an]a ana māua ki tētahi rangatira nui rūnanga o taua whenua. Te take, māna e whakarite te wāhi hei nohoanga mō māua. Ā, rite ana, karangatia ana ki te whare perehi a te rangatira nui noho ai ēnei rua Māori, taihoa kia tata ngā rā o tō rāua hokinga ki tō rāua kāinga, ka haere ai kia kīte i te Emepara <ra>.

Ā, i te tekau mā ono o ngā rā o Mei i 1860, ā, ka tae ake a te Hokiteta; haere ana, ko ia te mea i tae wawe ki te Kīngi. A tuhituhi ana ia ki a Hata i te Riete ka mea atu kua hiahia te rangatira nui kia haere atu ēnei rua Māori kia kīte ia, ā, whakaāe ana a Hata mō te rua o ngā wiki ka haere atu ai ahau. Ko tān <g>a kōrero mai tērā ki a te Hokiteta, mō te Paraire i te rua o ngā wiki haere atu ēnei rua Māori ki tētahi whare huinga o ngā rangatira o te Nowara i Remihe Kaihe. Nō te Paraire haere ana mātau, ka uru ki
roto i taua whare. He whare kōrero whakahari mō ngā rangatira o tō rātou nei manua mō te hokinga mai i te titiro i ngā whenua o te ao; mō māua hoki tētahi wāhi o taua kōrero, mō tō rātou kitenga i te Māori moko.

I kīte atu māua i tō māua rangatira36 ki roto i taua whare, nō te mea e rua marama e whehe atu ana i a māua; e noho ana ia, e mahi ana i ngā kōrero o ngā whenua i haere ai te kaipuke.

Taua pā e tata ana ki ītari, te īng[o]a te Rite. He nui te matara o tau[a] pā nō te Tariana; he whehenga anō [no] Haramane, engari nō te Tāiti anō taua iwi; kota[h]<k> i tonu te kīngitanga, ko Paranihi Hohepa.

Ottia e toru kīngitanga i roto o taua whenua kotahi o Haramane, e whā: te tuatahi, Paranihi Höhepa; tuarua, kei tētahi whehenga o Haramane - te ingoa o taua pā, Rewaria, tōna kīngitanga Makimiriana; tuatoru nō Wiatene Peaka, tōna kīngitanga Wiremu Wiatene Peaka; tuawhā ko te kīngitanga o Puruhia, (moe te tamāhine a te Kuini i te kīngitanga o taua whenua). Nō Haramane anake ēnei kīngitanga.

Ka hoki anō tēenei kōrero [k]i tō māua kitenga i te Kīngi tuatahi i a Paranihi Hohepa; koia te me[a] i nuku ake i roto i ēnei kīngitanga o Haramane.

Ā, i ngā rā whakamutunga o Mei, i te tekau mā ono o ngā rā o te marama, he Paraire taua rā nō te ahiahi, ka tae mai te reta a te rangatira nui ki a māua mō te tekau mā rua o ngā hāora i te awatea ka haere mai ēnei rua Māori, "kia kīte ahau i a rāua". Heoi, i te ata, ka mutu te parakuihi, tahuri ki te whakapai i ngā kākahu, arā ki te paihe37 i nga hū, ka rite noa te tāima i karangatia ai, haere ana mātou ko tō māua hoa whakaako ki te mahi-perehi. Ko mātou kua tae ki te tatau o te whare o te rangatira nui, ka tae ake hoki tō māua rangatira, a Hata. I mua ko Hata me te Tiuka, muri mai ko Wiaremu, muri mai ko ahau, muri rawa ko the timeara.38 Titiro rawa atu ki te hōia, o tētahi taha, o tētahi taha, me te whakahōnore haere, ko runga anake anō e tuohu haere ana, ka tae ki te tatau i te rūma i noho ai te rangatira. Tuwhera kau ana te tatau kua pai mai te tū mai a te rangatira nui, me te whakahōnore haere atu mātou ka tata noa ki te taha. Kātahi ka tū mātou, ka kōrero a Hata; ka mea atu ki te rangatira:
"Nō Nui Tereni tēnei tāngata; ko ngā rangatira o taua whenua. Wiremu Toetoe, Hemara Rerehau i haere mai i runga i a te Novara e mea ana kia kōrero i tō rāua reo kia rongo koe, mā te timeara e whakataiti ki a koe."

Āe, kātahi ka kōrero ko Wiremu, ko ngā pukapuka i te ringaringa anō o Wiremu e mau ana, he mea mahi nā māua ki te whare perehi, he reo Māori tētahi taha, he Tāiti tētahi taha. Ka hoatu e Wiremu ngā pukapuka ki te Kīngi. Kātahi ka kōrero nō te mea ko ngā mihi mōna i roto i taua pukapuka. Ka karanga mai a Hata, "Wiremu, takia Māorio; kia nui te reo, kia kaha."

Āe, koi ana; ka tātū, ka kōrero a Wiremu, ka mea,

"Ka mihi māua ki a kōrua.
"Tēnā koe, tēnā koe, e Paranihi Hohepa, te rangatira nui o Atiria katoa. Ka nui tō māua hiahoria kia kite māua i a koe. Tēnei te take o tō māua haerenga mai ki tenei whenua; i hiahoria māua kia kite i a koe i te rangatira nui o Atiria katoa; ka hiahoria māua kia kīte i ngā whenua Pākehā. Te rangatira nui o tōu manuao, o te Nowara, i kōrero ki te Kāwana o Nui Tireni, ā, whakaee ana te Kāwana ki te kōrero o te Kamotoro. Kōrero te Kāwana ki a māua, ‘Haere kia kīte kōrua i ngā whenua Pākehā kia kīte kōrua i ngā rangatira nunui o ngā Pākehā.’ Tēnā koe, tēnā koe, e te Kīngi a ngā kīngi, te Ariki o ngā ariki, Ohana ki runga rawa.

"Ka whakapai atu māua ki a koe ake ake, he hepeteta tīka te hepeteta o tōu Kīngitanga.
"Tēnā koe, tēnā koe, e Paranihi Hohepa, te rangatira nui o Atiria katoa; ka kōrero rotia e māua tou pai ki Nui Tireni me tōu ātaahua ina hoki māua ki tō māua nei kāinga."

Ko te mutunga tēnei o ā māua mihi mō taua Kīngi.

Titiro tonu taua Kīngi ki a māua me te menemene mai ngā pāpāringa. Kātahi ka puta te kupu a taua Kīngi: "Kātahi anō ahau ka rongo i te kōrero pai nā ēnei tāngata; kātahi ngā tāngata i kōrero pai ki ahau."

Heoi puta ana mātou ki waho, hoki ana māua ki Otakaringi. I te ata tāia ana ki te nuipepa tō māua taenga kia kite i te Kīngi, ā, rato
katoa ki ngā wāhi katoa o taua whenua katoa, hei kōrero mā taua iwi i te ao, i te pō.

I te tāimā<e> i tata ai ngā rā o tō māua hokinga mai, ka nui te mihi a taua iwi ki a māua me te aroha. Tata noa ake ngā rā, heoi anō e tāia ana ki te nuipepa kei te rua tekuau mā ono o ngā rā o te marama o Mei 26 - 1860, i te Rāhoroi, ka hoki ēnei rua tāngata ki tō rāua nei kāinga. Nō te Paraire, ka tuhituhi mihi māua mō te rangatira nui rawa. Te Rāhoroi, ka rere mai i runga i te tima haere uta, i te aihanapana.41

 Ko tō māua rangatira42 nāna māua i ārahi atu, kāore i kite i tō māua haerenga mai, i [I]tari hoki ia e noho ana, engari ko te reta kau i tae mai ki a māua. "Haere rā, e ōku hoa aroha, ki tō kōrua nei kāinga; kua rite kōrua ki ngā kapua te teitei. Haere, kia pai te hoki. Kia ora kōrua. Haere, e hoki ki te Waikato, kia kīte ē kōrua whanaunga i a kōrua."

 I te Rāhoroi ka haere mai māua i Wina, ka eke ki runga i te aiahanapana Hangaperetene Rimiti,43 Pewharia. Tae noa atu ki te Kīngi o reira, kua riro ki Wiatene Peaka. Haere ana māu[a] ki te mātakitaki i roto o tōna whare.

 Moe iho, i te ata ka rere mai, ka tae ki te kāinga o ngā mātua o tō māua hoa e arahi nei i a māua, o te Hokiteta. E whā ngā rā ki reira e noho ana, kātahi ka haere kia kīte i te Kīngi o tērā whengā o Haramane. I te tekau mā rua, ka haere ki te whare o taua Kīngi, o Wiremu Wiatene Peaka. Tae rawa atu kua riro te Kīngi o Pewharia i
reira hoki e noho ana. Heoi anō haere ana ka tae, mihi ana ki taua
Kīngi ko ngā mihi anō i te Kīngi tuatahi. Ka mutu hoki ana.
... of the sun, it was not long before night-fall. Because of the way the year is divided this is what happens: when it is dark there, it is light here, and when it is dark here it is light there.

Ships can only be sailed by the strong. When we sailed from Auckland, for three weeks we stayed on the ship without touching food, we were so homesick. We were not physically sick, it was just that our heads were dizzy. After that we performed sailors' duties. I have now seen the duties of this type of vessel; it's a very unpleasant job, with lots of tasks, but I claim they are light ones. The burden increased when we arrived at Tahiti.

We looked at that island which is not a very big one; it was small and the town was small too. The houses were in amongst the trees, in amongst the bananas, the coconuts, the oranges, all the trees. The town is clinging to the cliffside. The soil of that land is red, a soil that has been affected by the sun. It will not support potato growth. Another town that clung to a cliff was Valparaiso; but it was a big city, and a fine one. It is 11,500 miles from Auckland to Trieste.²

*   *   *

September, 1859

When we arrived in this country we looked at the Pākehā homes, and we looked at the size of the city. We were staring a good deal, and the Pākehā were in return staring at us, the first Māori they had seen. This people shows great hospitality; they frequently invite people to dine with them. In this
respect I would say they are a very generous people, but the English are not generous. The warm-heartedness of this people is so very, very great. Their beer houses are also very fine. And I saw the buildings where beer, wine, and rum are made. There was a large number of them. There was nothing I didn’t see -- theatres and buildings where the clothes of former monarchs are stored.

Vienna Printing House

November 10, 1859

This is an account of a learned man who had seen everything in the world. Now, on the 9th of November, all the Pākehā gathered in Vienna in honour of that man’s birthday. On the previous day all the routes had been published in the newspaper, and a lot about us was included in the newspaper issue. As for the Pākehā, they all gathered alongside the printery to see us emerge into the street, because we had been completely concealed by Roihi Auea, the head of the printery. Now, the Emperor had made a ruling that we were not to be allowed to wander about to any other places. On this occasion, the leader must have allowed us to go along where all the Pākehā were going.

On the 10th of that month, a statue of that man was set up in the middle of a big square, a big enclosure. At two in the afternoon we returned to the building; we returned by chariot. We went to put on our sailors’ garments, those clothes which we had worn when we worked as sailors on board the Novara. We got dressed, and then, when that was done, it had gone four o’clock and the sun was going down. And so we returned to the printery once again by chariot. As soon as the Pākehā noticed, they gathered to stare at us, and even when we had disappeared into our room, they just
kept on peering at us from outside.

And meanwhile the people were crossing the Danube, a great Austrian river. The place where they assembled was the Prater, another large square. Groups of people carried flags as they went. Each had their own flags. There were very many Austrian men in the procession; the women did not join in, and the people of the greatest leaders of all Austria marched. And we marched in this procession - we were the ones carrying the flag. We were going to the Prater, for that was where they were to gather, and the crowd grew and grew. Every year on that day, the Pākehā do this.

As time went on there were thousands. It was said that they were to set off at seven o’clock in the evening. And when it came to that time, one lot of people after another set off, singing and rejoicing and playing music and beating drums as they went. Our group was in the middle with the spectators lined up on either side, and we could move forward between them; I was moving up to get a good look at that man in the centre of this large enclosure, and there were candles in the hands of the many, many people there.

The Pākehā caught sight of us and the spectators called out "Ah, ah, ah. Where’s the crew?" And then the spectators cheered, and walked along after us, and it was not long at all before the spectators called out, "Bravo, bravo, Neu Zeeland!" And they cheered as they walked along, and the light from the candles turned night into day. Well, the next thing, the Pākehā were rushing up to pull us out of the procession, and women too were tugging at us to get a good view. Straight away the policemen used their truncheons and
struck the people who were pulling us in this lawless manner.

As we drew close to where the statue of this man was erected, the huge crowd all cheered and we listened and listened. Well, we just stood there and the people sang and music was played. After we had been standing there a very long while, the group we were with dispersed; when we left, the Pākehā followed us to stare at us. That day was one of great festivity: this was the outing on which we were shown, and those people greatly marvelled at us, the people of New Zealand. On our return we were surrounded by Pākehā. You couldn't see; the Pākehā were just like a swarm of midges, there were so great a number of them.

At 10 o'clock at night, when the activity came to an end, we returned to our residence. And on the same evening photographers came and took photos of the huge crowds and the likeness [statue] of that man, Schiller, which were printed in the newspaper, and sent to all areas of Austria, Bohemia, Hungary, Piedmont, Steiermark, --------, and Ried, and we became known in every region.

The rulers of those towns came to see the men from New Zealand.

The Pākehā asked, "On what ship did these men travel?"

Some told them, "These men came on the Novara; they are from New Zealand."

Others asked, "Who brought them?"

"The Commodore and Scherzer, Novara officers."

Next, "Where do they live?"

"In the printery of the great leader."
For a whole month, without a break, every day the rulers came to look at us. What could we do, since we had gained in status from living with an important leader. 1859.

* * *

Austria, Vienna, Printing House 17

January

This is a very fine country, and the way people live is really excellent; the buildings are big and very tall. It is very beautiful inside the rooms, with lovely beds, excellent food and drink. And there are figures in the shape of lions and bears; their mouths are open so that water comes out from inside the mouths of those stone animals. In some pools there are fish.

* * *

Austria, Vienna 18

January, 1860

This is an account of clothes manufacture. I saw them making handkerchiefs, ribbons, tape, and silk garments for royal ladies. There is a great deal of work involved in that manufacture; I saw five buildings. The threads are stretched taut and brought down to be interwoven. When their hands move to depress the wooden lever that makes the wheel operate, the mill functions. The threads cross backwards and forwards from one side to the other. The people who do this work are women; in addition to the women workers there are also men whose task it is to join the threads so that the work can proceed satisfactorily. There are more tasks in that manufacture than a Māori can absorb. There are, as well, some jobs that could be done by
a Māori, for example, thread-joining. So much for that.

* * *

**Austria, Vienna**

**February, 1860**

This account gives information about lions. A lion is extremely strong and powerful, but he is an animal that fears man. He always holds his head up and he goes along with a haughty gait and gazes arrogantly. He has a broad head, but the mouth end is narrow; there are stiff whiskers on his lips, and his ears are round. He has a large chest and narrow loins. He has short hair on his back, ribs, thighs, tail and face. His hair is long around the head, on his belly and between his thighs. The hair is formed into a bunch on his tail, sharp-pointed like a cow’s horn.

As for his body, it is a yellow colour, intense red on the ribs, and red and mottled in some of his hair and on the tuft of his tail. His body is one yard long, and his tail is one yard, and similarly his height is one yard.

His habitat is among mountains. Others live on plains, alongside swamps. His home is the Northern part of Africa. I saw that country. The lion lives alone; just on his own, but if he should want a mate he goes looking for a female for himself and then he and the female live together. At a certain time he digs a hole for his mate and their child and himself to live in.

He does not remain in one place; instead, he stays in the pair’s dwelling until it occurs to him he wants to move on again. He does not go looking for food for himself by daylight, instead he goes looking for food at night; in the daytime he lies down and sleeps. If it should happen that
someone is going along and finds the lion asleep and he throws a stone or
stick at him, he will spring up -- and who knows where he will come down.
He will career around at a mad pace, quite deranged. Only at night does he
go looking for food, which consists of animals such as boars, leopards,26 or
monkeys. When he kills an animal, he will utter a huge roar, and even if they
are a very great distance away people can still hear this creature roaring. All
the animals in the bush run off because they are so afraid when they hear the
beast roaring.

He does not go hunting for a particular food for himself, but when an
animal approaches nearby, he will kill it by biting it until it is dead. He will
not bite it if his stomach is full of food; but any time when he is hungry,
[even] while he is lying in his bed in the daytime, if he should see an animal
coming in the distance, he will hide in the vegetation to prevent the animal
seeing him. And then, as soon as the creature comes close to him, it is then
he will jump up and bite it, or kill it with a blow from his paw. Just one blow
will kill an animal, even a horse; every animal is struck dead with one blow
from this creature.

When the animal is killed he will be in no hurry to eat it, and will
carry it to a secluded place and then eat it. If the lion spots a horse with a
rider, and if the horse also sees the lion, the horse will attempt to buck the
rider off, and when the rider falls, the lion will not turn towards the human,
but will race after the horse. He can run faster than the horse, and before long
he will have outstripped and caught the horse, and with one blow on the
horse's back he will strike it dead.

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If a lion is hungry he is extremely hungry. If he sees a human being, he will not rush to attack that person. If he does not see a creature on the move, that’s when he will attack the human, because it is only when he cannot see any other animal for food for himself that he will turn to people. If someone is going along with a gun or some other weapon in hand and meets a lion on the way, that person should not run away but should stand and stare hard at the lion. He should look ferocious and hostile and stand firm, and the lion will be afraid and run away. If a person is afraid of a lion and runs away it will leap upon him and attack him. If the person should climb up a tree the lion would sit down under the tree and he would wait. If fires were to be lit at night, the lion would be frightened. The lion is afraid of a whip and of a noise. When he is hungry he threshes about with his tail.

His gait is rather melancholy and jumpy. Now, if people walking with 12 dogs were to send them to attack the lion, he would kill the dogs. But if he saw the dogs approaching to attack him he would run off to a hillock and stand there, and his inner feelings are saying, "Ah, I am big and you fellows are small."

When dogs surround the lion he is in serious trouble and could be killed by the dogs, bitten to death.

This is the end of the account of the lion.

About Tigers

The tiger is extremely strong, just like the lion, but this creature is extremely cruel, for he knows full well that he is the most ruthless creature in the world. The people of that country are especially afraid of that beast;
they do not fear the lion so much. The tiger’s body is very lean. It is the same length as the lion’s and it has a similar height, too. He goes fast. [In comparison] a horse goes slowly. The lion is faster than the horse and the tiger is even faster. He has a long tail and his fur is beautiful and smooth; it is short and soft. He has some stiff whiskers above his lips. He has a colour like a cat’s. He is multi-coloured for yellow stripes run down from his back to his sides, and to his head; his waist inside his thighs is white and his belly is too. The colours on his tail whirl round and round. His small head is shorter than the lion’s head.

His habitat is South Asia. He travels about in groves of trees, in large forests, and he also lives beside the swamps of little streams. He lives all alone. He lives in amongst raupō. If he should want to go walking he does not take a direct route but slips by, and turns in different directions. The creature is very knowledgeable about climbing trees. He sets out both night and day looking for food for himself, moving about just as a cat does. He slinks along until he is close beside a large animal, and when he is as far away as five jumps, he grabs the animal. His claws are like cat’s claws. With his claws he will tear open the beast’s abdomen, put his head into its belly, and drink the blood. When he has finished drinking the blood he carries the animal’s body off to the bush to eat it there. This is a very savage animal.

* * *

Austria, Vienna, The Emperor’s Printing House

This account is about the goodness of these people, the Germans. They are a very fine people, the best we have encountered in European
countries. How excellent are their houses, their food and drink. There were many kindnesses in invitations to go to their houses and have meals prepared for us. There is no rum-taking; we have not seen a single drunk person on the roads, even though we have been living here a full nine months. Nor have we seen any badly behaved person in that land. Indeed, Germany is the finest country in the world.

For money they have notes, and it is not like the English money. Every nation has its own money, unique to itself, so their money is German money. It costs one penny for anyone to dine in a restaurant, whereas for the English it is more than two shillings.

Now, when our residence began in this country, in the month of September, 1859, we were taken to a great civic leader of that country. The purpose was for him to organise accommodation for us. This was arranged, and we were invited to the leader’s printery; and there these two Māori men stayed waiting until it was nearly time for their return home, when they were to go to visit the Emperor.

Well, on the 16th May, 1860, on that day, Hochstetter arrived. No sooner than he arrived, he was the one who immediately went to the Emperor. He wrote to Scherzer from Trieste and said that the great leader desired that these two Māori should go to see him, and Scherzer agreed that I should go in two weeks time. He told Hochstetter that these two Māoris on the Friday, in two weeks time, would go to a building where the officers of the Novara were to meet, [at] "Zum Roemischen Kaiser". On the Friday we set off, and entered that building. In this building speeches were made celebrating the
fact that the officers of their frigate had returned after seeing all the countries
of the world; and we were included in those speeches, when they told how
they had seen the Māori tattoo.

We met our leader in that place, for he had been living away from
us for two months working at writing the accounts of the countries the ship
had visited.

That town is near Italy and its name is Trieste. That Italian town is
very far away, and lies apart from Germany, but its people are part of
Austria; both are united under the rule of Franz Joseph.

However, there are three [other] kingdoms in that one Germany of four
realms: First, Franz Joseph; second a section of Germany the name of which
is Bavaria, the kingdom of Maximilian; third, Wurtemberg; and fourth, the
kingdom of Prussia. (The Queen’s daughter married into the royal family of
that land.) All of these kingdoms belong to Germany.

Now I come back to telling about our meeting the first king, Franz
Joseph, he who is foremost monarch of the German realms.

Well, in the latter days of May, on the 16th, a Friday evening, we
received our great leader’s letter [saying] these two Māoris were to go to him
at noon, "that I might meet them." So, in the morning, when breakfast was
over, we turned our attention to ensuring our clothes were spick and span; we
polished our shoes and exactly at the time we had been invited, we two and
our tutor at the printery set out. We reached the entrance to the Emperor’s
palace and our leader, Scherzer arrived there also. Scherzer and the duke went
in front, behind them was Wiremu, and I followed behind him, and behind me
was the chamberlain. Everywhere we looked, on either side, there were soldiers, and as we proceeded we paid tribute by bowing, all the upper part of the body, and then we came to the door of the room in which the emperor was seated. No sooner had the door opened than the great leader courteously stood up to receive us; we continued on bowing as we went until we were close beside him. Then we stopped and Scherzer spoke to the Emperor:

"These men are from New Zealand; they are chiefs of that land. Wiremu Toetoe and Hemara Rerehau came in the Novara; they intend to speak to you in their language so that you can hear it, and the Chamberlain will translate their message into German."

Well, then Wiremu spoke, holding the papers in his hands. We had run them off at the printery, with Māori on one side and German on the other. Then he gave the papers to the king and he read them, for the greetings to him were in those papers. Scherzer then called to him, "Wiremu, address him in Māori; speak in a loud, strong voice."

Well, that's what happened. He sat down and Wiremu spoke, saying,

"We greet you both. Greetings, greetings, Franz Joseph, great ruler of all Austria. We have had a great desire to meet you. This is why we came to this country; we wanted to meet you, the great ruler of all Austria; and we wanted to see the European lands. The great captain of your frigate, the Novara, spoke to the Governor of New Zealand, and the Governor agreed to what the Commodore suggested. The Governor spoke to us, 'You two, go and see the European countries and the great European rulers.' Greetings, greetings, King of kings, Lord of lords, Hosanna in the highest."

"We offer our praise to you for ever; the sceptre of your kingdom is a true sceptre indeed. Greetings, greetings, Franz Joseph, the great ruler of all Austria; we will inform New Zealand of your benevolence, and your magnificence when we return to our homeland."
That was the conclusion of our greetings to that monarch.

The Emperor continued to look at us, his cheeks puckered in smiles; then he uttered these words: "This is the first time I have heard the very fine speech of these people. What an excellent address they have made me."

Then we went outside and returned to Ottakring. In the morning our visit to the King was printed in the newspaper, and was distributed everywhere, in all the places of that whole land, to be read by that people day and night.

When it was nearly time for us to return home we received many messages of goodwill and affection. Just a few days before, it was printed in the newspaper that on May 26, 1860, on the Saturday, these two men were going to return to their homeland. On the Friday, we wrote a farewell message for the Emperor. On the Saturday we departed, on board the land steamer, the train.

The leader who had guided us did not see us depart, for once again he was staying in Italy, but we did get a letter from him: "Farewell, my dear friends, go to your homeland; you have come to be like the clouds in height. Farewell, and may you prosper on your journey. Return to the Waikato, so that your relatives may see you.

On the Saturday we came away from Vienna and journeyed on the Hangapereitene Rimiti railway, Bavaria. When we got there the King of that country had gone to Wurtemberg. We went to have a look inside his palace.
We slept, and then in the morning, we arrived at the home of our friend’s parents, the friend who had guided us, Hochstetter. We stayed there for four days, and then we went to see the king of that section of Germany. On the twelfth we went to the palace of that King, William of Wurtemberg. When we finally got there, we found that the King of Bavaria, who had been staying there, had left. And so, when we got there we proffered the same greetings to that King that we had presented to the first monarch. And that is the end.
End-notes - Document Three

1. The word here has faded in the manuscript. In *Te Ao Hou* it is transcribed as "mihi". This was probably a guess based on the assumption made by the translator in that journal that this was a continuation of the sentence of the previous page (now the final page of the manuscript as edited here,) and it appears from an examination of the manuscript that this is not so. It is possible that a page is now missing that preceded this part of the script. It is, however, clear that this paragraph refers to their arrival in Europe, and that the writer is making reference to the opposing seasons of the two hemispheres.

2. This sentence appears to have been added at a subsequent date. The page is slightly torn at the centre edge, but there is no evidence of a "Ko" having been present at the beginning of the statement. It has little connection with the narrative and was probably just a note.

3. This must be referring to the English as met in New Zealand for the two men had not yet visited England.

4. The "learned man" was the poet, Johann Cristoph Friederich von Schiller. 10 November, 1859 was the centenary of his birth.

5. "Roihi Auea" is a transliteration of "Alois Auer". Alois Auer, (1823-82) was a famous typographer of the period. See Fletcher 1984.

6. "Āhua" means any representation. I am grateful to Georg Sauer, University of Vienna, for confirming my guess that here a statue is being referred to. The statue was 9 feet tall; the sculptor was Johann Meixner. According to an article in *Vorstadt-Zeitung*, 3 November 1859, it was erected on a pedestal 15 feet high. On 14 November, an attempt was made to transfer the statue to a ballroom, but it was damaged in the move, and rendered useless.

7. "Pāmu" is a transliteration of "farm". Here the meaning has been extended to a large, enclosed space.

8. "Iriiri" normally means "hanging up in the sky", but as it was Winter in Vienna, it must mean "hanging over the horizon" and so, going down.

9. "Tonao" is the transliteration of the German word "Danau", in English the Danube.

10. They were the flag-bearers for the photographic section of the printery.

11. Williams 1971 gives "hurō" - joy. In *Te Ao Hou* it is translated as "holloing".

12. "Tarana" is translated in *Te Ao Hou* as "bugle", presumably as a transliteration of "trumpet". It seems more likely to have been the transliteration of "drum", but in either case "tarama" rather than "tarana" might have been expected.

13. In *Te Ao Hou*, this phrase is translated as "Bravo, bravo, New Zealand." But this seems to have been taken from a phrase a little later in the text. The conjecture that "kuru" is a transliteration of "crew" is based on the assumption that the two Māori men were walking with the crew of the *Novara*.

14. Cf the spelling "mueheke" here with "miuheke" two paragraphs earlier.

15. I have been unable to establish what area this transliteration refers to.
16. The captain of the Novara was Commodore Bernhard von Wuellerstorf-Urbair. Karl Scherzer, transliterated to "Hata", was a scientist on board. He appears to have been given the responsibility of looking after the two Māori travellers.

17. Note the use of the English names here, "Austria" is elsewhere transliterated to "Atiria".

18. See End-note 17. Previously "Vienna" has been transliterated to "Wina".

19. "Rīpine" is translated in Te Ao Hou as "lace". This seems an unlikely meaning.

20. "Tēpa" is translated in Te Ao Hou as "tablecloths". Although this could be correct, it seems much more likely given the context, to be a transliteration of the English "tape".

21. Williams 1971 gives the meaning "woof" to "aho", but the meaning here must be "warp", as clearly these are the stretched threads.

22. Williams 1971 does not list an entry for "rirau". "Hirau" means "pull down by engaging with a forked stick. It is almost certainly similar in meaning.

23. "Kanoahi" can mean "eye" or "face". By using the plural here, the writer was probably indicating that part of the face that surrounds the eyes.

24. The beginning of this sentence is rather confused in the manuscript. It seems to read "Ko te [crossed out] nego te taha". "Ngeo" does not appear to be a likely word here - perhaps it is a badly formed "ngā". It looks as if the writer was unsure as to whether "taha" was singular or plural, had two changes of mind on the issue and neglected to cross out the second unwanted word.

25. The Northern Coast of Africa was probably pointed out to them as they sailed through the Mediterranean.

26. "Ropere" is translated as "leopard" in Te Ao Hou. This is almost certainly correct, but the transliteration seems unusual. "Repere" might have been expected, unless, of course, the English pronunciation in the middle of last century differed from that of today.

27. Williams, 1971, does not give an entry for "tūāpoururu". The prefix "tūā" can mean "rather", "somewhat", and poururu is listed as "darkish", "gloomy". Perhaps the writer got this impression from watching a caged lion in the Viennese zoo.

28. The words "he nui tōna mōhio..." could mean, "for it is widely known that this is..." This is not such an accurate interpretation of the grammar, but is perhaps a more natural rendering of "tēnei". However, there are other examples in this text where the speaker or thinker refers to himself in the third person.

29. i.e. the country where the tiger is to be found.

30. Lit. "his toes".

31. "Taiti" must be a transliteration of "Deutsch".

32. Germany did not exist as such at this time. The reference must be to the Germanic Confederation, (see Te Ao Hou, note on p. 41.)

33. "Hata" is a transliteration of "Scherzer". Dr Karl Scherzer was an anthropologist on the Novara; Geography, National Economy, and Ethnography were part of his brief.
34. Later in this section of the journal, and in the second section also, the frigate was spelt "Novara" not transliterated to "Nowara".

35. "Zum Roemischen Kaiser" is the name of an inn, "zum" meaning "at the".

36. This could refer to either Hochstetter or Scherzer.

37. "Paihe" could be a misprint for "paraihe", which is a transliteration of either "brush" or "polish".

38. "Timeara" is a transliteration from German, "kaemmera", chancellor.

39. Throughout this text, as in many other early pieces of writing, the author uses "nui" for a transliteration of "new", rather than the currently accepted "niu".

40. Ottakring is the name of a suburb in which the printery was located. At the time it was beyond the defence walls (Linienwall) of Vienna. It is now District 16 of Vienna.

41. "Aihanapana" meaning "railway" is a transliteration of the German "eisenbahn".

42. This must have been Scherzer as Hochstetter was accompanying them through Europe and to London.

43. See End-note 15 above. In a personal letter, Georg Sauer, University of Vienna, writes that this railway company was called "Private Kaiserin - Elisabeth - Bahn". It was a limited company, which is indicated by the word "rimiti".

44. The greetings referred to here presumably were the sample of Māori and German typesheet that they had presented to the Emperor Franz Joseph.

45. The manuscript page ends here. After these words appears a symbol which possibly indicates the end of the whole record. The way the pages have been hand-sewn together to form a note-book, and the fact that the following pages were a separate group of pages, and that their material dealt with earlier times of their stay in Austria including their arrival, suggest that the collection of the descriptions have been sewn together in the wrong order.
DOCUMENT FOUR - MĀORI

Ki a Te Kaituhi o Te Waka Māori,
Te Niho-o-te-Kiore,
Taupō,
Āperira 14th, 1874

E hoa,

Māu e tuku tēnei reta ki te "Whārangī tuwhera" ki te kore e kikī.

Nō tāku kitenga iho i te kōrero o ngā tini kurī me ngā tini ngārara i roto i te kōrero o ngā haerenga a Tākuta Riwingitone, i tāia nei ki Te Waka, kua waiho tonu hai māharahara āhuarekatanga nui mā tōku ngākau i te rā, i te pō. I kite anō hoki au i ētahi o aua tū ngārara e korerotia nei, kaua te tini atu. Erangi ko ētahi anō ngārara kai-tāngata o tāwāhi, o Hauta Merika, i kite au. Nō tāku ekenga ki runga i te kaipuke patu wēra a te Pākehā, ka rere i waho i te moana nui, kāore nei ōna roherohenga, ka kite au i tua whenua.

Tēnā anō tētehi ngārara horo tāngata, tino whakamataku, kai te moana nui; ko ngā ngaru tūātea e whai ana, e taupatupatu ana i a rāua. Ka pā hoki ngā hau nunui o tēnā kāinga, o te moana, ka riro te kaipuke ki raro, ko te ngaru ki runga e taupoki iho ana. Ko te mate tonu ki ahau; kua ahu mai āku whakaaro ki te kāinga i mamao, kua poroporoaki i runga i te pōuri ki a Pāpā rāua ko Whaea.

Hai aha ki tēnā iwi ki te Pākehā - te rangatira o te mātauranga. He oranga ngākau ki a ia aua tini mea whakamataku, arā ki te mate. Ka tatata mai ki te tinana te mate, kātahi ka tino kaha te Pākehā ki te whakahoki i te aituā. E kore e taea e mātou whaka Māori aua tini mahi a te Pākehā.

E ono marama e rere ana ka tū tō mātou kaipuke ki tētehi kāinga kei
Hauta Merika. He käinga mohoao pea hoki, käore kau i tino nui ngā tāngata. Ko ō rātou whare, poupoutia ai kai runga noa ake kai te takiwā nei, pēnei te āhua me tā te Māori e mahi ki te pātaka.¹ Kai runga i ngā poupou roroa ō rātou whare e tū ana. He whakamataku i te ngārara kai-tāngata i pērātia ai ō rātou whare e tū ana. Ki tō mātou taenga ki uta ki te mahi wahie, wai hoki, mō tō mātou kaipuke, ka kite au i tētahi ngārara nui kai-tāngata nō roto i te wai. E takoto ana i te wāhi maroke. Ka pūhia e te Pākehā, käore i tapoko te matā ki roto. Ōna niho, me te kani poroporo nei. E kore e pau te rua meneti, kua pau katoa te tangata i taua tū ngārara. Kāore e kori tōna tinana, ko te māhunga anake e tātā ana. He niho katoa kai tōna tinana.

Ka rere mai anō tō mātou kaipuke, ka tū i tētahi tāone kei Hauta Merika, ko Warepareiho te ingoa, he tāone tūnga kaipuke. Ka kite au i reira i te hanga nei i te rērewē e rere atu ana ki uta ki Hanatiako. He tāone nui atu tērā i āku i kite ai; kia toru, kia whā rānei tāone pēnei me Ākarana ka rite. E tata atu ana aua tāone ki te moana kino, hau nui, ngaru nui whakamataku, e mate ai te kaipuke me ngā tāngata o runga, arā ko Kēpa Hone te ingoa.

Ka mutu ki konei tāku reta.

Nā Mohi Horua Taharangi
To the Editor of Te Waka Māori,
Te Niho-o-te-Kiore,
Taupō
April 14, 1874

My Friend,

Please put this letter in "Open Column" if it is not full up.

Ever since I saw the description of the many animals and reptiles in the account of Dr Livingstone’s travels which was printed in Te Waka, I have thought about this with pleasure, day and night. I have actually seen some of these sorts of reptiles that were described - not very many of them; but I have seen some man-eating reptiles overseas in South America. When I embarked on a Pākehā whaling ship, I sailed over the great, boundless ocean and saw that land.

And there is as well another man-eating, terrifying reptile on the great ocean: that is the foaming waves which chase and beat upon each other. The great gales in that ocean domain struck the ship; it was swept down, and the wave above bore down upon it. I thought I was about to die, and my thoughts turned to my home far away, and in grief I bade farewell to my father and mother.

But what mattered it to the Pākehā people - those masters of knowledge? Their spirits thrive on those many perilous events, even death. It is when death approaches, when their lives are threatened, that the Pākehā are most vigorous in resisting disaster. We could never achieve in our Māori way the many accomplishments of the Pākehā.
After sailing for six months, when our ship came to anchor at a place in South America. It was a really wild place, and there were not many people there. In this place their houses were set up on poles, high up, just as Māori people do with a pātaka.¹ Their houses stood on very high poles, and this was because of their fear of man-eating reptiles. When we went ashore to collect firewood and water for our ship, I saw a large man-eating reptile that had come from the water. It was lying on dry ground. A Pākehā shot it but the bullet did not penetrate. Its teeth were like those of a cross-cut saw. That kind of a reptile would take less than two minutes to consume a whole person. Its body does not move, only the head goes up and down. There are teeth all over its body.

Our ship set sail again and stopped at Valparaiso, a city in South America; called Valparaiso; it's a port. There I saw a remarkable thing, a railway that runs inland to Santiago. This is the largest city I have ever seen; the equivalent would be three or four cities like Auckland. These cities are close to that dangerous, stormy sea, with its terrifying waves, where ships and people are destroyed. I am referring to Cape Horn.

That is the end of this letter.

From Mohi Horua Taharangi.

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End-notes - Document Four

1. A Maori food-store.
Ki a te Kaituhi o Te Waka Māori

Hirini,
Poihākena,
Āperira 14, 1874

E hoa; tēnā koe.

He tuku atu tāku i āku kōrero whakaatu i taku haerenga mai ki tēnei kāinga, me ngā mea i kitea e au ki konei.

I tūpono noa ahau ki te tira haere mai o te Makarini1 ki konei. Ahakoa, nō te 4 o ngā rā o Āperira, i te Hātarei, i te 5 o ngā hāora o te ahiahi, ka rere mai mātou i Ākarana i runga i a te Rangatira tima, he rākau toru.

Ao rawa ake, i te 6 o ngā hāora o te ata, i te takiwā o te Pei-o-whairangi2 e haere ana. Kātahi ka rere, ka paepae rāpea te haere, he hau waho hoki. Ka mahi rā koe e te matangirua;3 ko te ahi,4 ko te kōmaru - chara i te hanga! Ahiahi rawa atu, i te 6 o ngā hāora, kua mahue te Rerenga Wairua ki muri, ka haere i te pō.

Ao rawa ake, tirotiro kau ana, kei hea rā Niu Tirani? Heoi, ka mutu te whakaaro mō te kite i te whenua. Pō noa, ao noa te rā, me te pā tonu o te hau. I kī te Kāpene hei te Tāitei te kite ai i te whenua, hei te 10 o te karaka o te ata ka tū ki Hirini. Ā, ka pau te parakuihi, i te 9 o ngā hāora (i te Tāitei) ka tapoko atu i te wahapū o Poihākena.

Kātahi ka mātakitaki; kōia rā anō hoki te take i haere mai ai au - he mātakitaki i te ao. Anā! E koru atu ana tērā wāhi me tērā wāhi atu me ana kaipuke, me ana kaipuke atu, ki roto ki tōna taiapa ki tōna taiapa. Ko ngā
kaipuke nui, rākau toru, e matakui nei te haere i ngā tahataha o tō tātou moana, e haere rā i whea! Koia nei te whakararu e hanga nei ki roto ki te taiapa.

I te 10 o te karaka ka tapoko atu tō mātou ki roto ki tōna taiapa; kātahi ka peke atu a te Makarini ki uta. Nō muri iho ka haere ko māua ko Kanara Hinia, ka tae ki tētahi pāparikāuta 5 ka noho ki reira.

Ao ake te rā, i te 12 o ngā hāora ka haere mātou ki te mātakitaki purei hōiho. I haere mātou i runga i te pahihi. Me te rangi pā whaitiri tōna rite. Kāore e rangona, he tāturi taringa. E rere ana e toru māero te mataratanga atu i te tāone, ka kite i tōna tini o tēnei āriki, o te Pākehā. Anana! Me te kāhui pī. Ana roroa o te tāngata, ana popoto; ana nunui, ana whāiti; ana pai, ana kikino; ana tamariki, ana kaumātua, me ana wāhine. Ka puta pea ki te ono mano taua huihuhi; otirā kāore he tāngata i poto mai. Ko te nui hoki o ngā tāngata o taua tāone e kī ana e ono rau mano; otiia kua puta atu pea ināiane ki te waru rau mano!

Kātahi ka omaoma ngā hōiho. Ko ētahi i tino tere, ko ētahi he hanga noa. Ka tīmata anō he purei pekepeke taiapa. I te tuatahi o ngā taiapa ka hinga tētahi o ngā hōiho, ka taka hoki te tāngata; ka haere ko ētahi, tae noa ki te tuatoru o ngā taiapa ka hinga tokoru. Te marangatanga ake, whakamātikutika kau ana ngā tāngata, he tāngata kē nāna i ārahi. E rua anō ngā hōiho i puta. Ka haere rāpea aua tawhiti rā, anā! Tē pā iho ngā waewae ki aua taiapa, tē aha.

Ko te āhua o te Pākehā o tēnei tāone e āhua rangimārie ana ki te titiro mai ki te tāngata. E mahi ana hoki i ana mahi huhua; purei kāri, me te tini
ana purei, kāore he āhanga, kāore he whakatuma ki ā rātou Pākehā. E rua āku herenga i makā ai ki roto o te purei, te hokinga mai ki au kotahi pāuna. Ka mutu te purei, i te ahiahi ka hoki mātou ki te tāone.

Ao ake i te 12 o ngā rā (te Wiki) kātahi ka whakarongo ki te tangi a te hanga nei a te perē i te tāone katoa, me te rango e tamumu ana. Ao ake i te Mane, ka haere ki te mātakitaki ki taiwha whenua. Kātahi ka titiro, kei hea rā ngā maunga me ngā pukepuke me ngā awaawa i Niu Tirani nei? Kāore kau.

Heoi anō tōna maunga ko te paewai o te rangi; kōrehurehu kau ana te tiro atu. He hanga whakaaroha; me te mea ko te whakapaewaitanga o te rangi i te moana e tirohia atu nei i Niu Tirangi nei te rite o taua whenua ki te titiro atu. I kite anō au i ētahi o ngā mōrehu o ngā mokopuna a Kahukura Māmangu e whakahanumi ana i roto i te Pākehā.

I te 12 o ngā hāora ka huihui te Pākehā ki te mātakitaki purei Whakakitekite. Ko aua mea ka whakakitekitetia nei, he hōiho tāriana puru kāta, tōna tini, me ngā hōiho omaoma, tōna tini; me ngā kau puru, me ngā kau ākiha, me ngā kau uwha; me ngā manu, me ngā rākau katoa, o ia motu, o ia motu; me ngā kūrī me ngā mea whakaahuareka katoa a te īwi Pākehā. Tāna mahi, tā te Pākehā, e kore e mutu i ngā rā katoa; he takaāhua reka anake. Mehemea ko tāua, ko te Māori, ka kīia ki te pōrearea, ki te turituri noa iho. Kotahi anō te mate o tēnei hanga o te Māori, ko te kore ngahau. Me te tekoteko whakaiao - tē kī te waha, tē aha. Āu hanga rā, e te kūare! Hē noa iho tēnei pakeke.

Koia hoki i tika ai te whakahaere a te Kāwanatanga o Niu Tirani, e mea nei kia whakatūria he kura mō ngā tamariki Māori, kia mōhio ai ki te reo
Pākehā me ēna tikanga o roto o te reo Pākehā: arā, kia mātau ai rātou ki ngā mea katoa a te Pākehā. Tērā pea e hohoro te mōhio o ngā tamariki o Niu Tirani, ki te pai rā te mahi a ngā kai-whakaako.

Me titiro ki te hē o tēnei pakeke. Kei te whai noa kia kitea tētahi tangata Māori, tangata Pākehā rānei, o Niu Tirani, hei hoa kōrero, kāore ana e kitea. Ko ngā Pākehā hoki o te tira a te Makarini kāore ana e mōhio ki te reo Māori; kāti anō a Kānara Hinia, he iti nei ēua nā tōna mōhio ki te reo Māori. Ko te Makarini hoki kei kei te kumekumea e ēna raruraru huhua; tē ai he hoa k<sub>e</sub> [ō]rero, tē aha. Hei tiro kau atu ki ngā ngutu o te Pākehā <a>, [e] tametame ana, he pēhea rānei ngā kupu.

80 Ko te taonga nui o tēnei whenua he pūāhuru. Mā ngā kākā motumotu anake o Niu Tirani e manaaki, hei a rātou rawe ai. Kotahi anō te rā e mau ai i te hāte, kua kino i te werawera, kua mahue tērā kua tango he hāte kē. Kāore anō au kia kite i konei i ngā tū hau o Niu Tirani, e nui nei te pupuhū; erangi me te āhua hau moana nei te rite o ngā hau e puta mai ana ki tēnei whenua, inahoki he makariri tēnei. Tēnā pea ia, a Rakamaomao,13 kei te mahi i tāna mahi i ngā tāima katoa. Ina hoki i [a] au i Ākarana kāore tahi rangi i tāmutu.

90 Kei konei anō māua ko te Makarini e noho ana. Kāore anō kia mārama noa he tikanga mō te hoki atu, mō te haere rānei ki tētahi wāhi atu. Erangi i rongo au tērā anō e tae ki Merepana, ki te tāone e noho nei a Kāwana Poena, mehemea ka mārama ngā take o tāna haere mai. Tērā anō pea e tae ki reira. Hei reira pea ia mōhio ai ki te tāima mō te hoki atu. Heoi āku kōrero ināianei.

Nā Meiha Ropata
o Ngāti Porou.

108
Ki a te Kaituhi o te Waka Māori

Werengitana
Ākuhata 4, 1874

E hoa,

Kua rongo au ki ngā tāngata e kōrero ana i te Waka Māori i āhuareka rātou ki ērā reta i tuhia mai e au i Hirini mō āku mea i kite ai ki reira. Nō konei, ki te pai mai koe, ka tīmata atu anō e au he kōrero whakaatu i ērā atu mea i kitea e au i Merepana.

Nō te otinga o ngā rarururu o te Makarini ki Poihākena, kātahi anō ka puta tāna kupu kia haere mai mātou whaka-te-hau-tonga, kia kite i ngā whenua o Wikitoria me ōna tāone hoki o tērā whenua. I te 6 o ngā rā o Hune, ka whakaritea e ia ko māua ko te Makarini iti e haere wawe i mua i a ia; ā, i te 4 karaka o te ahiahi ka eke māua ko te Makarini iti ki runga ki te tima, ā, rere tonu mai te tima i taua tāima; ā, pō noa e rere ana tō mātou tima. Ka mutu te takiwā e nohoia ana e te tāngata o Poihākena; ka kore he nui tāngata katoa tēnei whenua nui o taua whenua ka haere a nei e tō mātou tima.

Te ingoa o tō mātou tima ko Wikitoria. He tima nui. E haere ana rāpea taua tima, anana! Me te aha? Me te mata karapa. Otirā ko te haere tonu anō a te tima nei; me waiho te mata karapa mō te rērewē. Ka tāngata kore katoa rāpea tēnei whenua ka haere a nei, ā tae noa mātou ki te wahapū o te moana o Wikitoria. Ko ngā māero o te ākau o taua whenua tāngata-kore nei e ono rau māero. Kei Ākarana ki Pōneke e āhua pērā ana anō te roa; engari taua whenua e kapi ana i te tāngata te whakahongihangi, tokoruia tēnei wāhi, tokotoru ki tēnā wāhi. Nā, ko te nui ia o ngā tāngata o ērā tāone kāore nei i tuhatuhaina ki aua wāhi tangata kore nei.
E waru rau mano, e rua anō ēnei tāone nōna nei ēnei tāngata; kāore ana e kapi taua whenua i tahaki. E toru atu ngā tino tāone nunui kei ētahi wehenga o taua whenua kāore nei mātou i tae atu ki reira. Tērā atu te nui o ngā tāngata o ērā tāone. E kore e taea te whai te nui o ngā tāngata o Niu Hauta Wēra e te nui o ngā tāngata o ngā Niu Tirani e rua, inahoki ko te nui o ngā tāngata o aua Niu Tirani, arā o ngā Pākehā anake, e āhua rite ana ki te toru rau mano; ko te nui o ngā Māori kāore pea i tae ki te whā tekau mā ono mano. E kore e kapi i te Pākehā tērā whenua te noho, i te nui anō hoki o taua moutere. Ko taua moutere hoki te moutere nui atu o ngā moutere o te ao katoa he moutere iti a Ingarani me Niu Tirani, me ētahi atu moutere anō hoki.

Ka tae tō mātou tīma ki te whenua i haerea ai e mātou kātahi ka mātakitaki ki te moana o Wikitoria. Anā! kei hea te moana i Niu Tirani hei rite mō taua moana te nui! Kia nuku mai a Nēpia, kia nuku atu hoki a Waikawa; aua he pae maungā e kitea atu o tētahi taha, o tētaha taha. E rere ana te tīma, e mātakitaki haere ana i roto o taua moana. E 35 māero o te wahapū ki te tāone, kāore he ngaru, kāore he romā.

Ā, ka tae atu tō mātou tīma ki te tauranga kaipuke o te tāone o Hanareti. E tū ana rāpea te hanga nei a te kaipuke - anana! Me he tawera kānga ōna rewa nā te ahi; āna tīma, āna manuwao, āna rākau rua, anā rākau tahi. Kotahi manuwao maitai anake, e rima putu i puta ki runga o te moana te tiketike. He maitai katoa; nui atu ngā pū nunui kai runga. Ko taua tīma, e kī ana, e kore e pakaru i ngā repo a te hoa riri. I hōmai taua tīma hei aroha mā te Kuini ki te Kāwanatanga o taua whenua. He pērā anō hoki te manuwao rākau toru. I hōmai anō e ia tērā hei whakaako mō ngā tamariki o
tau a whenua nei ki te mahi hēramana manuwao, ā, te mahi nei ngā tamariki Pākehā i taua mahi.

Nō te piringa o te tima kī te wāpu ka eke atu hoki mātou tahi ko ngā Pākehā ki runga o te rērewē, kia tere ai te tae atu ki te tāone nui, ki Merepana. Nō te taenga atu ki taua tāone kātahi ka mātakitaki. Anā! Tā te paparite pai hoki! He pai anō a Hirini i Poihākena, ko tērā pai anō tērā; nō te mea he nui ngā rētenga o tēnei mea o te pai. Ka nunui ngā tīriti o taua tāone o Merepana; ka nunui hoki ngā whare pōhatu, kāore he whare rākau, he pōhatu anake.

I te Tūrei, te 9 o ngā rā o Hune, kātahi anō ka mānu mai te waka i a te Makarini rāua ko Kanara Hinia, i te tauranga o Poihākena, ā, i te 12 o ngā rā, ka tae mai ki te tauranga o te tāone iti o Wikitoria, ki Hanareti. Ka tae atu hoki māua ko te Makarini iti ki reira ki te whakatau atu i a rāua. Heoi, kua kite atu, kua kite mai, kua ora te ngākau mokemoke o te aroaro.

I te 13 o ngā rā ka tōnoa mai e te Kāwana Powene tāna karere kia haere atu mātou ki tōna whare tina ai i te ahiahi a te 7 karaka; ā, haere ana mātou. Ka tae ki tōna whare ka kite i a ia, ka tangi ia ki a mātou, me mātou anō hoki ki a ia. Pono atu mātou kua huihui atu ngā rangatira o te tāone ki reira, me ngā upoko o te Kāwanatanga, me ngā Minita. E kai ana, e kōrero ana te Pākehā i āna kōrero, whakarongo kau ana te taringa Māori. He tokomaha ngā tāngata o te iwi o te Makarini i tapoko mai ki taua tina. Koia rā ngā upoko o te Kāwanatanga o taua whenua nei.

I te Manei, te 15 o ngā rā, ka haere a te Makarini rāua ko te Makarini iti i runga i te rērewē ki ngā tāone tuawhenua. He mate nōku i kore ai mātou
tahi e haere. Kotahi rau e rima tekau māero te mamao o taua whenua i haere nei e rāua. Ā, tae ana rāua ki taua whenua, kite ana rāua i te pai o ērā wāhi; he parac katoa, kāore he pukepuke, kāore he maunga. He repo nui kei taua whenua, e 90 māero te nui. Kotahi wiki o te Makarini ki reira kātahi ka hoki mai.

I tae māua ko te Kāwana ki te whare whakataungitangi o te Kāwanatanga; me te whare mātakitaki āhua. Kei roto kei tērā o aua whare ngā tūpua e noho ana, he whakapakoko. Taukiri koe, tēnā iwi, te Pākehā, ē! E kore e makere te pātene noa o te kakī o te hāte, kua matakū ia kua mea, "Ha! ha! te pātene o tōu hāte, ka makere! Ka kītea e te wahine Pākehā tō kakī!"

Kāore, tēnā anō ia, kai te hanga marire ki te pōhatu he tangata kiri tahanga hei whakaatu mana ki te tangata haere! Ko wai ka mōhio ki ana tikanga?

He whare nui te whare mō te Kāwana e mahia ana, mea ake oti ai.

Kāore i taea e mātou te nui o ngā mātakitaki ki taua whenua, me te nui hoki ō ngā manaaki a ngā hoa Pākehā o Merepana, i te tata tonu o te raruraru o te Pāremete o Niu Tirani.

Nā, he kupu whakaatu anō tēnei ki a koutou. E aku hoa o te motu, ahakoa nui noa ngā tikanga a te Pākehā, kotahi anō tikanga i nui ake, ko te māhi anake. Mā te māhi tonu ka whiwhi; mā te māngere, he aha māna? E mōhio ana koutou ki te whakatauākī Māori nei, "Ko māhi ko kai; ko noho ko iri."

I tae anō au kia kite i ngā ngārara e kōrerotia mai nei ki a tātou - i te raiona, i te pea, i te neke. Kīhai i ū aku kanohi ki te titiro atu, i te wehi
mai. Ki taku mahara me kore ērā mea e hōmai ki tēnei motu, hei reira anō ka mutu atu. Me kaha rawa te kupu whakakore i ērā mea kia kaua e maua mai ki tēnei motu.

I tae anō māua ko te Makarini ki te whare mahinga o te moni. I kite au i te whakarewanga, whewehenga whakatapawhātanga, whakapāraharahatanga, whakaporotititanga, whakaāhuatanga. E mahia ana i roto o te mineti kotahi te whakāūhua - e £64; puta noa i roto o te rā kotahi, ka tekau mā ono mano pāuna e oti. Erangi tērā29, i tino ū rawa aku kanohi ki te titiro atu. Ko te rite o te tere o te mahinga o te kōura, i pēnā me te tere o te tangata tere rawa ki te tīra kāri.

Nā, e hoa mā, tērā anō pea tātou e kite tahi i te mahinga o ērā mea ki tō tātou motu me i kaua tātou te raruraru, te hoki whakamuri, ā tae rawa atu tō tātou hokinga ki te hēnga o <Tamui> [Tainui] rāua ko te Arawa i tō rāua mānunutanga mai i Hawaiki. Ka maua mai e rāua i reira ko te Kura;30 ā, te taenga mai ki Whangaparāoa i tēnei motu, i raro atu o Waipu, ka kite mai i te rātā o uta e whero atu ana -- arā, i ōna pua.

210 Kātahi ngā tangata o aua waka ka mea, "E hoa mā, eharā tēnei i te Kura e haria nei e tātou! Tēnei kē te tino Kura te whero mai nei i uta."

Kātahi ka mea ētahi, "Āe rā! Me whiu atu tēnei Kura e haria nei e tātou."

Nā, whiu ana ki te wai. Kātahi rātou ka mau ki ngā pua whero o ngā Rātā. Kīhāi i roa e whītikia e te rā, ka ngahoro, ka mate.

Ka mea rātou, "Ē, eharā ēnei i te Kura. Koia anō tērā te tino Kura kua whiu ana nei."
Hoki rawa ake ngā mahara ki tā rātou taonga; kei hea te waihotanga?

Nō muri ka pae ki uta, ka kitea e Māhina-i-te-Rangi. Ka rongo te tino tangata nāna te Kura, a Taunihi, kātahi ka haere ki te tiki, kīhā i hōmai.

Ko te kupu mai tēnei a Māhina-i-te-Rangi, "He mea pae, tāku."

No reira nei te whakatauākī, "He Kura pae, nā Māhina-i-te-Rangi."

Koia tōna hē o tērā, ko te tino mea whiua ake, hopu kē ki te ata. E pērā ana hoki tātou ināianei.


Kātahi ia ka mea ki ōna tāngata, "Me hoki tātou ki te kaipuke, kei mate tātou."

Ka mea a Kāpene Kuku, he kāinga kaikore taua kāinga, he tāngata tonu pea te kai a ngā tāngata o tēnā whenua. (Nāna anō tēnei i whakaatu mai ki ngā tāngata i ētahi kāinga i muri iho.) Nā reira i huaina ai e ia te ingoa o tērā whenua ko "Kokorutanga Kaikore."

Kātahi ka rere tōna kaipuke, tū rawa atu i Ūawa, ka kite ia i a Te Whakatatapu-te-te-Rangi.

Kātahi ia ka mea atu, "Tatāre! Tatāre! Hōmai he kai."

Kātahi ka tukua te tahuia kai ki a ia. Nō reira te kī a Kāpene Kuku, "Tatāre! Tatāre te rangitere." 34

Kātahi ka hoatu e Kāpene Kuku ki a Te Whakatatapu-te-te-Rangi ko te
kākahu hanara, ko te pū whakatangi mai tawhiti, ko te kāho pauru, me te matā kahupapa. Ka mea atu a Kāpene Kuku kia taraitia te pupuhi i te pū. Kātahi ka purua, ke whakapiria ki te paparinga, kātahi ka pūhia. Nō te pakūnga he oho mauri anake; tāia ana te pū rā ki runga ki te kōhatu, whati tonu atu, whiuia atu hoki ki te wai. Kātahi ka wāhia te kāho pauru. Nā, ka kitea ngā pauru o roto, kīia ana he pua korau. Kātahi ka tāraia te waerenga, ka oti; ka maroke, ka tahuna ki te ahi, kātahi ka ruia.

Kātahi ka hari, ka whakataukī te tangata i reira, "Kātahi anō ka ora ngā wāhine me ngā tamariki, ka ngaro hoki te kōpura-kai ki te whenua."

Ka mea ētahi, "Anao! E tama! He aha koa i kīia ai. He rawe ake nei."

Kātahi ka ua te ua; ka mea te tangata, "Kātahi anō te puiaki mō te pua i ruia nei."

Ko te matā ka hangaia hei toki hāngai, whakakoi rawa te matā, whakanohi rawa ki runga ki te kakau pai. Kātahi ka haere te rongo o te toki o te Whakatatara-o-te-Rangi ki ngā iwi katoa. Kātahi ka huihui ki te mātakitaki. Ka whakamātaurīa taua toki ki tana kai, a te rākau. Nō te whiunga atu ki te rākau, anana! ka hūmene mai te wāhi i whakakoia!

Kātahi ka mea te iwi nui tonu, "E! he kore kāore i tahuna ki te ahi!"

Me i tahuna ki te ahi, kātahi ka pakeke."

Ka mea te nuinga, "He tika! Mahia mai he wahiru. Hei te wahie mata, kia roa ai te kānga, kia pakeke ai te toki nei."

Kātahi ka tahuna te ahi, ka kā, ka toroa ki runga ki te ahi. Anana! kīhau i roa ka tere!

Kātahi ka karanga te tāngata, "Kapea ki tahaki! Me ata whiriwhiri
mārie he tikanga mō te toki nei."

He tokomaha ngā tāngata i whakatika ki te kape ki tahaki; he nui hoki ā rātou rākau ki te kape. Nō te kapenga mai, motu kē, motu kē. Kātahi anō ka pae ki tahataha ki te mahue, ki te whakarere. Ka tutuki hoki ki tōna tutukitanga a te kūare.

Nā, e hoa mā, i tīmata tēnā hē o tātou i runga i te taha Pākehā. Ka tātai haere tonu mai ngā tikanga Pākehā i tēnā takiwā, ā, tae noa mai nei ki te takiwā o te Whakapono; ā, ora ana tātou i tēnā ture o Ingarani. Ko te ture tuatahi hoki tēnā a te Kuini i tuku mai ai ki tēnei motu, hei whakaora i a tātou, hei pēhi hoki i ō tātou hara, mauāhara, arā tūkino a tētahi iwi, ki tētahi iwi. Nā taua Ture i mōhiotia a i te tutukitanga o ngā whakapapa tūpuna, ā, mōhiotia ana kua whanaunga tātou ki a tātou - nā taua Ture, a te Whakapono.

I muri iho ka kūare anō tātou; ka pērā anō me ērā kūare e kōrcerotia i runga ake nei. Ko te Whakapono, ko te tino mea, kua whiua, kua takahia e tātou, aru kē ana tātou he tikanga kē; nā reira te nuinga haeretanga o ngā raru ki te iwi katoa.

Ko tērā iwi Pākehā o ērā wāhi i haere a nei e au, kotahi tonu te tikanga, kotahi te whakaaro. I kotahi te nohoanga, kotahi te mahi. Ahakoa Ingarihi, Wiwi rānei, Hainamana rānei, Kōtarani rānei, me ērā atu iwi, e noho tahi mai ana i ērā wāhi i haerea nei e au; ā, kāore au i kite i tētahi raruraru o aua iwi whakauruuru e noho mai nei. Heoi te mea i kite au, he takaahuareka anake, me te whakarongo anō ki ngā ture e mahia ana i roto o ngā Pāremete o reira, pēnei me te Pāremete o Niu Tirani e hanga nei i ngā ture mō tātou, hei mea kia tika ai tātou. Ā, e peke ana anō tātou ki runga ki aua ture
whakahē ai, takahi ai.

He tika anō te whakahē. Ko te mea i hē i a tātou tahi te titiro iho, me whakahē. Ko te ture e tika ana, me whakatika. E kore hoki e tino mana tō whakahē rawa i te ture. Ki te mea ka tino whakahē rawa koe ki te ture, ka tino whakahēitia rawatia koe e te ture. Ki te mōhio iho i a koe tāu rā rangi i pai ai o tēnei reta, māu e tapuhi hei tāonga māu.

I te Wenerei, te 15 o Hūrāe, ka eke mai māua ko te Makarini ki runga ki te tīma i Hanareti, ko Te Ōtakou te ingoa, mō te rere mai ki Niu Tīreni nei. Ko Te Rangatira te tīma kua rere mai i mua, kua hakahaka ki te titiro mai. Kātahi anō tō mātou ka rere mai i muri; ā, kīhai i roa e haere ana ka mahue a Te Rangatira, kātahi ka mōhiotia te pōrori o tērā tīma. Ko te tīma hoki tērā i eke atu ai mātou i Ākarana ki Poihākena.

Kātahi ka rere mai i te pō; ao ake te rā, ka kitea tētahi wāhi o te motu o Tahimēnia. Ka tīmata te pā o te hau, pō noa, ao noa te rā, me te pā tonu te hau rā. I te toru o ngā pō ka tino nui te hau, ka taka katoa ngā mea ki tētahi taha o te kaipuke. Ka puta tētahi ngaru nui, murua iho ai i ngā māhi, tukua ai ki roto o te kapene, kī tonu te kapene i te wai, tere haere ana ngā mea katoa a ngā Pākehā, ngā pouaka, ngā pūtu, me ngā kākahu katoa. Eke ana te wai ki runga ki ngā moenga. Ka hingga katoa ngā hōiho i te nui o taua marangai. Heoi, nā te mōhio tonu o Kāpene Hone Makarini i mārama ai ngā Pākehā, ā, ora noa ake te ngākau.

E whā ngā tino rā i rere mai ai tō mātou tīma, me te hāwhe, ka tū ki tētahi awa pai i te taha Hauāuru o tērā Motu o Niu Tirani i te taha tonga, i raro mai o te Parawhe. Ka haere rāpea ki roto o ngā maunga, kei te rua
māero te mataratanga i te moana nui, tū ana i roto i ngā rākau. Kāore i ō te hau ki roto.

Ao ake, ka ahu atu anō ki te taha tonga, pō rawa ake ka tae ki waho o te Parawhe. I te ata ka tapoko atu ki roto, rere tonu atu mātou i runga i te rērewē kia kite i te tāone tuawhenua o te reira. Ka mutu te mātakitaki kātahi ka hoki mai ki te tima, rere tonu mai i te ahiahi i te 4 karaka.

I te ata ka tae mai mātou ki Ōtakou; ka eke atu ki runga ki te rērewē, ka haere ki te tino tāone i uta. Ka tomo mātou i raro o ngā maunga haere ai i te wāhi pōuri, ka puta atu ki te wāhi mārama haere ai, ā, ka tae ki te tāone. Nui atu te pai o taua tāone; engari ko te huka o tēnā whenua, nui atu. Ka nui te kaha o ngā tāngata o tērā whenua ki te mahi.

I moe mātou ki reira; ao ake te rā i te ahiahi ka hoki mai mātou ki te tima rere tonu mai mātou i taua ahiahi anō. Ao ake te rā ka tū ki Pōti Kupa. I konei hoki ka eke mātou ki te rērewē, ka ahu ki te tāone ki Katapere. I tomo mātou mā raro i te whenua, e rua māero te haerenga ka puta ki waho. He tāone nui a Katapere. Ka tūpono au i reira ki ōku whanaunga e mahi ana i ngā mahi whakairo a ngā tāngata mātua o mua o tēnei motu. He whare ia, he mea whakahau nā te Kāwanatanga kia mahia, kia kitea ngā mahi mōhiotanga a ngā tūpuna o tēnei whenua o Niu Tirani. E rua ngā pou popoto kua tukua e te Kāwanatanga ki Ingarani ki a te Kuini hei koha ki a ia mō tāua mahi. Tokorua tonu ngā tāngata e mahi ana, otirā tokorua mōhio anake ki tērā mahi. Ko Hone Taahu rāua ko Tamati Ngakaho o Ngāti Porou.

Heoi, ka mahue a Katapere ka hoki mai mātou mā te rērewē, ki te tima, ā, tae rawa mai ki Werengitana i te 26 o Hūrae kua taha nei.
Heoi, kua roa āku kōrero whakaatu ki ngā hoa i aku haerenga, otirā kia maha rāpea he reta te taea ai te whakaatu i ngā mea katoa i kītea e au i ngā whenua i haerea nei e au.

Nā Meiha Ropata

o Ngāti Porou.
To the Editor of the *Waka Māori*.

Greetings, my friend.

Sydney, Port Jackson
14th April, 1874

I am sending you my description of my journey to this city and the things I have seen in this place.

I happened quite by chance to join the group of people in MacLean’s party travelling here. As it turned out, on Saturday the 4th of April, at 5 o’clock in the afternoon, we sailed out of Auckland on the steamer, the *Rangatira*, a three-masted vessel.

The following day at six o’clock in the morning we were moving along offshore from the Bay of Islands. Then we sailed with a sea wind blowing onto the side of the ship. Double energy, you certainly are powerful! with fire and sail, how fast you go! Later in the afternoon, at six o’clock, we had left Cape Reinga and were sailing on in the night.

Next morning we looked in vain, wherever was New Zealand? Well, that was the end of thoughts about seeing land. Night after night, day after day, the wind beat upon us relentlessly. The Captain said that we would see land on the Thursday, and that we would come to moor at Sydney at 10 o’clock in the morning. So, when breakfast was eaten, at 9 o’clock (on Thursday) we entered Port Jackson.

Then we looked all round; for that of course was the reason I had come - to look at the world. Good heavens! There were bays and bays on every side, each with its multitude of ships, and each ship in its own berth.
Large, three-masted ships that would be afraid to sail into inlets in our waters, sail a long way in here! All that bothers them is waiting to get into a berth.

By ten o'clock our [vessel] got into its berth; and then McLean went ashore. Soon afterwards, Colonel St John and I followed and we went to a public house to stay.

At twelve o'clock the following day we went to watch the races. We travelled by bus. And it was then we listened to the noise of the buses. It was just like thunder in the sky. You could not hear; it was deafening. We rode three miles out of town and I saw a large mass of this people, the Pākehā. Goodness! it was like a swarm of bees. Some of them were tall, others short; there were big and small; some looked nice, others evil; there were children, and elderly men and women. There were probably as many as six thousand people; but that did not account for all the people [living here]. The number of people in this city has been estimated at six hundred thousand, but by now it might have risen to eight hundred thousand!

And then the horses were running. Some were very fast, others were nothing special. Next, a hurdle race began. At the first hurdle one of the horses fell and a man came off; the others continued on until they came to the third hurdle where two fell. The horses got up, and the men got back onto their feet and were led off by others. Only two of the horses finished. Those beggars really did travel! My word, yes! Their feet never at any time touched those hurdles - no problem at all.

The Pākehā of this city are outgoing and friendly when they meet people. They keep themselves occupied with many activities; they play cards,
and so forth, and there is no cheating or confrontation among them. I placed two shillings on a game, and won a pound in return. In the evening, when the races were over we returned to the city.

The next day, on the 12th (Sunday) I heard the sound of the bells being rung all over the city, like the hum of blowflies. And on the following day, on the Monday, we went to have a look at the country. We looked, but where were the mountains and the hills and the valleys of New Zealand? There were none. The only mountain in view was where the sea met the sky, and all you could see was just a haze; it was something to arouse yearning, for the horizon there where the sky meets the ocean, gazed at there in New Zealand, looked just like that land. And I saw some of the surviving descendants of the Black Kahukura mingling among the Pākehā.

At 12 o’clock the Pākehā gathered to have a look at an Exhibition. What was on display were many entire draught horses, and many race horses; bulls, bullocks, and cows; a range of birds and trees from a number of countries; and all kinds of creatures and interesting things belonging to the Pākehā people. Every day their activity (the Pākehā’s) goes on endlessly; without exception they are engaged in some fascinating occupation. Faced with this, we Māori people would describe it as tiresome, just a racket. The one thing wrong with our people, the Māori people, is their lack of spirit. They are like carved figures; they do not speak, or anything else. That’s the way it is with the ignorant! This old chap is quite at a loss.

That’s why it is appropriate that the Government of New Zealand is making preparations to establish schools for Māori children, so that they can
learn the English language and the benefits inherent in it; that is to say so that they can learn all about European matters. The [Māori] children of New Zealand will doubtless progress rapidly in their knowledge, if the teachers are diligent in their work.

You only have to look at this old chap’s problem. I vainly search for a Māori or a Pākehā from New Zealand, for someone to talk to, but I cannot find any. For the Pākehā in Mclean’s party do not know the Māori language; Colonel St John is an exception, but his knowledge of Māori is very limited. McLean himself is constantly caught up by his numerous concerns; and so I have no companions to talk to, none whatsoever. All I can do is look at the Pākehā lips moving, and wonder what the words are.

A significant characteristic of this country is its heat. It would help all those people in New Zealand who have coughs; for them it would be just the thing. In just one day’s wearing a shirt, it is soiled with sweat, and it has to be discarded and another shirt taken. I have not yet found here those New Zealand winds which blow very strongly; rather, the wind is more like a sea breeze, like the winds that come to this country when it is winter here. But probably over with you, Rakamaomao is at work all the time; for when I was in Auckland there was not one day on which he let up.

McLean and I are still staying here. A decision has not yet been reached as to whether we are to return or to go to some other place. But I hear that we will probably go to Melbourne, the city where Governor Bowen lives, if McLean’s business concerns which brought him here are resolved. We will very probably go there. Maybe when we are there he will know the
time for our return. That is the end of my letter for now.

From Major Ropata
of Ngāti Porou

To the Editor of the Waka Māori

Wellington,
August 4, 1874

Friend,

I have heard that those who have been reading the Waka Māori have enjoyed the letter that I wrote home here from Sydney about the things I saw there. Now, if you are agreeable, I will begin an account describing what I saw in Melbourne.

Once McLean's business in Sydney was completed he then announced that we would be going south to see the countryside of Victoria and the towns of that state. On the 6th of June he arranged that the younger McLean and I should set off immediately and go ahead of him; so at 4 o'clock in the afternoon, the younger McLean and I went aboard the steamer, and it sailed off right away; our steamer sailed on right through that night. The area inhabited by Sydney people came to an end; nearly all the countryside that we passed by was very sparsely populated.

The name of our steamer was Victoria. It was a large steamer. It really could travel, my word it could! What was it like? Like the flash of an eye. But while this really was just the way this steamer travelled, the term, "flash of an eye" should really be reserved for the railway. All the land that we passed on the way here is uninhabited until we reached the heads of Victoria.
The length of that uninhabited coastline is six hundred miles. From Auckland to Wellington is rather similar in length; but here and there this country is occupied by scattered groups of people. Now, there are not many people of these other towns that have spread out to those uninhabited places.

The population of just two of these cities combined is eight hundred thousand; but the land alongside them is sparsely populated. There are three more really large cities in other parts of this country which we have not been to. There is probably a large number of people in those cities. The size of New South Wales population cannot be approached by that of the two [islands of] New Zealand, since the New Zealand population is as follows: there are about three hundred thousand Pākehā alone, and probably not more than forty-six thousand Māori. That country [Australia] cannot be fully occupied by the Pākehā living there, because it is such a large island. Indeed that island is the biggest island in the whole world - England and New Zealand and other islands are much smaller.

When our steamer reached its destination we had a look at Victoria's sea. Goodness! there is no stretch of water in New Zealand that can compare with that harbour for size. Not even from Napier across to Waikawa; and there were no mountains on the horizon on either side. The steamer moved on into the harbour and we looked about us as we travelled. It was 35 miles of harbour to the city and there were no waves and no current.

So our steamer arrived at the place for mooring vessels that belongs to the town of Sandridge. What a collection of vessels were moored there.
Goodness me! Their masts were like corn that has been burnt by fire; there were steamers, men-o’war, two-masted and one-masted ships. There was one man-o’war built entirely of iron; it stood five feet tall above the water. Everything was of iron, and on board there were many large guns. It is said that that steamer could not be damaged by enemy cannons. The Queen gave it to the Government of that country as a token of her affection. Similarly a three-masted man-o’war was given by her. She gave it so that the young men of that country might learn how to work as sailors on a man-o’war, and the Pākehā young men are engaging in this work.

When the steamer came alongside the wharf the Pākehā and I got into the railway [train] so that we could make haste to reach the city of Melbourne. When we arrived in town we had a good look round. My word, what a boon flatness is! Sydney, at Port Jackson, is very beautiful too, but that is one kind of beauty; there are many different kinds of beauty. The streets of this city, Melbourne, are very wide, and the stone houses are large - there are no wooden houses; they are all made of stone.

On Tuesday, the 9th of June, McLean and Colonel St John set off aboard their vessel and left the Port Jackson moorings, and on the 12th they arrived at the landing place at Victoria’s little town, Sandridge. The younger McLean and I went there to meet them. Well, we saw them and they saw us, and the heart recovered from its loneliness at the meeting.

On the 13th, Governor Bowen sent his messenger to us to invite us to his house for dinner at seven o’clock in the evening; and so we went. When we arrived at his house we met him, and he greeted us. What we
found was that the gentlemen of the city had assembled there, along with the heads of the Government and the Ministers of the Crown. While we were dining, the Pākehā kept up a conversation; my Māori ears heard, but could not understand any of it. Many of the people who attended that dinner were countrymen of McLean’s. These men were members of the Government.

On Monday the 15th, McLean and the younger McLean left by railway for the inland towns. Because I was unwell I did not go with them. They were travelling to a place 150 miles away. Well, when they got to their destination, they saw what a fine district it was; it was all flat, with no hills or mountains. There was an extensive swamp there, ninety miles long. McLean stayed for one week and then he returned.

The Governor and I went to the State Concert Hall and to a building for displaying works of art. In the latter building there were strange beings housed there, statues. Oh dear, oh dear, you Pākehā! What peculiar people the Pākehā are! If just a button falls off your shirt, they become upset and say "Oh look, the button of your shirt has come off. A Pākehā lady might see your neck!"

And yet, on the other hand, they happily create naked people in stone, and display them to anyone who goes there. Who can understand these practices?

The Governor’s house which is being built is a large one, and will soon be finished.

We couldn’t manage to see the vast range of sights there, or to accept the many invitations of hospitality from Pākehā friends in Melbourne, because
the New Zealand Parliament was soon to resume its work. 27

Well now, let me tell you this. My countrymen, friends, although the Pākehā have a great many attributes, the most important of all is their application to work. From consistent work comes gain. What comes from idleness? You know the Māori saying, "Work and eat; sit idle and go hungry."

I also went to see the creatures 28 that we have been told about, the lion, the bear, and the snake. I could scarcely look at them, I found them so terrifying. In my opinion these creatures should not be brought to this country; they should stop where they are. We should strongly urge that those creatures be banned from being brought to this country.

McLean and I also went to the building where money is made. I saw the melting, dividing up, shaping into rectangles, flattening, forming rounds, and imprinting. Within a minute £64 [worth of coin] had its stamp imprinted; within one day the production of sixteen thousand pounds is completed. But that, now, I could well and truly fix my gaze on. 29 The speed with which the gold [coin] was produced was like the speed of a man who deals cards very fast.

Now, my friends, the manufacture of these things could be seen in our country if it were not for our troubles, and that we go backwards, returning right back to the mistake of Tainui and Te Arawa when they sailed here from Hawaiki. They brought the Red Feather 30 from there; and then, when they arrived at Whangaparoa in this country, north of Waiapu, there on the shore they observed the rata, glowing, that is to say, they saw its flowers.
Then the people of that canoe said, "Friends, what we have brought here is not the Red Feather! Rather, that is the true Red Feather, bright red here on the shore."

And then some said, "That’s right! let’s throw away this Red Feather that we have brought with us."

And so they threw it in the water. Next, they gathered up the red blooms of the rata trees. Before the sun had shone upon them for long, they dropped off and died.

Then they said, "Oh dear. These are not red feathers. That’s the genuine Red Feather that we have thrown out."

And at last their thoughts returned to their treasure; where was it? When later it was washed up on the shore it was found by Māhina-i-te-Rangi. When the true owner of the Red Feather, Tauninihi, heard the news, he went to fetch it but was not given it.

This is what Māhina-i-te-Rangi said, "What is washed up is mine."

That is the origin of the saying, "A washed-up feather belonging to Māhina-i-te-Rangi."31

Their error lay in this: they cast away the true thing, and instead snatched at the shadow. And that’s exactly the way it is with us now.

Another thing. Very much later, Captain Cook came to this country. His ship anchored at Tūranganui-o-Kiwa.32 Then, his boat was rowed ashore coming to trade for food for him and his sailors. The people of that area then came forward to attack his sailors and him. They were armed with taiaha, meremere, tokotoko, and huata.33
He then said to his men, "We'll have to return to the ship, or we will be killed."

Captain Cook thought that it was a village that had no food, and that very probably the people of that place ate human beings. (It was he who mentioned this to people in other places later on.) That is why he gave that place the name of "Poverty Bay".

Then his ship sailed on, finally coming to anchor at Ūawa, and he met Te Whakatātāre-o-te-Rangi.

He said to him, "Tatare! Tatare! Give us some food."

And then he was given a supply of food. That is the reason Captain Cook proclaimed, "Tatare! Tatare is a chief!"34

Then Captain Cook gave Whakatātāre-o-te-Rangi a red garment,35 a gun that resounded afar off, a cask of powder, and a flat piece of lead. Captain Cook told him to try firing the gun. Then he [Tatare] loaded the gun, held it close to his cheek, and fired. He was utterly disconcerted from the bang; he threw the gun down onto the stones and it was badly cracked, and then he threw it away into the water. Next, the powder cask was opened. Well, when they found the powder inside, they said it was turnip seed. A clearing was made by chopping and burning off, and the seed was sown.

Then they danced with joy, and the people there proclaimed, "At last, our women and children will prosper, for the seed36 is in the ground."

Some said, "That's right! it certainly is, my friend. It's a wonderful thing."

And then the rain fell, and someone said, "This is a real boon for the
seed we have planted."

The lead was made into an adze; it was fully sharpened, and onto it was attached a nice handle. Then the fame of Whakatatare-o-te-Rangi’s adze spread to all the peoples. So they gathered together to view it. They tried it out to see how it would perform chopping wood. When it hit the wood, alas, the part that had been sharpened crumpled up.

Then, straight away, the people said, "Ah, it’s because it hasn’t ever been treated by fire! If it had been put to the fire it would be hard."

Many of them said, "That’s right! Get some firewood. It will have to be green kindling, so that it will be a long time burning, and this adze will harden."

Then the fire was lit, and it burned up, and the adze was thrust into the fire. Goodness me! it was not long before it began to melt.

The people then called out, "Poke it out to the side! We must carefully and calmly decide on what to do with this adze."

A number of people stood up to poke the adze to one side; they had a lot of sticks to poke it out with. When they pushed it with the sticks, it broke up into separate parts. In the end when it was raked out it slipped away and it was given up and left there. Thus ignorance came to its inevitable end.

And so my friends, that was the beginning of our mistakes in relation to Pākehā matters. Pākehā customs continued to be introduced here at that time until the period arrived when Christianity was brought here and we prospered in that [Christian] law from England. That [Christian law] was the
first that the Queen sent to this country in order to save us, and to curb our
sins, and hatred, and the destruction of one tribe by another. Through that law
we came to know the ultimate origin of our ancestral lineage, and to know
that we each are related to the other - through that law, the Christian Faith.

But later on, we once again became ignorant; the ignorance was like
that referred to above. The important thing, the Christian faith, we discarded,
and trampled on, and instead pursued different ways; the increase of troubles
for all the people resulted.

Those Pākehā people in the places where I visited had just one set of
customs, and one attitude. They live together and work together. No matter
whether they are English, French, Chinese, Scots, or any other nationality,
they live together in one community in those places that I visited; I did not see
any trouble from the immigrants living there. That was what I saw, just
happiness and compliance with the laws enacted in the Parliaments of those
places, just as the Parliament in New Zealand makes laws for us so that
matters are right for us. But we jump on those laws to criticise them and
trample on them.

Some criticism is in order. In the situation where we all regard the law
as wrong, we should criticise. The laws that are just, we must acknowledge
as just. If you are strongly critical of the law, it will not have much effect. If
you are so strongly critical of the law, you will be condemned by it. If you
realise that a line of this letter is applicable to you, you should cherish it as
a treasure for yourself.

On Wednesday, the 15th of July, McLean and I boarded the steamer
at Sandridge bound for New Zealand. The vessel’s name was Otago. The steamer, Rangatira had left ahead of us, and was too low down over the horizon for us to see the hull. Then ours set off behind, and, it was not long before the Rangatira was overtaken, and then the sluggishness of that steamer was demonstrated. That was the very same steamer we had boarded in Auckland when travelling to Port Jackson.

We then sailed on during the night; next day we glimpsed a part of the island of Tasmania. After that, a wind blew up, and it kept on blowing night and day. On the third night it was an extremely heavy wind, and everything rolled to one side of the ship. One huge wave rose up and was smashed down on the masts, and ran down into the cabin and completely filled the cabin with water, and all the Pākehā’s things floated off - all the boxes, boots, and clothing. The water rose up onto the bunks. All the horses were knocked over by the force of that gale. However, because Captain John McLean is so experienced, the Pākehā felt confident and remained quite cheerful.

When our steamer had been sailing for a full four and a half days, it anchored in a pleasant inlet on the West Coast of the South Island of New Zealand, north of the Bluff. We went right in amongst the mountains to a distance of two miles from the ocean, and anchored amidst the trees. The wind couldn’t get in there.

On the following day we once again turned southwards, and when it was already dark we came alongside the Bluff. In the morning the steamer went in, and we continued on by railway to see the town inland from there. When we had had a good look round, we came back to the steamer and set
off once again at four o’clock in the afternoon.

On the next morning we arrived at Otago. We boarded the train and travelled to the principal town inland. We went in under the mountains travelling in a place of darkness, and then we emerged to travel along in the light, and then, we came to the city. That city is a very pleasant one; but its frosts are severe. The people in that place have to be very hardy workers.

We slept there; and in the afternoon of the next day we came back to the steamer and continued on our journey that same afternoon. The next day we anchored at Port Cooper. Once again we went by railway to the city in Canterbury. We went in underground and travelled two miles before we came out of it. Canterbury is a very large city. There I chanced to meet relatives of mine who were at work doing the type of carving done by our forefathers of this country. It was a house. Its construction had been commissioned by the Government so that the craft of the forefathers of this country of New Zealand might be observed. Two short posts, samples of the work, have been sent to the Queen in England as a gift for her. There are just two men doing the work, but they are the two who really know the craft. They are John Taahu and Tāmati Ngakaho of Ngāti Porou.

Well, we left Canterbury and came back on the railway to the steamer, and arrived back in Wellington on the 26th of last July.

Now, my stories describing for our friends the journeys I took are lengthy, but it would take many letters to manage to describe all the things that I saw in the lands that I visited.

From Major Ropata of Ngāti Porou.
End-notes - Document Five

1. Donald McLean, 1820 -1877.

2. The Māori name for the Bay of Islands is Pēwhairangi. Here the name seems to have been transformed to the transliteration of Pei followed by "o Whairangi" in imitation of the English name.

3. Here the author is extending the original meaning of the word "matangirua" [using both sails and paddles] to embrace the use of steam and sail.

4. He is referring to the use of steam.

5. The word for public house is usually spelt "pāparakāuta", the form here could be a misprint or an alternative spelling.

6. Williams 1971 gives pahi = bus; pāihīhī = passage, passenger; the latter does not fit the context. Presumably "pāihī" represents "buses".

7. This could mean either a bet on a game of cards or a horse race, as "purei" can mean either and both are referred to in this passage.

8. The reference here is to the Aborigine people, but what the precise image is meant to convey is not clear. This being, Kahukura, is referred to in Ngā Mōteatea a number of times and translated as follows: In No 201 as The Rainbow God, and in 231 as the Splendour of the Rainbow; in 233 it is untranslated but a spirit has gone to be with him, in 235 a reference is made to the tuber of Kahu-kura, and a footnote in 266 refers to a God - the arching rainbow. But Kahukura is not only associated with kūmara legends. Sometimes he is regarded as a war god. That does not seem to be the image here. The Ngāti Porou tohunga, Pita Kāpiti, spoke of him as an "atua" in human form. By creating a double rainbow he leapt from Hawaiki to Aotearoa. Perhaps the author is merely suggesting the origins of indigenous peoples.

9. This is literally a display game. It is translated in Te Waka as an agricultural show.

10. Lit. stallion horses for pulling carts.

11. "Me te tekoteko whakairo, tē kī te waha, tē aha" is a proverbial expression. See Orbell, "The Silent House-posts" in Untold, No, 9/10, 1988. This article deals with the legends of the origin of carving, and why carvings now do not speak.

12. He is referring to himself and his inability to converse in English.

13. Rakamaomao is one of the Gods of wind. See Ngā Mōteatea 67.

14. It is tempting to translate "Makarini iti" [lit. - the little McLean] as McLean Junior, but Donald McLean's only son was called Douglas and the Te Waka translator named this man as Mr K. McLean. Nor is the translation McLean Minor likely to be correct. Donald McLean's brother was John. It is also possible, although less likely, that "iti" means less politically prominent.

15. The precise meaning of "whakahongihongi" is not clear. The translator in te Waka Māori ignored the word. The overall meaning is obvious, however.

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16. The translator in Te Waka says that "moana o Wikitoria" refers to the harbour. This was not Victoria Harbour, but Port Phillip Bay.

17. Te Waka noted that this was an island off the Māhia Peninsula. [It was Portland Island.]

18. 35 miles is the distance from the heads in Port Phillip to the city of Melbourne.

19. Sandridge was a township in Hobson’s Bay, one of the bays within the harbour known as Port Phillip Bay. The first railway line built in Australia, begun in 1853 and opened the following year, linked Sandridge with the city of Melbourne. Subsequently, Sandridge was renamed Port Melbourne. I am indebted to Professor Ian D. Rae, Dean of the Faculty of Science, Monash University, for this information.

20. The image here is of a field of corn after it has been harvested and burnt off, and only the bare stalks remain.

21. Inexplicably, Te Waka translates this as the 7th of June. The 9th of June was a Tuesday in 1874.

22. Generally "tina" [dinner] was used for a mid-day meal, and so more satisfactorily translated in modern times as "lunch". "Hapa" [supper] was the word used for the evening meal. This usage reflected the pattern and nomenclature of meals used by the early English settlers. The meal referred to here was a formal occasion, and so "tina" is the more appropriate name.

23. "Tangi" can mean "sound" or specifically "weep". Although frequently associated with mourning, "tangi" is also used to indicate ceremonial weeping on meeting. Its use here suggests a more ceremonial reception than might have been expected in a Pākehā residence at the time.

24. McLean was a Scotsman.

25. This was McLean’s evaluation that Rapata was reporting. No doubt McLean was judging the land for its farming capabilities. Rapata had already expressed his yearning for New Zealand mountains [M 55-56].

26. The translator in Te Waka translates "nga tipua" as "shocking things". (The translator may well have been McLean himself. It is clear that whoever it was, was present in Australia, because throughout the translation extra minor detail, not present in the Māori text, is added, detail that could only by known by someone present.) However, whether or not Rapata Wahawaha was shocked by the nudity of the statues is difficult to be sure. His Pākehā companion may well have mistaken Wahawaha’s astonishment at Pākehā inconsistency, and invested it with his own Victorian embarrassment at the naked human form. It is unlikely that a hardened warrior such as Rapata Wahawaha would have experienced this reaction.

27. As McLean was a cabinet minister he had to return for the resumption Parliament’s sitting.

28. The full force of the word "ngārara" is not adequately expressed by the translation, "creatures". It was originally used to refer to reptiles that were looked upon with horror and dread.

29. This is a comparison with the zoo animals upon which he could not bear to look.

30. A much prized ornamental feather.
31. Brougham 1987, lists the proverb in the following form, "He kura pae nā Māhina, e kore e whakahokia atu ki a koe." It is the kura of Māhina which was cast ashore and cannot be returned to you.

32. Gisborne

33. taiaha - a long hard-wood weapon, with one end in the form of a head with outstretched tongue, and the other a flat blade.
   meremere - a flat, stone weapon
   tokotoko - a wooden staff used as a weapon
   huata - a wooden spear with a knob on the butt.

34. "Rangitere" is not to be found in Williams 1971. It could be Cook's mispronunciation of "rangatira", or it could be a specialised expression that has dropped out of the language.

35. Te Waka translates "te kākahu hanara" as "a bright red scarf". No word "hanara" is listed in Williams 1971. But "hana/ hahana" is given as "garment of red flax smeared with ochre". The meanings "flame/ gleam/ glow" are also given.

36. "Kōpura" was originally the seed tuber of kumara. Here it has been extended to any seed.

37. Whatever the precise meaning of "pae" and "tahataha" here, it is clear that when the metal melted it had to be abandoned. Williams 1971, quoting from a Ngāti Porou song, lists "whakatahataha" as "turn from side to side". There is presumably a relationship in the two uses.

38. He is referring to Christchurch.

39. It was Tamati Ngakaho who later made carvings for Rapata's meeting house at Waiomatatini. Rapata named it Porourangi, and it was completed in 1888.
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cannot be reproduced here.
NIU TIRENI KI INGARANGI

Te Reta mai a Henare Kohere

Troopship Norfolk
Poihākena,
Āperira 25, 1902

Ki a Te Reweti,

Tēnā koe, i runga i tāu mahi. Kāore e nui ngā kupu mihi atu ki a koe. Kāore e tū tika taku māhunga i runga tima. He nui te marino, engari he nui no te haunga o te tima i te hōiho.

Ka tīmata mai rā anō taku whakataki kōrero i Pōneke tae mai ki Ōtautahi tae noa mai ki tēnei wā. Ko ngā ingoa o ngā tāngata¹ me tuhi atu ki te kupu āpiti.

Kāti, mau e whiriwhiri au i pai ai mō te tuku ki Te Pīpī.

He nui te tāngata i tae mai ki Pōneke ki te whakamātāu kia uru ki te haere nei, kāti, he mārama ngā kanohi o Timi Kara² ki te titiro i aua i hiahia ai. He mea whakaaro ko ngā tāngata mō tēnei haere me momo rangatira katoa, me whiriwhiri katoa mai i ngā wāhi o te motu.

Kotahi wiki ki Pōneke; he mahi whakatūtū hōia te mahi, he haere hōia hoki te āhua o te haere mā mātou katoa.

Ka mutu te noho ki Pōneke ka whakawhiti mātou ki Ōtautahi. No te 16 o ngā rā ka tae ki reira; te taenga atu, haere tonu atu ki Atingitana. Ka riro ko Rewhetēneti Uru tō mātou kaiwhakatūtū. He whakatūtū te tino mahi.

I reira anō i te puni te wehenga tuarua o <o> te Ope Tekau³ me ngā
I te ahiahi o te Paraire te 18 ka tū hākari a ngā Pākehā o Karaitiati ki ngā hōia mō te haere ki Ingarangi, mō te haere hoki ki te whawhai. I tū mātou ki te haka, e whā rawa o [ō] mātou hakanga.


I te 2[0]^6 ka puta tō mātou tima. He tino nui te tukunga i a mātou. Ko te "Rotomahana", "Moura", me te "Zealandia" nāna mātou i ārahi, ka tae ki te mutunga mai o te wahapū ka hoki tērā mā. I haka anō mātou ki ngā tima ārahi. Ka rere tō mātou tima, ka tika mā Raukawa.

I te ata o te Rātapu ka hāngai mātou ki te takiwā o Whakatū. I taua takiwā ka rere tō mātou kuki, arā te kuki ake o te tima, ki rō wai. I a ia e rere ana ka poroporoaki ia, "Good-bye". Te taunga atu ki rō wai, ka makaia atu he pōito, ka tukua hoki te poti. Ka rapu noa, kīhai i kitea, ngaro, hemo heke atu ki te papa o te moana. I muri i tērā kāore noa iho he tino mahi, peke tonu he mate.

He nui atu ngā mea o mātou i mate ruaki i runga tima ahakoa āio te moana. Kua tae tēnei mātou ki Hirini, ka mōhiotia ai e rima tūturu ō mātou rā i rere mai ai i Riritana ki Hirini. Ka rawe a Hirini ki te takoto mai.
Kei wareware i a koe tēnei te hokinga o ngā whakaaro ki te wā kāinga,
i te korenga kāore e kite i te mata o te whenua mō ngā rā e whā.

Ngā Kupu a Timi Kara.

I wareware i a au te whaikōrero a Timi Kara ki a mātou i mua o tō
mātou haerenga mai i Atingitana:

"Haere, haere, kauria atu te Moana-nui-a-Kiwa,7 te
moana i kauria e ō koutou tīpuna i ngā rā o mua. Haere, kia
pai te haere, kia mau kia aroha ki a koutou. Haere, kei runga
i a koutou te mana rangatira o tō tātou iwi, kāti, kia pai te mau
i tau mana. Mahia ngā mahi e mōhiotia ai mai koutou e ērā atu
iwi he tāngata rangatira; ārā mahia ngā mahi a te rangatira.
Mahia ngā mahi o te pai. Kei uru koutou ki ngā huarahi tutū a
te Pākehā, kei pā hoki koutou ki ngā wai whakahurangi a te
Pākehā. Haere kia pai te haere, kei hoki mai te rongo kino ki
muri nei. Ko tāku kupu whakamutunga tēnei, kia pai te haere.
Mā te Atua koutou e ma <a>naaki."

Ko te whakapotonga tēnei o āna kupu, tērā atu te roanga.

E Rē,8 ka mutu taku reta. Ke[i] te ora au. Ka nui te pai hei Rānana
rā anō mātou whiwhi moni ai. Hei konā rā i te wā kāinga.

Heoi anō nā tō teina aroha,
Nā Henare
## Ngā Ingoa

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### Ngā rangatira

Kāpene: Taranaki Te Ua, Ngāti Kahungunu
Rewhetēneti: Wiremu Uru, Ngāi Tahu

142
NIU TIRENI KI INGARANGI

Te Reta mai a Henare Kohere

Poihākena ki Arapani

Ki a Te Reweti,

E hika, tēnā koe, arā kōrua ko Poi, e noho mai nā i Te Rau. He tuhi whakaatu noa atu ki a koe i tōku āhua i tēnei wā, i tō mātou āhua katoa anō hoki. Kei te ora au, ka nui te pai ki te haere i te moana. Kua pēnei noa iho te āhua o te haere i te moana ki a au me te haere i te tua whenua. Kore rawa atu au e mate ana. Tēnā kōrua, tēnei kei te pōuri ake te ngākau mō te kore he reta āu, ā te kāinga hoki, e tae mai ki a au. He ahakoa e kore e taea, kei runga hoki tēnei i te haere kāore he paina o te tuhi mai.

Kei roto tonu mātou i te Great Australian Bight e rere ana. Āpōpō, i muri o te tina, tae ai ki Albany; e rua āhara anō ki reira ka rere.

Tēnā koe, kia kaha tonu te ui atu ki te kāinga ki te āhua o ngā tāngata. I te tuhi anō au mō Te Pipī, kei reira te roanga o āku kōrero. Goodbye once more. Kei māharahara ki a au, kei te pai kei te ora. Mā te Atua ūtau e manaaki, e tiaki.

Nō te ata o te Paraire, Āperira 25, i te hāwhe pāhi o te 6, ka tapoko mātou ki te wahapū o Poihākena. Ka titiro te Māori ki te tū o te tāone; i kikī tonu tētahi taha o te wahapū i te whare tae noa atu ki te mutunga mai. Pārekareka ana te kanohi ki te titiro. Kei te wahapū ko te mahi nei ko te tima e tū ana, o ia āhua, o ia āhua. Ka rerekē ngā tima whahai; ko rātou anake kei tō rātou nā tauranga e tau ana. Rere mai ana te wehi. Ko tō mātou tima i rere tonu ki te wāpu anō i whakaritea mō tō rātou kamupene. He umere, he
haka te mahi a te Māori. He tāone anō a Pōneke, a Ōtautahi, ki Niu Tireni nā, tēnā ki te taha o te tāone nei, e hika, waiho atu ō tātou nei tāone i konā.

Kei te mōhio rā koe.

No te ata tonu ka piri tō mātou tima ki te wāpu, no muri rawa i te tina ka tukua mātou ki te tāone, āhua mātakutaku ana anō ki te mate nei ki te Puponiki. Ka rawe ngā waka o tēnei kainga, ngā taramuwe, he rite tonu ētahi ki te terēina, ko ētahi mā te hiko e tō, ko ētahi mā te waea kei raro i te whenua e toro ana. Hei ōna whare te nunui, aweawe ana. Tae katoa mātou, te nuinga ki ngā tino wāhi o te tāone, ka mātakitakitia mātou e te Pākehā. Te taenga ki te tāima i whakaritea hei hokinga ki te tima, ka tae katoa mātou.

Auina ake i tahirā, ka tukua anō mātou kia haere ki te tāone. I tae ētahi o mātou, (ko au anō tētahi), ki te puni o ngā hōia o New South Wales mō te whawhai, mō te haere hoki ki Ingarangi. I tae mātou ki te Paraki. I reira ka kite mātou i te iwi nei i te Whīti, ā, ka rerekē, kāore he hū, he rāpaki te tarau, kāore he pōt ae, ko ngā makawe he roroa, engari he mea whakapoutihi ki runga, pania ai ki te hinu, ā, ka mau te wehi. E haere ana anō ki Ingarangi.

Ka haere, whakawhitiwhiti mātou i runga i ngā tima ririki o Poihākena. Ngaro noa iho mātou ki roto i te Pākehā. Wehi ana tērā kei hē i te nui o te tāone. He nui te whakamihi o te Pākehā ki a mātou, ki te riterite. Ka ahiahi ka hoki ki te tima.

I te ħāwhe pāhi o te 8 i te ata o te Rātāpu, ka rere tō mātou tima. He nui te whakapai o ngā tima katoa ki tō mātou tima i te wā e rere ana. Te taenga ki te putanga ki te moana nui, e kino ana te moana. Tētahi kino atu, ka rere whakateraro mātou o Ahitereiria. Ka mātakitaki mātou ki te āhua
o te ākau o tēnei kāinga; he wehi tonu. He nui i matemate o mātou i te kino o te moana. Ka haere mai tō mātou minita ki te karakia i a mātou, no te Ope Tekau. I te ahiahi ka hemo tētahi o [ō] mātou hōiho, makā atu hoki ki te moana.

Oho ake i tētahi rangi ka neke kē atu te kino o te moana, ka ruku haere te ihu o tō mātou tima i rō wai. Kāore kau he mahi, he takoto tonu i rō paraikete. Kāore ka mate anō tētahi o ngā hōiho, makā atu ki te moana. I tētahi rā, ka āhua māriri te moana. Kāore anō mātou kia awhiwhi ki te hāngaitanga ki Merepana.

I tētahi rangi rawa ka hāngai mātou; āio tonu te moana, tētahi rangi tino āta[a]jahua atu. I ēnei rangi katoa e kīte ana mātou i te tuawhenua. I tētahi rangi rawa, inanahi nei, ka wehe te mata o te whenua, i tēnei rangi hoki. He marino rawa atu te moana inanahi nei, i tēnei rangi hoki.

Pai atu te whiti o te rā, tae ana ngā whakaaro ki te wā kāinga, ki ngā kōrerotanga, ki ngā koanga tahitanga. Kei te ora mātou katoa; he nui te ngahau o tō mātou tima, he haka, he whakatangitangi pēne, he aha noa iho. Kua oti he haka mā mātou, engari kāore anō kia tau noa ki raro. Ka nui te pai [o] ō mātou rangatira ki a mātou.

Kāti noa āku kōrero, anā, māu e kohi atu āu e hiahia ana. Kāore e taea e au te tuhi tonu atu i konei, he nui no te mahi - he whakatūtū tonu te mahi. Tukua atu ēnei kōrero ki te kāinga, ina mutu tō hiahia.

Hei konā rā, kei te pai au. Goodbye.

Nā tō taina aroha,
Nā Henare.

Te Moana, Mei 2, 1902
NIU TIRENI KI INGARANGI

Arapani ki Tapane

Ki a Te Reweti,

Arā ki a koutou katoa o te kāinga tēnei reta āku, māu e tuku atu ki a rātou. E hika, ka nui te aroha atu ki a koutou, i a au e tuhi atu nei i tēnei reta. Tēnā koutou katoa e noho mai nā a i konā; kei te ora au, kāore anō kia pāngia e te mate. Kāti ake, taku mihi atu ki a koutou.

Tēnei kei te āwangawanga tonu atu ki tō koutou nā āhua, ki te kore kāore e rongo atu kei te pēhea ra i roto i ēnei rā. Heoi anō te mea nui he whakaatu ki a koutou, kei te ora au.

E Rē, anā pea taku reta kua tae atu ki a koe, taku reta i tuhia atu e au i mua o tō mātou taenga ki Arapani. E rua rawa ngā rā i muri iho o taku tuhinga atu i tēnā o āku reta kātahi anō mātou ka tae ki Arapani. I te Mane te 5 o Mei, ka puta tētahi tūpuhi, kino whakaharaha te moana, keri te hau me te ua; rere ana te ngaru ki runga i te tima. Ko māua anake ko Terei ngā mea ora, kātahi māua ka piki ki te tūnga o te kāpene. Tētahi ngahau atu, ka heke ana te tima, ngaro katoa atu te ihu ki roto i te wai, nui atu tō māua rekareka. Ka hoki atu ngā kōrero ki te kāinga nā.

Auina ake i tētahi rangi kātahi anō ka tae ki Arapani; tētahi tāone pai atu, i pēnā tonu i Nēpia nā te āhua, he iti iho i Nēpia. Kāore mātou i whakaāetia kia haere ki uta; ko ō mātou āpīha anake i haere ki uta. I reira ka panaia tētahi o ngā tāngata o Te Waipounamu o te Ope Ngahuru ki uta. He tāhae āporo te hara. Kāore i hoatu he moni, otirā kāore tēnā kātuarehe i āro
ake. I reira anō ka whakahokia atu tētahi o ngā hōia Pākehā mō te haere ki Ingarangi. He tangata i taotū i te whawhai, i tū ki raro iho o te taringa, te matā puta atu i te kōpakō, kore rawa i mate. Kua pai rawa. I hoatu he penihana mōna e te kāwanatanga, kāti, waiho ana e Te Hetana he reta i Arapani ki te tae ia ki Rānana ka whakakorengia te penihana. Kotahi anō te rā ki Arapani.

I te ata o te Wenerei 7, ka rere mai mātou. I te pō, ka tū he waiata nā te kaipuke katoa, pai atu. I tētahi rangi ka ngaro te whenua. Arā, ka mahue atu a Ahitereiria, ka uru ki te Indian Ocean, aroaro ana. Ka kōrerotia mai e ngā mea mōhio kāore e kite i te mata o te whenua mō ngā rā e rua tekau. Turi ana Taringa. Te rere a tō mātou tima i tika ki Tapanē (Durban), engari ka āhua whakapiki.

I te Hātarei ka tū tā mātou pō waiata, tā ngā Māori, i te 10 o ngā rā. Ka kino te haere a te Māori, he waiata Pākehā, he waiata Māori. I kōrerotia e Terei te haka Pākehā a Apirana, arā, "A Scene from the Past." Ka kino te haere a Ngāti Porou; ko māua ki te waiata, ki te haka hoki i ngā waiata, i ngā haka e whakauruuru ana ki roto i taua mea. Ka mutu ka tū tuku matua haka. Ko tā mātou haka tēnei i mahi ai:-

"I te ngaro, i te ngaro te kīngi!
Ka kitea, ka kitea, a he! A, ha, ha,
Ka tū te ihihi, ka tū te wanawana etc.
E .. ringa pakia karawhiua, i aue!
Whakarongo mai ngā iwi, whakarongo mai te motu nei,
Ahakoa te iti o te Māori e tau nei,
    a ha! ha!
E kore te whakamā e piri ki ahau, e kore te whakamā
    e piri ki ahau,
He maire tū au, ka pukengatia, karawhiu i au e!"
Nā te mea o Te Arawa te haka nei, kāti i hoatu e au a "Kokomako" hei whakamutunga, ahakoa nā rāua te haka i riro nāku i tātaki.16

Tētahi o ā mātou haka ko "Ka mate, ka mate," arā, ko "Te tangata pūhuruhuru." E hoki atu ana ngā mahara ki te iwi o tāna mahi. Ākiri katoa ō mātou kākahu, he piupiu te paki, engari he rua rua nō ō mātou piupiu te hē. I muri iho ka haka mau rākau, arā he riri taiaha. Nō Ngāti Maniapoto, ko Wahanui te ingoa, nō Te Arawa ko Wiari tētahi, ē, ka rawe te mahi a aua māia, ākiri tētahi me tētahi he piupiu te paki. Wehi ana, i tino mataku ētahi o ngā Pākehā, pau ana te arero ki waho, te mutunga ka whakahemo tētahi o rāua i a ia, ko te mutunga hoki. Ė, tētahi rawe atu, tae mai ana ki [a] au te wehinga i te haere a te rākau, he taiaha tā tētahi, he mere parāoa tā tētahi. Tētahi pō ngahau atu, tino whakamihia e ngā āpiha o te Tekau tae atu ki ngā rangatira o te tima. I muri mai ka whakatūngia ko māua ko Aperahama Wiari o Rotorua hei whakahere haka. Tīmata tonu atu taku rapu haka māku.

I tētahi rā ka pāngia tētahi o mātou e te mate, ko Rawiri Tatana nō Ōtaki, otirā he rua rua nei ngā rā e takoto ana ka pai ake.

E hika mā, he moana anake te kai a ngā whatu; oho ake i tēnā rā he moana, i tēnā rā he moana, ā ka mau te wehi. I ētahi rā he pai te rangi tae atu ki te moana te painga; engari te nuinga he kino. I mea te kāpene o taua tima kātahi anō tōna tima ka tūtaki ki te kino o te moana. I te Tūrei 13, ka meatia e ō mātou āpiha he haka tētahi mahi mā mātou, e toru pō e haka ai i te wiki - arā, ka meatia hei ture tūturu. He waiata tonu tā mātou mahi, i te pō o ngā Wenerei, i ngā pō o ngā Rāhoroi hoki. Mā te kino rawa o te moana ka kore. Kāti, kāore tā mātou pō waiata i hinga tae noa mātou ki Awherika. Hei te
Mane mātou ka ū ki Tapane.

I tērā Hātarei ka tū te pō waiata a ngā āpiha. E, he rawe anō. Ko tō mātou Rewhetēneti, ko Uru, he waiata Māori tāna, ko te waiata nei nā,

"Whakarongo, e te rau,
Tēnei te tipuna o te mate
Ka piri ki ahau." 17

E, ka kino te haere a taua māia kātahi ka hāpaia e te māpu, e oro ana ki te taringa. E, he autaia a Ngāi Tahu ki te waiata Māori.

Nui atu taku whakamihi ki tēnei tangata, ki tōna tū Pākehā, engari ka nui tōna hihiko ki ā tāua mahi, ki ā te Māori; kei kō noa mai te hanga "tarawera" 18 nei e whakapākehā ana. I muri iho ka whaikōrero poroporoaki a Kāpene Taranaki ki te Ope Tekau, tae atu ki ngā āpiha. Ko Uru tōna kaiwhakapākehā. Ka pai āna kupu, "Haere, kia māia, haere, kia toa, haere kei konā ō mātou mahara, nā tātou katoa te mahi," 19 huri ake nei hoki mātou nā tātou anō tēnei mahi."

Ko te whakapotonga tēnei o āna kōrero, kātahi ka hāpainga tā mātou haka i me[a]tia mā taua ope nei. Koia tēnei:

"Kōkiri te Tekau, kia kaha, kia kaha!
Whawhai mō te Kīngi, me te ora, hi, hi, ha!"

Ka pai anō mā te Māori e romiromi 20 tāna raweke, tēnā, mā te Pākehā, ka piki kē, ka heke kē, ka puta kē; 21 ka kino noa iho, ā, mātaitai ana ki te whakarongo atu.
Tapane ki Kēpatāone

I te Rātapu whakawhāiti te mahi i ngā kahu, ka mōhiotia hoki hei te ata pō o te Mane ka û mātou ki Tapane. Kua kī te Kāpene ki te rokokonga atu te tima mēra i reira mō Kēpatāone, haere tonu atu mātou mā reira. Ka titiro katoa atu ngā whakaaro ki te takiwā e kite ai i te mata o te whenua.


Kātahi ka mātakitaki ki te iwi nei ki te Mangumangu, kikī tonu. Ngā tino iwi o tēnei tāone e whā ngā āhua. He Pākehā, he Hūru, he Kewha, he Īnia. Tētahi tāone whakamiharo atu. Ka rere tō mātou tima ka piri ki te wāpu. He nui anō tō mātou nei tima, ina hoki rā e whā rawa ngā maihi; te taenga atu, kei reira kē ia ngā taniwha. Ko te wāhi i ū nei mātou ko Port Natal. Te pāmamao atu o te tāone i konei e rua māero me te hāwhe.
Kātahi ka tīmata ki te tukutuku i ngā hōiho ki raro i te tima, ō mātou hōiho katoa i mate i te haerenga mai tae noa mai ki Tapane, kotahi tekau. Ka poto ngā hōiho ki uta, ka tae hoki ki te tina.

I muri i te tina, ka tū te Tekau, ka haere ki te puni. Ka wehe mātou i konei. Āhua araroa ana mātou ki ō mātou hoa.

Kātahi anō hoki mātou ka whakaāetia kia haere ki te tāone, engari ka hoki mai anō ki runga tima moe ai. Ko te tīma mēra hoki hei haerenga mō mātou kua rere kē. Kāti ka tatari rā anō ki te mēra o te Tāite.

Tō mātou ūnga ki uta ka rēhi ki ngā rickshaw, tētahi mea whakamoemiti atu ko tēnei mea. Ko ngā kaitō he tāngata, arā he Mangumangu, he Kewha, he Pahuto, 23 he Hūru. Hei ētahi o aua kaitō nei, he pīhi kau kei ngā mahunga, he mea hoatu ki reira hei whakapaipai, he ripene ki ngā waewae e tāewaewa ana tōna tini noa atu o ia āhua, o ia āhua. Ka whakarite anō ki te hōiho e kanikani haere nei, ka rere anō ki runga. Taua iwi nei, he māia, he kaha. Ki te tīmata atu te oma i te ata, he rite tonu te karawhiu, ā, ahiahi noa. Tō mātou taenga atu ki aua mea nei, ē, kei runga ko māua ko Terei ki runga i tō māua. Tō mātou toru tekau, 24 kapi tonu i aua mea nei; tōna tini kei reira neke atu pea i te toru rau. Eke atu ana ki runga, ka tīmata tēnei te reihi, te mea e tae wave ki tāone; ka heipū māua ki te hōiho pai, kaha roroa ngā waewae, ka whāroro ana taua autaia nei, e mātaotao ana te haerenga. Tētahi tū paki pai ki te noho i runga, he rite ki te paihikara ngā wīra, ē, tētahi mea rekareka atu. Ko māua ko Terei kua
Ko tōu ki te tāone, ka tuwhakaha, kia hōi, kia rapu e te whanaipai o tōu ngā whare. Ko tōu kei te tāone, ka tāne ki hīhīrōhō o te tāone. Ka haere ki tōu wāhi o te tāone ka kī te tōu āhu, ki tōu āhu. Kātahi ka hoki mai hea mea whakapeha. Ko tōu, ko te Iwi Māori kei runga i te ora, i te tika e noho ana, tōnā ko te Mangumangu o konei, ē, me te kuri te āhua, engari he kore mōhiotanga tonu pea nō te upoko. Ko anga tātou ka kōrero ki te īwi o te Urewera mō te mau rēke kāore he pūtu, ē kei konei ēnā tū āhua katoa. I kīte au i tētahi wahine Īnia i konei, e rarama ana te kaha hatana i runga, karawhiua mai hoki te pōtēe kanapa tonu i te kōura, engari te taenga ki ngā waewae, kāore kau he pūtu, a pātio25 ana i te raupā.

Te tāone nei kikī tonu i te hōia, e haere ana ki te whawhai, i hoki mai ētahi i reira. E kore e taea e te waha te kōrero ngā mea i kitea e te kanohi. Tētahi tikanga o tōnei tāone, kāore te īwi Mangumangu nei e tukua ana kia haere i runga i ngā huarahi tangata. Tētahi mea i kitea e au i konei ko ngā mahi i runga tima, i roto o ngā toa, he Hūru katoa ngā kaimahi. Ka pō tēnā rā, ka hoki ki tō mātou tima ki te moe.

I tētahi rā ka haere anō ki te haereere i te tāone. Ko māua ko Takarangi i haere ki te pā o taua īwi Mangumangu nei. Ka kitea i reira tētahi īwi nui atu; e haere kore-kahu tonu ana ētahi, kino kē atu tō rātou āhua, arā, te āhua o [ō] rātou nā kāinga i ō tātou nei.
Kāore kau he mahi o tēnā rā, peke tonu he haere, he mātakitaki haere. Ka pō ka hoki anō ki te tima moe ai.


I te ahiahi o te Tāite ka rere mai mātou, i te ata ka tae ki East London.26 Kāore mātau i whakaāetia kia ū ki uta, heoi noho tonu i te kaipuke. He tāone rahī anō tēnei ki te tītiro atu, ina hoki rā kītea atu ana anō he taramuwē e rere haere ana. Kāore noa iho he tino ngahau, peke tonu ko te whatu anake i mahi i tāna mahi.

Pō iho tēnā rangi ki kōnā. I te pō ka rere anō, ā, i te ata nei, ka tae mai ki konei ki Port Elizabeth.27 Kāore anō mātou i whakaāetia kia ū ki uta. He tāone rahī ake tēnei i te mea i mahue atu rā. Tau tonu atu ai te tima i waho, he pāti ki te tikitiki mai i ngā taonga o te tima, ki te hari mai hoki i ō uta. Tēnā hanga a te kaipuke hari mīti ki konei, nui atu. He tuhituhī taku mahi i tēnei reta i tēnei rā, he kaha nō te aroha atu ki te kāinga nā.

Nō te ata nei ka tū mātou ki konei ki Mossel Bay,28 nō tērā ahiahi ka rere mai mātou i Port Elizabeth. I tūpono mātou ki te hau,
otirā kāore e hoki mai te autaia tima nei, he whakamārō tonu he tapahi tonu i te wai, kāore e hurori, he piki tonu he whakahaek tonu, kāore he haunga o runga i tēnei tima. 29 He tāone iti noa tēnei, ko te tāone tēnei i tangohia ngā hōiho o ngā tāngata e te Poa, i muri tata mai o te timatanga o te whawhai. Kua ahiahi ināiane, kua huti te haika mō te rere ki Kēpatāone. He whakaeke tonu te mahi a te Pākehā ki tō mātou tima mō te haere ki Ingarangi. Kei te makariri kei te ua kei te kino noa iho pea a konā, kei konei, nui atu te wera, hiahia ana ki te unu i ngā kahu. Kāore anō kia ua i tō mātou taenga mai ki Awherika nei ā tae noa mai ki tēnei takiwā. Kia tae rā ki Kēpatāone ka whakaoti ai i te reta nei.

Nō te ata nei mātou i tae mai ai ki Kēpatāone nei. Nui atu te kino o te moana i tō mātou rerenga mai i Mossel Bay, ahakoa te nui o te kino, pai atu tō mātou tima. He tāone āta[aj]hua a Kēpatāone, engari he nui ake pea a Pōneke; he nui anō ia te kaipuke me te tima ki te wahapū, ki te wāpu. Ka nui te ngahau i te tāone.

I kite au i ngā herehere o te Poa. I rongo mātou i konei kua āhua mutu te whawhai. Tae rawa mai mātou ki konei kua riro kē tō mātou koroua, 30 a Te Hetana. Ki 31 te tū te tima ki Madeira ka tuhituhi mai anō au i reira.

Ko taku haka tēnei i mahi ai mā mātou:

I te ngaro, i te ngaro te Kīngi,
Ka kitea, ka kitea hei
I te ngaro, i te ngaro te Kuini,
Ka kitea, ka kitea <a> hei!
Ka tū te ihih[i]hi ka tū te wana wana ki runga, ki runga ki te rangi e tū iho nei i auē!
I ringa i torona titaha.
Tēnei, tēnei, ō rongo, te Kīngi tukituki ana i te Rāwhiti.
A ha, ha!

Takahia rawatia te moana a Kupe e takoto nei.
Whakaheke tonu tāku haere ki Rānana
Tēnā i huakina, huakina!
Tēnā i wherahia, wherahia! A, ha, ha!

Ko Hune te marama i haere ai, <mamama> [marama]
tonu nei tē taea te ueue, i aue!
tou e ha!
E tata te kawenga atu ki te whaia o ngā iwi e ha--
Kokomako, kokomako, e ko hautapu etc.

Tino pai atu ngā ringa o tāku haka, arā ko āna ringa tawhito tonu. I hihiko katoa mātou ki te ako i tēnei haka.

Kāti noa āku kōrero. He tino pai atu a Maunga Tēpu ki te mātakitaki atu, he kohu kei runga e iri ana ānō he kākahu uhi. Kīkī tonu a Kēpatāone i te hōia.


Nā tō taina aroha,

Henare M. Kohere.
NIU TIRENI KI INGARANGI

Kēpatāone ki Mateira

440 Hure-e-e! Kua houhia te Rongo o te Whawhai.

He reta poto noa tēnei i mua atu o tō mātou taenga ki Mateira āpōpō i te ata, hei reira pōhi ai i tēnei reta. Anā tāku reta ka riro atu, i tukua atu e au i Kēpatāone.

I a mātou i Kēpatāone he nui ngā tū āhua mea i kitea e mātou. Tēnā tāone kikī tonu i te hōia, i ngā pō ka tū he hōia hei hēteri. Ka mau te wehi o te hōia ki te haere i te tiriti i te pō.

Tae rawa au ki te kāinga o Hehiri Rōti i Winipāka, 32 e waru māero te mamao atu i Kēpatāone, ko ia tētahi o ngā tino tangata rangatira o Awherika. He kāinga whakapaipai atu. Ōna kāri rākau, me tōna tūnga kararehe. I kite au e toru ngā raiona i reira. Hei tōna whare, ehara rawa i te whare tino nui.

I Winipāka ka tūpono au ki tētahi hōia o Niu Tireni, nāna au i hari haere ki ngā wāhi o tēnei tāone, kikī tonu i te pirihimana he <tieki> [tiaki] tonu te mahi i te pō, i te ao, he tūpato i te Poa. I te ahiahi ka hoki mai au ki te tāone.

Kei Kēpatāone nei tētahi tikanga; ngā pāhihi katoa o ngā tima e rere mai ana i ētahi atu wāhi, me tikiti rā anō ka puta, he tūpato tonu te tikanga mō runga i te whawhai nei. E toru ō mātou rā ki reira.

I te Wenerei te 4 o ngā rā ka rere mai tō mātou tima, ka rawe tēnā tima ki te rere whakaomaoma ana. Ka rua ō mātou rā ki te moana, ka ūmata
te wera haere, ka tata haere ki te rāina o te rā. I whakaahuatia mātou i Kēpatāone. I hōmai anō hoki he kēhi tupeka ma mātou, e waru pelo tupeka ki te mea kotahi me ētahi pāka hikareti me ētahi pukapuka hei kōrero. Nā Meiha Pilcher i hōmai, he tangata nā te Kāwanatanga o Niu Tireni kei konei.

I tino whakanuia a Te Hetana i konei, ā, i rongo mātou tērā pea ia e whakatūngia hei Kāwana mō te Ārani Koroni.

I te Wenerei ka taha nei i te 11 o ngā rā ka whakawhiti mātou i te rāina o waenganganui o te ao, arā i te Equator. Tētahi rā tino wera atu, hāmama ana te waha ki te hau; kore atu he hiahia ki te mau kākahu. E hika mā, kei te raumati a konei, hei te whitu ka tō te rā. Kei te hōtoke koutou nā.

Kāore kau he tino mahi i runga tima, heoi anō he waiata, he kanikani, he ngahau noa iho; he kai, he moe, ka mutu. Kei te kori taku tīma haka; he nui te whakamihi o ō mātou āpiha ki au mō tuku whakahaere i tuku matua haka; e wiri ana te haere, haruru ana te waha ki te hāpai.

I te Rāhoroi nei te 14 ka tū tā mātou takaro, e whā ngā rēhi i uru ai au, e rua i riro i au, £1.17.6 te moni i riro i [a] au. Ko te 75 iari reihi i riro i a Terei, i hēkena ia i tētahi atu; £1.15 te moni i a ia. Ko au tō mātou mea i nui ngā moni. Kei te pai mātou katoa. Tētahi mahi a mātou he whakairo paipa, ka hoko atu ki te Pākehā.

I te ata nei ka kite mātou i te Canary Islands. Āpōpō i te ata, ka tae mātou ki Mateira, he motu no te Poriki. Hei te ata o te Rāhoroi te 21 ka tae mātou ki Southampton. Ko Piriniha Francis of Teck tētahi o ngā pāhihi o tō mātou tima. Kei a ia e hari ana te oati a Rore Kitini ki te Poa mō te rongo pai. He tūtaki tonu tā mātou mahi ki te tīma i ngā rā katoa, i ētahi wā e toru,
e whā, i te rā kotahi.


Nā tō taina aroha

Henare M. Kohere.

\textit{S.S. Kinfauns Castle}

\textbf{Mateira ki Rānana}

E hika mā, tēnā koutou katoa. He nui te aroha ki a koutou i te taenga mai ki konei, kei konei kātahi anō ka āta kite i te pāmamaotanga mai i te wā kāinga. E Rē, he nui te aroha i te taenga mai o ā kōrua reta ko Poihipi. Tae rawa mai ki konei e takoto ake, anā, pai ana hoki i te tirohanga iho kei te pai koutou. Hei konā rā, ka nui tōku ora, kāore anō kia pāngia e te mate.

I tukua anō e au he reta i Mateira, kāti, me tīmata mai tēnei <i> reta i mua atu o tō mātou taenga mai ki reira. I pāngia tō mātou Rewhetēneti, a Uru, e te piwa, tino kino atu te pānga nui.

No te 17\textsuperscript{36} o Hune ka tae mai ki Mateira, he motu tēnei no te Poriki, tētahi tāone whakapaipai atu. Ko ētahi o mātou i haere ki uta. Tētahi mea rekareka i reira ko te mahi rukuruku a ngā tamariki o taua tāone nei; ka taea e rātou te tūpou i tētahi taha o te tima ki tētahi taha. Ki te panga he kapa torutoru ki mamo noa atu tētahi i tētahi ka taea e rātou te tūpou ki tēnā, ki tēnā; ka mea ai ki waenganui o ngā matimati o ngā waewae, kātahi ka puea
ake ki runga. Tētahi manawa-roa atu ko aua tamariki. I reira ka kai mātou i ngā kai o te raumati, i te rōpere, i ngā tīni kai o te raumati. I peka tō mātou tima ki reira ki te whakakī ki te waro.

No te ata mātou i tū ai ki reira, no te 12\(^{37}\) i te awatea ka rere anō. Kātahi ka titiro atu tēnei ki te wā e kite ai i te whenua rongo nui nei i Ingarangi. Ko te tāone hoki e tū ai tō mātou tima ko Southampton kei Ingarangi. I te Wenerei 18 ka hāngai mātou ki te whenua o te Poriki, i te ata o tētahi ake rā ka hāngai ki te whenua o te Paniora. No te tina o taua rā anō, ka uru mātou ki te Pei o Pihike; te moana, tīno kino atu kei tēnei takiwā. Tae ana ki reira, ka tīmata te tūpo<\(t\)> upou o tō mātou tima. Ka kōrerotia mai ia he marino tērā; tēnā, kē atu, te kino!

I taua rā, te 19, ka pāngia tō mātou Kāpene e te mate, kātahi ka pā mai te pōuri ki a mātou, ka pēnei te āhua me te hipi kāore he hēpara.

Auina ake i tahi rā, kei te moana kino tonu nei e rere ana. I te tina ka whakawhiti mātou i te English Channel, ka kite i tēnā hanga, i te kaipuke, i te tima e rere ana, ki tēnā wāhi, ki tēnā wāhi o te ao, ka mōhiotia hei tētahi ake rā ka tae mātou ki Southampton. Ka tīmata tā mātou takatū, kei te takoto tonu ō mātou āpiha i te mate. Ka tino kaha kē atu te mate o Taranaki, ko Uru kua āhua pai ake. Ka hōmai hoki he tupeka mā mātou, e 21 poro ki te mea kotahi; ka kino te haere a te tupeka.

I te ata pō o te Rāhoroi te 21 o ngā rā, ka kitea te whenua, ka uru hoki ki te wahapū, kātahi ka hāpaingia te umere, tētahi wahapū whakapaipai atu, e tū ana tēnā hanga a te kaipuke, me te tima. Kāore hoki i roa ka piri ki te wāpu. I te wāpu a Kanara Poata\(^{38}\) e tū mai ana, i haere mai rā anō i Rānana
ki te whakatau i a mātou.

Ko tana mihi tēnei ki a mātou, ki ngā Māori, i pēnei: "E tā mā, tēnā koutou," pā mai ana te aroha.

Ka eke mai hoki ia ki te tima kātahi ka haere kia kite i ō mātou āpiha e takoto ana. Ka kōrero tīa atu hoki me haere rāua ki te hōhipera. He nui te aroha i tō rāua haerenga, -- arā, wehenga atu i a mātou.

Kāore hoki i roa ka tuku mātou ki te wāpu, e tū ana hoki te tapuae ki runga ki te whenua rongo nui nei ki Ingarangi. Kāore mātou i tino kīte pai i tēnā tāone nui whakaharahara.

Me tuhi ake e au tētahi kōrero tino rekareka i konei, māu rā e whakauru atu ki Te Pipī kei a koe tēnā. Ko tētahi o mātou no Te Waipounamu, ko Weteri tōna ingoa, ka whakaaro pea te hanga nei te Pākehā, arā ngā Pākehā o Ingarangi, ngā mea kāore anō kia kite i te Māori, he whakaaro pēnei nā kāore te Iwi Māori e mōhio ki te kōrero Pākehā, he iwi pangopango, kei te kai tangata tonu, he tino mea nui tēnei. Nā te kitenga i a mātou ka tīmata te petipeti a ētahi Pākehā tokorua.

Ka kī tētahi, "Kāore tēnā iwi e mōhio ana; ki te kōrero Pākehā."

Ka kī tētahi, "Ka petia koe e au e mātou ana rātou ki tō tāua reo."

Kātahi ka whakaritea e rāua me inu pia he ūnga mō tā rāua peti.

Ka kī tētahi, "Me haere koia oti au ki te ui atu tēnā e mōhio ana, me haere au ki tērā."

Kātahi te Pākehā nei ka haere mai ki a Weteri. (Me kī ake i te wā e peti rā ngā Pākehā rā kei te rongo tonu atu a Weteri i a rāua kōrero.) Ka haere mai te māia nei, kātahi ka ui mai ki a Weteri tēnā ia e mōhio ana ki te
korero Pākehā.

Ka whakahokia atu e Weteri, "Kāore [e] mōhio Pākehā."

Kua umere te Pākehā, kātahi ka hoki atu ki tōna hoa, ka kī atu, kua wini i a ia te peti, "Kāore ia e mōhio ki tō taua reo."

Te rongaronga atu o Weteri ka haere atu ka karanga, "I say, what is it?"

Kua umere tētahi kua mea kua wini i a ia te peti, "E mōhio ana ia ki tō taua reo."

Ka whakahokia e Weteri, "Kua wini katoa kōrua, engari ko te mea tika māku ngā inu e rua."

Ko te mutunga tēnei o te korero nei.

Kāore hoki i roa ka eke mātou ki te terēina, ka rere mai ki Rānana nei. Ka rerekē te haere o te terēina o tēnei whenua, huhū ana tērā. I te terēina ka mātakitaki ki te whenua nei, auē e tapahi karaihe ana ia, ka pakari ia te taewa, kei te mahi ngā mahi o te raumati. He rite tonu te āhua ki Niu Tīreni.

E 87 māero i Southampton ki Rānana, e rua tonu hāora i haeretia ai tēnei 87 māero. I te whanga noa atu mātou, ka kite atu i te tumera, ā ha ha! kāore he wāhi matatea, tōna hanga, tēnā noa atu. E hika mā, ka mātakitaki ki te tāone nei, ki Rānana, mau ana te wehi, e tata tonu ana te tū a ngā whare te rite ki ētahi pukepuke o konā nā. E 8 tae ki te 12 ngā whakapaparanga o runga, kātahi hoki ka whakapapa atu hoki ki raro i te whenua. Kāore e taea te tuhitihi atu te āhua o te tāone nei.

Kāore mātou i tukua ki te tāone; mārō tonu te haere ki te wāhi hei taunga mō mātou, e whitu māero te maturatanga atu i waenganui o te tāone,
engari i haere tonu i waenganui o te whare, hou haere i raro i te whenua, ā tae noa ki Alexandra Palace.\textsuperscript{39} Ka tuku hoki ki raro, ka haere ki te puni, ka mātakitakitia te Māori e te Pākehā, ka whāia haeretia, mau ana te wehi. Ko Alexandra Palace kua tawhitiotia, kua kore e nohongia e ngā momo kīngi. Moe ai mātou ki rō tēneti, hamaka rā anō, kai ai mātou ki te Palace, he Pākehā ki te mahi kai, ki te tuari.

I mua i tō mātou taenga atu ki reira, ka kōrero ngā kaiwhakahaere i ngā hōia o ngā koroni me hui mātou ngā Māori ki ngā māori o ētahi atu motu, kia wehe kē ngā Pākehā. Ka mea a Te Hetana kāore ia e pai kia hui mātou ki ērā atu māori, engari ko te wāhi e noho ai ngā hōia Pākehā hei reira anō mātou. Kāti, ko mātou anake te iwi Māori kei te hui ki ngā Pākehā.

Tae atu ana mātou ka kōrerotia mai me haka mātou i te pō waiata ka tū ki te kāri o te Parahe. Nā, i konei hei te 9 hāora rawa i te pō ka tō te rā, hei te rua i te ata ka rere te rā. Titiro ki te āhua o tēnei kāinga. Kāore i pai te haka i te nui o te tāngata, kikī ana tērā; ka whakawāteaia he wāhi hei hakanga, kāore e roa ka kikī anō i te tāngata, i te whainga kia kite i te haka o te Māori. Kāti, he mea karawhiu noa atu, ko te waha anake i mahi ko ngā ringa kāore. Ka tū ana ki tēnā wāhi kāore e roa ka takahia e te Pākehā i tētahi taha, i tētahi taha, he mātakitaki.

I te pō hoki ka haere ki te moe; kātahi anō ka moe ki te whenua. Ko runga tonu i te wai te moenga mō te 9 wiki, e 9 wiki mātou i haere mai ai i Riritana ki Southampton. Auina ake he Rātapu. Ka whakatūtū ngā hōia ka haere ki te Parahe karakia ai, ka mutu ka tuaritia mātou ki te moni, e £5 ki te mea kotahi.
Ngā mahi o te Mane, Tūrei, Wenerei he whakatūtū i runga hōiho, i ngā ata ka haere i ngā tiriti o tēnei tāone. He Pākehā ki te mahi i ngā hōiho, ki te whakanoho i ngā tera, heoi anō tā mātou he eke ki runga ka haere.

I te Tūrei ka rongo mātou kua nekehia te rā whakawahinga i runga i te pānga o te Kīngi e te mate. Rerekē ana te āhua, arā hoki kei te whakarite tēnā iwi i a ia, i a ia, mō taua rā. Kātahi ka whakaaetia mātou kia haere noa, kia haere kia kite i ngā wāhi rongo mai o Rānana, i te Tower, Crystal Palace, me te taiapa kararehe. Ka nui ngā wāhi o Rānana <kau> [kua] kī te āhua, ngā wāhi e kōrerotia nei i roto i ā tātou pukapuka kura. Kāore e taea e au te tuhi atu ināianeī.

E Rē, he iti noa iho te tāima mō te tuhituhi atu, he haere tonu te mahi e tono mai ana tēnā Pākehā kī tōna kāinga, kī tōna kāinga, ā, hē ana te manawa. He iti moe.

Rerekē ana tō mātou āhua i te korenga [o] ā mātou āpiha i konei, kei te hōhipera tonu rāua me Tairāoa. He nui o mātou i pāngia e te mate i ō mātou rangi tuatahi ki konei.

Pai ana tō mātou kāinga e noho atu nei mātou; he rewa ki runga, ka mātakitaki atu ki te tāone kei raro, engari ia kāore e pau katoa i te kanohi te titiro te tāone. Tētahi mea whakamīharo i konei ko te nui o te terēina, huhū noa ana tēnā terēina, i tēnā wāhi, i tēnā wāhi. I haere au i runga i te terēina e haere nei i raro i te whenua, e haere nei i raro o te awa Thames. Tētahi mea whakamīharo. Ētahi terēina kei runga noa atu o ētahi o ngā whare e rere ana, pēnei te āhua o ngā terēina, me te ara tuatara, kiore e hou haere nei i te oneone. Ki te haere koe i te tāone ka hiahia koe ki te haere ki tētahi wāhi, ka
ahu atu ki waenganui o te tiriti, kei reira te hounga.

Ko mātou tonu tētahi o ngā iwi e whāia ana e te Pākehā, tae rawa mai ki roto i ngā tēneti, kia ringaringa noa oti ka tatū te ngakau o tenā Pākehā.

Ahakoa e rerekē ana tō <maiou> [mātou] āhua ka tomo tonu mai. Ka nui te atawhai o te Pākehā i a mātou, engari kāore e rite te atawhai a ngā Pākehā o konei ki ngā hōia o Niu Tirenī, i te atawhai a ngā Pākehā o konā i ngā hōia o Ingarangi i te taenga atu ki konā. Āpōpō mātou haere ai ki Spithead kia kite i ngā kaipuke whawhai.

Kāti noa āku kōrero; ka hohoro tāku tuhi atu anō. Kia ora, koutou katoa. Mā te Atua tātou e tiaki.

Nā tō taina aroha,

Henare M. Kohere

Alexandra Palace, Hune 27.
Rānana ki Tiamani

Ki a Te Reweti

E hika, tēnā koe, arā, koutou katoa, e tangihia atu nei e te ngākau. Ka nui tōku pai.

He reta whakaatu noa tēnei ki a koe, a te Paraire o te wiki e haere mai nei, mātou haere atu ai, hoki atu ai ki te wā kāinga. He whakaaro kau ake kia tuhi rawa atu i tahi reta i mua o te haerenga atu. Kāore anō au kia pāngia noatia e tētahi mate o te taenga mai, ā, e hoki atu nei. Tēnei, ka whiu te puku i Ingarangi, kei te kōingo atu te ngākau mō te hoki atu. Kāore e nui ngā mihi atu kia koutou, kāore au e tuhi atu i ētahi kupu ruarua nei mō Te Pipī, waiho kia tae atu rā ka tuhituhi ai.

E Rē, no tērā Mane ka hori nei, arā no te 18 o Ākuhata nei, ka haere māua ko Terei ki Tiamani; nā tētahi tangata māua i hari. Nō te ata o tērā Mane, mātou i haere ai mā te terēna ki Dover, ka whakawhitī mā te tima ki Calais, he tāone no te Wīwī, ka eke ki runga terēna ka mātakitaki ki te whenua o te Wīwī ki France.

Ka mahue mai a France, ka uru tēnei ki Belgium, ka moe mātou ki Brussels. Ka mātakitaki ki tēnā tāone, arā ki te tino tāone o tēnei kīngitanga, ki ōna whare karakia, ki tōna iwi. Auina ake ka eke anō ki te terēna, ka rere, ka mahue mai a Belgium ka uru ki Tiamani. Ka kino te haere. Moe atu mātou ki Cologne kei te awa Rhine. Ko te tāone ūnga atu tēnei o ngā tūrihi, arā, ngā tāngata e haere ana ki te mātakitaki ki tētahi o ngā awa whakamiharo o te ao
nei.

Oho ake i tahi rangi, ka eke tō mātou ope ki te tima, ka rere whakapiki. E Rē, tētahi awa whakapaipai atu. Tēnā hanga a te whare nunui, arā a te castles, ki ngā taha o tēnā awa, nui atu. Kāore e taea ngā kōrero o te awa nei te tuhi. Ka piki mātou, ā, moe atu ki Mainz, 120 māero te tawhiti mai i Cologne, moe katoa ai mātou ki ngā tino hotēra o ēnei tāone.

I tētahi rā ka eke mā runga terēina ki Frankfurt⁴² tae rawa atu ki Homburg, hoki tonu mai i taua rangi ki Mainz. I tētahi rā ka rere ki Cologne mā te tima ka moe ki reira, i tētahi rā ka rere mai mā te terēina, ka hoki mai, tae mai rānō ki Calais nei.

Kei te moana au e tuhituhi ana i tēnei reta, kei te whakawhitinga i Calais ki Dover. Ka nui te kino o te moana. Kotahi hāora te tima e whakawhiti ana i konei; hei te ahiahi rā au ka tae ki Rānana. Nui atu te kaingākau o te Pākehā nei ki a māua, he pēnei tonu nei he pāpā no māua. Tērā māua e aroha ki te whakarere iho i a ia.


Nā tō taina aroha,

H. M. Kohere

Rānana, Ākuhata 24.
NIU TIRENI KI INGARANGI

Ngā rā nui i Rānana

I te pānga o te Kīngi e te mate, ka nekehia te rā o te karaunatanga i a ia. Ka mea te whakaaro e kore e kīte i te Kīngi, ko tēnei hoki te tino take i mahue atu ai te kāinga, i reia mai ai <i>e</i> [te] moana i roto i ōna tini āhuatanga katoa.

Ahakoa i ngā mahara e pēhi ana i runga i tēnei whakaaro, arā, i te kore e kīte i te Kīngi, ka puta mai te kupu, ko ngā hōia o ngā koroni me noho katoa, me tatai ki te pēheatanga o te āhua o te Kīngi. Ko ngā hōia anake o Kānata i hoki, he tikanga anō i whakaāetia ai ērā kia hoki ki tō rātou nā whenua. He noho noa iho te mahi, he tatai ki te wā e whakaritea ai hei karaunatanga i te Kīngi. Ahakoa he noho noa iho te mahi, kāore te Pākehā i māngere ki te whakamanuhiri i ngā hōia o ngā koroni, ki te kawe haere ki ngā wāhi rongo nui o te tāone nei o Rānana. He nui te atawhai a te Pākehā i a mātou katoa; kāore mātou e āta tau ki raro. Ka kite au i te aroha o te iwi nei, o te Pākehā, e kī nei tātou, "Kāore te Pākehā e mōhio ki te aroha."

Rore Rapata

I tētahi rangi ka puta mai te kōrero e haere mai ana a Rore Rapata kia kite i nga hōia o ngā koroni, ka mea ake te ngākau ākuanei kīte ai i te tangata rongo nui nei i a Rore Rapata. Ka huihui katoa mātou ki tō mātou wāhi whakatūtū; kātahi anō hoki mātou ka mātakitaki ki a mātou anō. He rerekē tenā iwi, tēnā iwi, he mā, he pango kerekere, ā, he rerekē noa atu ētahi. Nā
te āhua o ngā tāngata, ka kite te kanohi i te nui whakaharahara o te mana o Kanata koroni, a Kīngi Eruera. Kāore i roa tō mātou tūranga ka puta mai taua kaumātua nei, a Rore Rapata. Mātakitaki haere mai ana ia i ētahi atu hōia, ka tae mai ki a mātou, kātahi ka titiro ki te Māori, nā ētahi anō pea i kī atu ko mātou ngā Māori. I pēhea rā ēna whakaaro i te kitenga mai i a mātou?

Ko mātou kauto i kite pai i a ia, i ō mātou aroaro tonu e haere ana. Ko tōna āhua i tō mātou kitenga atu kua tino koroheke rawa, he kūherehe te mata, wiriwiri katoa tōna tinana, he tangata iti noa iho nei ka pau tonu ki roto i te kanohi kotahi. Ko te kaumātua tēnei i hau mai nei ngā rongo i Awherika, ko te taniwha hoki o roto i ngā tini pakanga a te Ingarihi i roto i ngā tau ka hori nei. Ko tōna āhua ia i te tirohanga atu, he iti noa, kāore hoki i roa rawa. Whiu ana te puku i te roa e mātakitaki ana i a ia, whakahīhī ēna hoki mō te kitenga atu i <tō> [te] mata e Rore Rapata. Te mutunga hoki o tāna titiro ki a mātou, ka haere atu ia, ka pakaru hoki tō mātou matua.

Kuini Arehanara

I te 1 o Hūrae, ka kite mātou i a Kuini Arehanara, te wahine a Kīngi Eruera. I whakaemi katoa ngā hōia o ngā koroni ki te wāhi i whakaritea hei kitenga mōna i a mātou. Kāore anō ngā hōia o Kānata kia hoki noa i taua takiwā nei. I haere atu mātou mā te terēina i tō mātou puni ki te wāhi i whakaritea rā hei kitenga i te Kuini. Te taenga atu ki te teihana e tata ana, ka tuku ki raro, kātahi ka whiriwhiria mātou; ko Kānata ki mua, i muri mai ko Ahitereiria; ko mātou, ko Niu Tireni te tuatoru, ko ngā hōia o Kēpa Koroni i muri ake i a mātou, ka haere atu ki ngā Mangumangu, ki ngā māori o Whītī, 168
ki <ana> [ngā] Kiri whero, Tiapani, Tiainamana. Ko ngā Īnia kāore i uru mai ki roto i a mātou, he mea wehe kē he rā mō rātou.

Ka tīmata te haere, ka ahu mātou mā te taha tonu o te whare o te Kīngi; he mea kī anō nāna me haere mātou mā reira kia rongo ai ia ki āna hōia e haere ana i a ia e takoto ana i runga i tōna moenga mate. Te taenga hoki ki te wāhi hei kitenga i te Kuini ka whakarāngi mātou katoa. Mutu ana tēnā raruraru, ka rongo atu mātou, e tangi ana te umere, e haruru ana te waewae ki te takahi. Kāore! ko te Pākehā e whakanui ana i tō rātou Kuini, kei te haere mai hoki ia.

Kāore i roa ka puta ngā pēne, ngā tāngata nunui, arā ngā āpiha e whakahaere nei i ngā hōia a te Kīngi, i muri ato ku te kāreti o te Kuini, ko ōna kaitiaki ki mua ki muri. I mua rawa mai ko te Piriniha o Weiri, arā, ko te tangata i kite nei tāua te Māori i Rotorua, me te Tiuka o Konōta, taina o te Kīngi, pāpā ki a ia. I muri mai i ēnei ko Rore Rapata me tōna tini noa iho o te reore, o te tiuka, o te āpiha. Hā! rarama ana taua iwi nei ki te haere!

Te putanga o te Kuini ki mua i a mātou katoa ka karangatia te karanga whakanui, ka mea hoki te hōia i tāna tū whakanui. Ka pērā anō te wahine nei me Rore Rapata rā ka mātakitaki haere i a mātou. Ko ōna hoa i runga i tōna kāreti, ko te wahine a te Piriniha o Weiri, arā, ko tāna hunaonga, me tāna tamahine hoki, me Wikitoria. Te taenga mai ki a mātou ka kite mai taua wahine a te Piriniha nei i tō mātou āhua, i ō mātou <huia> [hōia] hoki ka whakaatu ki te Kuini ko mātou ngā Māori o Niu Tireni. Tata rawa atu tōna kāreti ki a mātou; ka titiro mai ia ka mahi hoki te whatu Māori ki te
mātakitaki ki te mata Kuini. E hika, i koa te ngākau i te kitenga i te kanohi Kuini. I pērā anō te Pirinihi i whakaatu i a mātou ki te Tiuka o Konōta. Kite rawa i tātātou manuhiri tūarangi, i huihui ai tātou kia kite i Rotorua.

Ka mutu tēnā mahi, ka hoki atu tōna kārehi ki mua i a mātou katoa tū ai. Kātahi mātou ka haere atu i tā te hōia tū haere, he whakanui i a ia, piri tonu ki tōna kāreti haere ai, -- e whakahuainga ana tēnei e te Pākehā he "march past". He tungou te mahi a tōna mahunga ki a mātou, me te mimingo kata anō. Kei hea te wahine i te Kuini, mō te pai, tae atu ki te mata te painga. Ka pai te wahine, ka aroha, ka whakahōnore, ka arohatia ka whakahōnoretea e te iwi. Te āta[ajhua hoki o te kanohi, kātahi ka kino rawa atu te haere. He wahine pakeke te Kuini, inahoki rā kua whai mokopuna rawa, engari ia ko tōna āhua kei te taimahine tonu. Tērā e pōhēhētia atu kāore anō kia whai tamariki, mokopuna hoki. He roa atu te Kuini i te Kingi. I kīte hoki mātou i a Pirinīhehe Wikitoria, tamāhine a te Kingi; koia tetahi o nga hoa o te Kuini ki runga o te kārehi. Te mutungia hoki, ka hoki te Kuini, ka hoki hoki mātou nei ki tō mātou puni.

Rore Kitini

I te nekehanganga i te rā hei karaunatanga i te Kingi, ka tukua mātou kia hararei, arā, kia haere, ka haere ngā Pākehā whai whanaunga ki ngā kāinga o ngā whanaunga noho ai. I te rongonga kei te haere mai a Kitini, ka tonoa ēnei kia hoki mai kia tae mai ki Rānana, ki te whakanui i te toa i te rā e tae mai ai ia. I taua rā ka hui katoa māua ngā hōia o ngā koroni; ko ia kei te haere mai mā te terēina i Southampton ki Rānana nei, ka haere mātou ki tētahi
wāhi e tata ana ki te teihana^{51} hei tukunga mōna.

Ka puta hoki te Piriniha o Weiri, te Tiuka o Konōta, a Rore Rapata, me te tīnī noa iho o te rore, o te tiuka. I haere mai ēnei ki te whakatau i a Kitini, i te māia, i te tangata nāna i whakamutu te whawhai i roto o Awherika, ka whakaemi mai hoki te Pākehā, kikī ana ngā wāhi katoa e haere ai taua mārohirohi nei. I te paenga o ngā whakariterite katoa, ka rangona atu te umere, haruru ana, kinaki atu hoki ki te pakipaki a te ringa me te takahi a te waewae. Pōrangī ana te āhua o te Pākehā i te koa, i te whakānui hoki i tēnei pou tāhū^{52} o Ingarangi.

Ka kite atu hoki mātou ngā Māori e haere mai ana, ko ngā ariki i kōrerotia ake i runga nei i mua, ko ia rawa i muri, ko Tianara Piriti^{53} tōna hoa i runga i tōna kāreti. Ko tō mātou kitenga tēnei i te tangata e rongo nei tāua te Māori. Te kitenga atu i tōna kanohi, ka whakaāe ake te ngākau e tika ana ngā kupu e whakaatu nei *Te Pipī*, ka kitea katoatia atu i runga i tōna kanohi. Ko tēnei te tangata i tino rite tōna āhua katoa hei hōia. Oho ana te tinana i te wehi ki te tītiro atu ki a ia. He tangata roa, hei te haere hīkaka tonu, mārō tonu, me te kahikatea. Tōna āhua rerekē ana, mate ana, te kanohi whero tonu i te kāinga pea a te rā i Awherika. Aroha ana ki te tītiro atu, nā te kaha tonu o te mahi, nā te kore kāore e tau ngā whakaaro ki raro, nā te whai kia mutu te whawhai, nā te aroha pea i a ia ki te kite i te mano o te tāngata e hina ana i tētahi taha, i tētahi taha ōna. Ko te tangata nui atu tēnei ināianei, kei te kake haere tonu tōna rongo.

I kite tātou ko Tianara Pura,^{54} te kaiwhakahaere i te tuatahi, kāore i mutu te whawhai ki te Poa, muri mai ko Rore Rapata, kāore tonu i mutu, tae
mai ki a Rore Kitini, ka whai ia kia tau te pakanga ki raro. I a ia i tēnei tūranga, ka tonoa e te Tari Whawhai kia hararei ia, kāore ia i pai.

Ka kī tērā, "I haere mai au ki te riri ki te hoariri tae noa ki te mutunga."

Ina kua kite tātou kua mutu te whawhai, ko tēnei tāna i whai ai, i tohe ai. Kua whiwhi ki tāna i tūmanako ai.

**Kīngi Eruera VII**

Kua pai ake te Kīngi i tōna mate, kua koa, kua hari tōna iwi i raro ia ia, kua hāpaianga te waiata, "E te Atua tohungia tō mātou Kīngi pai." I tōna paina ake, ka whakatauria te rā e karaunatia ai ia, hei te 9 o ngā rā o Ākuhata.

I mua mai o taua rā, ka huihui katoa mātou ki tō mātou puni. Te tino mahi he ako i ngā mahi mō taua rā, he whakapai i ngā kahu me ērā atu mea hoki.

Te taenga ki taua rā ka haere atu mātou ma runga hōiho ki te wāhi hei kitenga mō mātou i te Kīngi. He roa te wā i haere ai; i te toru i te ata ka haere atu mātou, i te tekau pea ka tae ki te wāhi nei. Ko mātou ko ngā hōia o ngā koroni ka ū i te taha o te tiriti e haere ai a Nēhe;55 kāore e uru ki te rōpu hei ārahi i a ia ki te whare e karaunatia ai ia. Ka ū i konā ka tatari. He roa te wā i tatari ai. Ko ngā whakaaro kāore i te tau ki raro, i te whainga kia tere tonu te kite i te Kīngi.

I ngā whakaaro e pēnei ana ka rangona te harurutanga o te repo, he whakaatu tēnei i tōna haerenga mai. Kātahi ka whakananua e te umere a te
waha; ka titiro atu te whatu, e haere mai ana te tini o ngā Pākehā rangatira o Ingarangi; he piriniha, he tiuka, he rore, he aha, he aha. Ka whakaputaputa tēnā āhua, tēnā āhua, kanapa mai hoki te kōura, te taimana, te aha ake i runga i ngā kahu, mau ana mai te wehi. Ka pēnei tonu te āhua nā he kīngi katoa te āhua o te tāngata. E whakamārama ake ana ahau ki te āhua o ngā tāngata ārahi, i puta mai i mua o te kāreti o te Kīngi. I reira a Rapata, a Kitini, a ia tiuka, rore, me te huhua noa iho o te piriniha i emi mai ki te whakanui i te Kīngi. Ka kite mātou i ngā āhua whakamāharo katoa, te tū o te tāngata, ngā kākahu, ngā kāreti, puta atu ki ngā hōiho tō, tae atu ki ngā pononga te uiratanga o te kākahu. Ka kite i te pēne e purei ana ngā tāngata i runga hōiho.

Kāore e taea te tuhi ngā mea whakamāharo i kitea. I mahi te whatu i tāna mahi, nāna noa kāore i ngenge i te nui o ngā mea whakamāharo i mātakitaki ai. Ka poto ēnei hanga, ka kitea atu te kāreti o te Piriniha o Weiri me tōna hoa wahine me ā rāua tamariki, ka mātakitaki te whatu ki ēnā. E haere ana anō ō rāua kaitiaki ki mua, ki muri.

I muri rawa atu ko te kāreti o te Kīngi. He kaitiaki ki mua, ki muri, i uru ētahi o ngā hōia o ngā koroni hei kaitiaki mōna; kotahi he āwhekaihe, ko Hone Waaka no Ngāti Porou. Te kitenga atu, mau ana mai te wehi. Tēnā kāreti he kōura katoa te āhua, u <w>ira ana. Ka rerekē ōu tū kāreti, e te Kīngi. Ko ngā taha e rua he karaihe kat[ō]a; i kitea tonutia rāua ko te Kuini e noho mai ana. E waru ngā hōiho kirīmi ki te tō. He tāngata ki runga i ngā hōiho e whā i te taha māui, he tāngata ki te ārahi i te mea kotahi o aua hōiho. Ngā whakapaipai o aua hōiho nei auahi ana, puta atu hoki ki ngā tāngata. Ko tō mātou kitenga tēnei i te Kīngi. Rekareka ana i te kitenga, ka waiho hei.
whakaaro mā te ngākau i roto o ngā tau e ora ana te tinana.

I tata tonu tō mātou kitenga, kāore i neke atu i te tekau iari te tawhiti o nā. He tangata tonu nei te āhua, koi ana tonu e kīte nā koutou i ōna āhua, kāore i kō atu. He kaumātua engari kei te mau tonu te ngāwari o tōna mata, he kanohi a āhua ki te mātakitaki. E mau kātoa ana ōna kahu kīngi; ko te karauna anake kāore anō kia mau noa. He u< w >ira anō o ētahi [ō] ōna kākahau, no te taenga mai o ngā whātū ki tēnei, kei konei kē ia ngā tū āhua kanapa kātoa. Mau ana mai te wehi.

Ka haere atu ia ka hoki mātou ki tō mātou puni. Kāore mātou i kīte i tōna karaunatanga. I kīte mātou i tō[ŋ]a karauna me tō te Kūini hoki i te Pourewa o Rānana e takoto ana, e tiakina ana e te hōia. Ko te rā tēnei i haerengia nei e mātou, ka mutu nei, ka koingo mai te ngākau ki te wā kāinga. Ka whiu te whātū i te mātakitakitanga ki ngā mahi a te Pākehā.

(Tāria te roanga)

[I mea tētahi taitamariki o konei ki ōna hoa i hoki mai i Ingarangi: "E hika mā, ka kīte nei koutou i Rānana ko te Rangi kei te toe atu. Kia kaha, kia kīte hoki koutou i te Rangi." ]
NIU TIRENI KI INGARANGI

I te Aroaro o te Kīngi

Nō te Rāhoroi ia ka karaunatia, i te Tūrei i tētahi wiki ake ka tae mātou ki tōna whare ki Buckingham Palace, he mea pōwhiri mai anō kia haere atu e whakawhiwhia ana hoki ki te metara, arā, ki te metara Kīngi. Tae katoa ngā hōia o ngā koroni ki reira. Tae atu ana ka haere, ka tū i te wāhi i whakaaturia mai hei tūnga, i reira anō ngā kaiwhakaatu. Ka tū ka whakarārangi, ka rite katoa tā mātou tū, ka puta mai ia e mau katoa mai a[ñ]a ōna tohu.56

Puta mai ana, ka hāpaina e te pēne te waiata57 mōna, he whakanui, he inoi hoki kia tohunga ia e te Kīngi i runga ake i a ia. Ka whakanui hoki māua i tā te hōia tū whakanui. I reira te Kuini me ā rāua tamariki, te Piriniha me tāna wahine, me ā rāua anā tamariki.

I te āhua mate o te Kīngi ka riro nā te Piriniha o Weiri i tuwha ngā metara ki a mātou. Ko te Kīngi noho ai i runga tūru. Ko mātou, ko Niu Tireni, te ope tuarua ki te haere atu, whakarārangi ai te haere. Ka haere atu, ka tae atu ki te aroaro o te Kīngi, ka tū ka whakanui, ka rere atu te ringa ki te metara, ka huri mai ki te Kīngi anō, ka whakapai, ka huri ka haere. Ko tō mātou kitenga tūtata tonu ki te Kīngi, ki te Kuini hoki, inahoki rā e toru putu tonu tō mātou matara mai i a rāua. Ka kino te haere a te Māori ki te tū i te aroaro o te Kīngi! Whiwhi katoa mātou i te tohu a te Kīngi.

Ka mutu tēnā mahi, ka tū mai hoki ia ki te whaikōrero ki a mātou; kua kite i a ia kua whai tēnei kia rongo i te reo kīngi. He mihi tonu āna kupu ki
a mātou katoa. Ka kī ia kātahi anō ia ka tino mōhio ki te nui o tōna mana, nā runga i te nui o ia tū iwi, o ia tū iwi, i haere mai kia kite i tōna karaunatanga. Ka puta āna kupu mō te āwhinatanga a ngā koroni i te whenua matua i te wā o te pakanga.

Kātahi ka poroporoaki ki a mātou, "Haere hoki atu ki ē koutou nā whenua. Mā te Atua koutou e tiaki i a koutou ka hoki atu nei."

Ka mutu āna kupu, ka pureitia anō e te pēne te waiata whakanui i te Kīngi, ka karawhiua e te hōia te hiphip-hurē, ā, pakake ana. Ka mutu hoki, ka hoki mātou ki tō mātou puni.

Te Kāinga o Te Kīngi

Ko tēnei tētahi o ngā mea whakamiharo i kite mātou, he whare kīngi no ngā kīngi o mua a tae mai ki a Kuini Wikitoria, ā, ko tēnei hoki tētahi o ngā tino whare e nohoia ana e tō tātou Kīngi. He mea tono mai nā te Kīngi kia haere atu ngā hōia o Niu Tireni me Ahitereiria kia kite i taua whare; he mea tino nui te rironga mā te Kīngi e tono mai.

I tō mātou taenga atu ki reira, ka whakamanuhiritia e te 2nd Life Guards, ka takoto te hākari a te Pākehā, nui atu. I reira ngā tū āhua kai katoa, ko te nuinga ko te kai whakahūrori nei i te tangata, ko Mere-pia mā. Kāore i roa e kai ana, ko tātaki te waha o te Pākehā; ka mutu tēnā, ka hoki kia kīte i te whare, i Winiha Kahira (Windsor Castle).

I te kēti o te taiapa o taua whare, ko te hunaonga a te Kīngi, i moe i tāna tamahine, ko te Tiuka o Akaira. Ngā kēti o te taiapa o taua whare e tiakina ana e te hōia i te ao, i te pō.
910 Ko te wāhi tuatahi i haria ai mātou kia kite, ko te Tihi Pouataka. I reira ka kīte mātou i te nui o taua kahira.

Ka mutu atu tēnā ka uru atu ki te rūma putunga patu. Kei reira ngā tū āhua pū, hoari, pēneti, me ētahi atu. Ko ētahi no neherā rā anō, ā, ko ētahi ko ngā patu o tēnei wā, rarama tonu a roto i tēnei rūma i te kōura, ko ētahi hoki o aua patu he mea whakapiri ki te kōura.

Ka mutu tēnā ka uru atu he rūma kē, kāti, hei roto kanapa tonu! I kīte katoa mātou i ngā rūma nunui, he ruarua nei ngā rūma kāore mātou i kīte.

Ko te hōia Pākehā kei te hurori haere i te mahi a te hamupeina. Te taenga ki te rūma nui rawa, ki te rūma e manaaki ai te Kīngi i āna manuhiri kīngi, rangatira, ka rerekē te māhi a te hōia, ka haere atu ka nohoia te torona o te Kīngi i roto o taua rūma, hei aha ngā kaitiaki e riri atu nei, kāore te hōia e āro ake. Tau atu hoki mātou ngā Māori ki runga noho ai, ka kino te haere. Ko haere atu te hōia ka noho i runga tūru whakapaipai o ngā mea rarahi, whakawhirinaki rawa te noho, pēnei tonu te āhua nōna tonu ake he pērā rānei kei tōna kāinga.

Te rūma whakamutunga i kīte mātou ko te whare karakia. Kei reira ka kino tētahi o ā mātou Pākehā; ka ruaki i te kawenga a waho, ka hē te haere a te ruaki, kei roto hoki te pia rāua ko te hamupeina e totohe ana mō tō rāua kāinga. Ko te Tiuka o Akaira tonu ki te whakaatuatu ki a mātou. He miriona te Pākehā e noho ana ki Rānana kāore anō kia kite i tēnei whare; hei te hōia he māhi ngāwari noa te kīte i te whare kīngi. Kāti, he mea whakamiharo te kītenga i te whare nei! E kore e wareware i te ngākau. Hei ngā rūma rarama tonu, pēnei ana te whakaaro kāore pea e hiahiaia te rama i te pō, rarama a
runga, rarama a raro.

I te Aroaro o Ngā Mea Rarahi

I tētahi rā, ka tōnoa mai mātou ngā Māori kia haere atu ki tētahi huihuinga me ā mātou haka. Te tikanga o te hui, he whakarawe moni mō tētahi hōhipera. He hui rangatira, he rangatira anake ngā mea i tae ki reira, ā, he rangatira hoki te wahine nāna te hui i karanga. Whakaarongia ana he mea tika tēnei, arā, he take tika hei whakahaerenga i tā tāua rākau i te haka.

Tō mātou taenga ki reira kātahi ka tino kite i ngā mea rangatira o te iwi nei o te Pākehā. I te haere i ngā tiriti o Rānana he rangatira katoa te āhua o te tāngata, he pōtae roroa katoa, te wāhine ko taua tū anō, engari kia tū ngā huihuinga, ka kite, arā kē a Mea mā, aneī kē tēnei i te parangēki nei.

Tika tonu mātou ki te whare hei kākahutanga i ō mātou kahu Māori, e takatū ana mō te haka, tā rawa te kanohi ki te moko. Kāore hoki i takitaro ka puta māua ki waho, ka tika ki te wāhi hei hakanga, ka mātakitaki te Pākehā ki te Māori. Ka haere tā mātou haka ka tū ki mua o te Pirinihehe Kirihitiana, he irāmutu ki a Kuini Arehanara. I reira a te Hetana, me Kanara Poata. Ka tukua te haere a te haka, e auahi ana, ka kino te haere, ki te mahia ki waenganui o te mātotorutanga o te Pākehā o Rānana hoki. E rua rawa ō mātou tūnga ki te haka. Kāore he kupu kē atu, i whakamihi te Pākehā.

Ko te hakanga tuarua ki te tamāhine a te Kingi, ki a Wikitoria. Tae rawa taua wahine nei kua mutu kē te haka; kua mau ō mātou kākahu hōia, ka tono kia haka anō mātou ki a ia -- i tangi haka. Ka mutu ngā ngahau, ka haere ētahi o mātou, tokowhā, ki te whariru ki ēnei wāhine rangatira, kāti,
whāwhā rawa tēnei ki te ringaringapirinihehe ko aua ringaringa tonu nei.

Ka wehe te Pākehā ki te Māori. I te maunga o ngā kākahu hōia ka pōhēhē te Pākehā chara i ngā tāngata i tāia rā ki te moko, i whakanā mai rā ki a rātou.

E kīia a[n]a tekau hereni te utu ka tukuna mai te tāngata ki te kāri, mā te utu kē anō ka kite i te haka. I tāiāwhiotia mātou e te tīni o te Pākehā rangatira, e ngā mea mera rāhia.

Ingarangi ki Kōtarani

I te 30 o ngā rā o Hūrae, ka haere mātou ngā hōia o ngā koroni ki te whenua o te Kōtimana, ki Kōtarana. He mea tono mai anō nā rātou kia haere atu hei manuhiri mā rātou kia kite hoki i tō rātou whenua, ki te mātakitaki hoki i ngā mea whakamāhīaro o tērā whenua.

I te ahiahi ka rere tō mātou terēina; e waru rau māero pea i Rānana ki Erinipara, te tino ūone o Kōtarana. Tā mātou haere he rere whakararo, hūhū ana te rere a te terēina. Te rite o te tere o ngā terēina o Ingarangi ki ō tātou nei, he pēnei te āhuatanga me te paihikara ki te kāta. He nui atu te ngahau i runga terēina; he haka, he waiata, he moe ngā mahi. Kāore mātou i kite i te whenua i te haere pō.

I te ata pō ka tae mātou ki Erinipara; kāore i tuku, mārō tonu mātou ki Karahiko, te ūone tino nui o Kōtarana. I a mātou e rere ana i te terēina ka mātakitaki ki te āhua o tēnei whenua; he whenua āta[a]hua, inahoki rā e tipu ana te witi me ērā atu tīni mea. Hei reira ka kite mātou i te wāhine e mahi ana, -- hua atu hoki rā au ko tāua anake, ko te Māori o ngā iwi mōhio o te ao
e whakamahi ana i ā tāua wāhine. Pēnei anō te tū mahi a te wāhine me ngā mahi e mahi nei te wāhine Māori, e hauhake taewa ana, e whiu kāta ana, e parau ana i ngā māra.

Karahiko

Te taenga atu ki Karahiko, ka tuku, ka haere ki te puni e noho ai mātou, ka mātakitaki ki tēnā tāone whakaharara, e hangā ana ki konei ētahi o taua tima whawhai, me ngā tima nunui o te Ingarihi e tere nei i te moa[n]a; rongo nui ana tēnei tāone mō te nui o ngā tima, kaipuke e hangā ana ki reira.

Te āhua o te tāone kikī tonu i te pawa ahi, he nui no ngā whare mahi; te tū o te tāngata, he tāngata mahi katoa. Ko tēnei te tāone tuatahi i kite ai i te mātotorutanga o tēnei iwi. Ka kite i te āhua o tēnei iwi o te Kōtimana, āhua rite tonu nei ki te Māori e haere kore hū ana ngā wāhine; whakawaha ana i ngā tamariki ki tuarā, whakaheke iho hoki te hōro ki runga ake.

He nui ngā wāhi i haerea ai kia kite: i tae mātou kia kite i tētahi roto rongonui i reira, i a Roto Romana (Loch Lomond), he roto whakapaipai atu. Ka kite i ngā kāreti nunui; ka tae ki te wāhi i tū ai tētahi whakakitekite nui ki reira, me te nui noa iho o te whare nunui. Ka tae hoki ki tētahi wāhi takaro, i reira ka whakakitekite mātou i ā mātou mahi ki ngā tāngata o tēnā tāone. Kikī tonu taua wāhi i te tāngata; kāore he wāhi matatea, ko te wāhi anake i whakaritea mō mātou.

Ka tīmata hoki mātou ki te whakakitekite i ā mātou mahi, haere ana, ā, ka tae mai ki a mātou, ki ngā Māori, ka whakaarahia te haka, pakake ana te haere. Ko tēnei te hakanga pai a mātou. E 40,000 ngā tāngata i
mātakitaki, haruru ana te umere a te Kōtimana, kātahi ka tuaruatia anō, ko taua rite anō. E hoa mā, tēnā e kite ana koutou i taua ope Māori i haere nei, tērā koutou e mīhāro. Tērā anō hoki e raruraru i a mātou --- te hanga moko nei, nāna nei, taua tangotango! He tū Pākehā rawa atu ētahi, ko te nuinga kāore anō i mahi i taua mahi a te haka, engari nā te mōhīotanga he mahi nā te iwi, koia tēnei ka āhapai hei mahi.

Ka pēnei te whakaaro i te kitenga i tēnei iwi, he iwi pai, he iwi aroha.

I taua whenua hei taua iwi, kātahi anō mātou ka whakamanuhiritia. Kāore e taea te kōrero te manaaki a te Māori i haere nei, te hanga moko nei, nana nei, taua tangotango! He tū Pākehā rawa atu ētahi, ko te nuinga kāore anō i mahi i taua mahi a te haka, engari nā te mōhīotanga he mahi nā te iwi, koia tēnei ka āhapai hei mahi.

Ka pēnei te whakaaro i te kitenga i tēnei iwi, he iwi pai, he iwi aroha.

1010 I taua whenua hei taua iwi, kātahi anō mātou ka whakamanuhiritia. Kāore e taea te kōrero te manaaki a te Kōtimana i a mātou.

Erinipara

I te ahiahi o tētahi rā, ka haere mai mātou i reira ki Erinipara. He whakapaipai atu te āhua o tēnei tāone i te mea i mahue atu rā.

I tētahi rangi, ka haere ki te karakia, ka mutu ka hoki mai, ka ki[te] mātou i tētahi kaumātua Pākehā, ko Te Rata67 tōna ingoa, i noho ki Heretaunga. Tētahi kaumātua pai atu, tōna kitenga i a mātou ka haere mai ki te ringaringa, tuku rawa te ihu. Nā te nui o tōna aroha i te kitenga i te Māori, i pērā ai ia. Möhio atu ki te reo Māori, i haere anō ētahi o mātou ki tōna kāinga.

1020 I te ahiahi o tēnā rā ka haere mātou kia kite i te piriti teitei atu i te ao nei. He tika anō, e kīia ana ki te peitatia taua piriti i tētahi pito, tae rawa ake ki te pito whakamutunga, ka kino te pei o tētahi pito, ka hoki anō ki te peita. He pēnā tonu te mahi.

I tētahi rangi rawa, ka haere mātou kia kite i ngā wāhi whakamīhāro
o tēnei tāone, ka kite hoki i te manaaki a tēnā iwi i a mātou. Te wāhi tuatahi i haere ai mātou kia kite ko te Kahira o Erinipara. Tētahi kahira nui whakapaipai, he mea hanga ki runga i tētahi toka, whakamataku ana te āhua o tēnā whare. Kei waengangui tonu o te tāone e tū ana, kaha atu te tū me te āhua o taua kahira. Kāore e taea atu e te hoa riri i ngā wā o te whawhai. Kāore kau he huarahi atu, me haere atu mā runga piriti ka tae atu ai, he mea hanga anō he mea e tae atu ai. Hei te wā o te whawhai ka tangohia taua piriti, kāore te hoa riri e tae atu.

I reira mātou ka kite i tētahi mea whakamiharo, he karaka. Ki te tae te tāima ki te tekau mā rua ka tangi tētahi pū repo, ko te karaka ki te pupuhi, he mea hanga anō kia pērā.

Ka mutu tēnā ka haere mātou ki tētahi hōro, i reira e takoto ana te kai mā mātou, i reira hoki ka tū mai te tino tangata o tēnā kāinga ki te pōwhiri whakatau, mihi hoki ki a mātou. Te mahi nui ia he haere tonu i raro, he mātakitaki haere ki te āhua o tēnā tāone, he haere hoki kia mātakitaki tēnā iwi ki a mātou. I runga i te roa e haere ana, ka mutu te mātakitaki, ka haere ngā whakaaro ki nga turi, i te māuiui, i te ngenge i te haerenga.

Pō iho ka haere anō mātou ki taua hōro rā anō, e takoto ana anō te kai. Ngā mahi he waiata, he whaiākōrero, ka tonoa anō mātou kia haka. Ka kino kē atu te haere, auahi ana. He umere te whakautu mai.

I tētahi rangi ake ka hoki mai mātou ki Rānana nei. Ka hoki awatea mai, ka mātakitaki ki Kōtarana tae mai ki Ingarangi, i te ahiahi ka tae mai ki tō mātou puni i Rānana.

Haere tonu mai mātou ngā Māori ki Kuini Hōro i te tāone ki te pō
waiata a Te Rangi Pai,\textsuperscript{68} tamāhine a Kanara Poata. Ka karawhiua anō te haka i reira. I reira a Te Hetana rāua ko Kanara Poata. Ko te wā tēnei i kite ai mātou i tō mātou rangatira, i a Kāpene Taranaki Te Ua.\textsuperscript{69} Ka paenga tēnā, ka hoki ki tō mātou puni.

E kore e wareware ngā rāruarua i Kōtarana, me te kaha o te Kōtimana ki te manaaki i a mātou. He iwi pai atu te Kōtimana. He rawe ki te haere i roto i ō rātou kahu panekoti. Te tū o te iwi rangatira ana.
Ngā Kāinga o Ngā Rangatira

Kua kite koutou i ētahi o ngā kōrero o te kāinga o Rore Onoro70 i te reta a Terei Ngatai i roto i Te Pipi.71 I tino whakamanuhiritia mātou e tērā o ngā tōtara o Ingarangi. He mea tono mai mātou ngā Māori kia haere atu kia kite i a ia, i tōna kāinga. Kāore he kōrero mō te tū o te kāinga, o tēnei hanga o te Rore.

I te taenga atu e takoto ana tōna hākari ki a mātou. Kāore i ārikarika te haere. I reira, kātahi mātou ka kite i tōna tamaiti, he ingoa Māori te ingoa, ko Huia, he mea karanga i muri72 i a Ngāti Huia, he hapū nō Ngāti Raukawa. E tū mai ana tēnā tamaiti rangatira me tōna ingoa Māori. Hei a tāua ia hei te Māori ka whai i te ingoa Pākehā. Kaua hei whakarērea ō tāua ingoa Māori.

Ka mutu te kai, ka haere mātou ki tētahi wāhi o Rānana i whakaritea ki Parihi, tino tāone o te Wiwī te āhua.73 Te taenga ki reira, ka hoki mai a Rore Onoro me te wahine, ka riro ko taua tamaiti nei hei rangatira mō mātou. Kei te tekau mā rua pea ōna tau. Ka kawea mātou e ia ki tēnā wāhi, ki tēnā wāhi, ko ia katoa ki te utu. He nui atu tōna koa ki tō mātou haerenga atu hei manuhiri māna, me tōna whakahīhī anō ki tōna ingoa Māori. Ka mutu te mahi a te whatu i kōnā, ka hoki mai mātou.

Wehiminita Api (Westminster Abbey)

Ko te whare tēnei i karaunatia ai te Kīngi. He mea tino whakapaipai
taua whare mō te rā o te karaunatanga. I ngā rā i muri mai i te karaunatanga o te Kīngi, ka whakapuareitia taua whare ki te katoa, kia kite i ngā mea whakapaipai, i te tūru hoki i karaunatia ai ia. (I te rā hoki o te karaunatanga, ko ngā rangatira anake i uru atu ki roto.) E tekau, e rima hereni te utu e āhei ai te uru ki roto.74 He moni iti noa iho ēnei ki te Pākehā, i te whāinga kia kite i te āhua o te whare i karaunatia ai tō tātou Kīngi, whakarārangī ai te haere, i te nui o te tangata e haere ana kia kite. Ko ngā mea kua tae wawe mai hei mua. Kāti, e pau ana i te tāngata, wāhine, te toru, te whā hāora e tatari ana kātahi anō ka kite. He pirihimana rā anō ki te whakahaere.

I tētahi Rātapu, ka haere mātou ki reira ki te karakia. Ko tō mātou kitenga tēnei i taua whare. I noho mātou ki ngā taha, ki ngā nohoanga o ngā mema o te whare o raro o te Paremate o Ingarangi. Ka kino te haere a te Pākehā ki te karawhiu i te karakia. Hei te hunga hāpai i ngā hīmene, haere te reo wahine, me te reo haruru mānenene ana ki te taringa.

Ka mutu te karakia, ka haere atu mātou kia kite i te tūru i karaunatia ai te Kīngi, me ērā atu kīngi, kuini, ka ngaro atu rā ki te pō. Kua tawhitotia taua tūru nei, ehara rawa nei i te tūru whakapaipai, engari kei a ia te mana, me te toto rangatira, mō te nui o ngā kīngi, kuini kua karaunatia i runga i a ia. Ka tae mātou ki te wāhi e kore nei te katoa e tae, peke tonu ko ngā momo kīngi, kuini, piriniha e tae ana ki reira. Ka mutu tēnā mahi a te mātakitaki ka hoki ki tō mātou puni.
Te Kāinga o te Tiuka o Wehiminita

I haere katoa mātou ngā hōia o ngā koroni kia kite i tēnei kāinga, i te Tiuka hoki. Nāna anō i tono mai kia tae atu mātou ki reira. Ko tōna kāinga kei runga i te rohe o Ingarangi me Weira. He roa te wā i haere ai tō mātou terēina kātahi anō ka tae. Ka heke ki raro o te terēina, ka haere hoki ki te awa; kei reira ōna tima hei hari i a mātou ki tōna kāinga. Ka eke ki ngā tima, ka whakaeke te rere. Ka mātakitaki ki tō[ñ]a whenua. O ngā mea rarahi, ōu tū kāinga e noho ake nei! 75

Te taenga ki te wāhi i te whare ka heke ki raro o te tima, ka haere atu ki te whare i runga anō i tā te hōia tū haere. Wehi ana te āhua o tēnā whare ki te haere atu. He whenua riro tonu i tēnā whare. Ko te Tiuka rāua ko tōna wahine i mua o te whare e tū mai ana he whakatau he pōwhiri hoki i a mātou. He tamariki noa taua tangata nei. Ki tāku mōhio 76 kāore anō kia toru te kā tau. Ko tētahi tēnei o ngā tāngata rangatira atu o Ingarangi, rangatira moni, rangatira i te whenua. Ka haria hoki mātou ki te rūma kei reira ngā kai e takoto ana. Ka kino te haere a te hōia ki te kai; hurere ana te haere a te kai ki te pō, 77 i te mate kai, i te roa o te haerenga atu i Rānana nei.

Ka mutu te kai, ka whaikōrero ia ki a mātou. Ka mutu tēnā, ka puta ki waho ki te mātakitaki i te kāinga nei. Kāore e taea te kōrero te tū o te kāinga nei. Me kī ake kei reira ngā mea katoa. Ka haere ētahi ki runga motokā, ka riro ētahi ki runga i ōna terēina haere. He iti noa iho tēnā terēina, e rua putu pea te whānui o te huarahi rerenga, ngā kāreti he whāiti noa nei he pāpaku hoki. I hanga hei hari haere i a ia, i ōna hoa hoki, ki te mātakitaki
haere i tōna whenua. I haere au nei i te ope haere mā te terēina, ka kite i ana tāiapa kau, hōiho, tia, hipi, peihana hoki. I mea ai he tāiapa peihana anō hoki tētahi; he nui rawa no te peihana i roto i tēnā tāiapa, āmiomio tonu tērā. Kei reira ngā wāhi takaro katoa. He ope tinei ahi anō tāna; he pirihimana anō, he kaitiaki78 i ngā mea āhuareka, takaro o runga i tōna whenua.

Me kī ake e au, neke atu i te waru rau <noa> [ngā] tāngata kei raro i a ia e mahi ana. Kāti, ko ngā mea anake tēnei kei tēnei [o] ōna whenua e mahi ana. Kei tētahi atu [o] ōna kāinga he pēnei anō pea te nui o ngā tāngata, he iti iho rānei. E riro ana, i te wiki, kotahi mano pāuna, he moni utu i āna kaimahi, kāti, e rere mai ana ki tōna pēke, neke kē atu i tēnei. Ka haere hoki mātou kia kite i āna hōiho purei. Ko ia tētahi o ngā tāngata nui te hōiho purei o Ingarangi nei. Ka rawe te hōiho ki te mātakiaki. He nui ngā mea whakamiharo i kite mātou, e kore pea e taea te tuhi.

I mihi ia ki a mātou i mua atu o tō mātou hokinga mai ki Rānana nei. He nui no tōna koa i tō mātou haerenga atu ki te whakarite i tāna tono. I whai tōna whaea kia kite i te Māori, ā, rite ana tōna hiahia, whariru rawa hoki. Ringaringa, eweri tāima79 ki ngā mea rarahi!

"Hei konā, e tama, koutou ko tō whare whakapaipai me tō whenua ātaahua."

Ka eke hoki mātou ki te terēina, ka hoki mai ki Rānana nei.

Ingari ki Tiamani

I te mutunga o te karaunatanga o Kingi Eruera, ka wātea mātou ki te haere kia kite i ētahi atu wāhi i mua o te hokinga mai ki te wā kāinga nei. Ka
ngenge ngā whatu i te mātakitakitanga i Rānana, ka whai te ngākau kia kite i ētahi atu whenua, kei ngāwari ana te haere.

Ka waimārie māua nei ko Terei Ngatai ki tētahi Pākehā rangatira. Kua whakahoa mai ki a māua, ka pēnei tonu tō māua āhua he tamāraki nāna. Ko te Pākehā anō tēnei nāna a Terei i hari kia kite i Parihi, tino tāone o te Wīwī, i mua atu o tō mātou haerenga ki Kōtarana. I te kaha o te kaingakākū o tēnā Pākehā ki a māua, ka mea mai kei a māua te hiahia ki te wāhi e hiahia ana māua ki te haere kia kite, māna e hari, kei a ia ngā rarurarū katoa.

I te 18 o ngā rā o Ākuhata, ka haere atu māua me tō māua rangatira, ka rere tō mātou terēina ki te taha whakararo¹⁰ o Ingarangi. Ka tae atu ki Dover ka eke ki runga tima, ka whakawhiti ki Paranihi,¹¹ whenua o te Wīwī. Kotahi hāora me te koata te tima i rere ai ka tae. Ka kīte i tēnā whenua, ka rerekē hoki te āhua o te iwi me āna tikanga.

I muri i te tina, ka eke ki runga terēina, ka rere tēnei ki Peretini; he mana, he kīngitanga kē anō tēnei. Kei te rere te terēina kei te mahi te whatu i tāna mahi. He nui ngā mea rerekē, te tū o te tāngata, wāhine, te reo kāore e mōhio atu, te āhua o te takoto o te whenua, he raorao te nuinga, he torutoro noa nei ngā puke. He mahi pāmu ngā tino mahi o tēnei whenua o Paranihi.

Ka ahiahi ka uru mātou ki Peretini, tēnā whenua me ēna tini rerekētanga. Te iwi he rerekē, me ētahi o āna mahi. He iwi kē tēnei i tērā i mahue ake rā i a mātou. He reo kē, he Kīngi kē.

Te taenga ki te tino tāone o tēnā whenua ki Parahera (Brussels) ka heke ki raro. Ka haere mātou ki tētahi o ngā tino hōtera o taua tāone. Kāore pea he hōtēra o Niu Tīreni nei hei rite ki ngā hōtēra kei Europe.¹² (Me whāatu ake
e au, ko Europe te ingoa nui, engari he nui ngā mana e wehewehe ana kei raro i tāua ingoa kotahi. Ko ētahi, ēnei i tuhia ake rā e au, i kite nei hoki māua.) Ka moe i kōnā i tēnā pō. He mātakitaki te mahi i ngā mahi a tēnā iwi, i ngā whare whakapaipai o tēnā ūtāone. Hei reira ka kite i te whakapaipai o te hanga o te whare. Tō māua mate he kore kāore e mōhio ki te reo o ngā iwi e haere nei māua kia kite. Ka rawe te mahi a tō māua pakeke, huri ake he reo ko tāua rite tonu. E mōhio katoa ia ia ki ngā reo o aua iwi.

I te ata o tētahi rangi, ka eke ki te terēina, ka rere tēnei ki Tiamani. Ko pāreka[r]eka te haere a te terēina, ko tāua karawhiu tonu i Ingarangi rā, huhū ana. He mana kē anō tēnei he iwi kē, he kīngi kē, āna mahi, he rerekē. Ko te toru tēnei o ngā mana i kite māua. He nui te atawhai a tō māua pakeke i a māua. Māna katoa ngā mahi, he pēnei tonu tō māua āhua me te tino tamariki nei nāna. He whakakē tonu tōna mahi i tō mātou kāreti ki ngā tū āhua katoa o tēnei mea o te kai.

Ahiahi rawa ake ka tae mātou ki te ūtāone hei moenga mō tēnā pō. Ko te ūtāone nei ko Korona (Kohi) te ingoa, kei te taha o te awa rongo nui nei o te Raina (Rhine). Ka mātakitaki i kōnā i te āhua o tēnā iwi, i te āhua o āna mahi. Ka haere ki ngā wāhi rongo nui o tēnā ūtāone kia kite. I konei ka kite māua i tētahi whare karakia nui no te Pikopō, tētahi whare nui whakaharahara. E hia nei tau i hanga ai? E rua ēna tawa, e ono rau putu83 te teitei. He mea tino whakamiharo atu te āhua o tēnā whare. Kei reira kē te hanga o te whare whakapaipai.

I te tino hōtēra tonu mātou, ko tēnei anake i te pēke kī nei84 e āhei te haere ki reira. I te kaha o te aroha, me te whakamanuhiri a tō māua
rangatira i a māua, takatakihi ana te Māori i reira. Me tuhi ake e au te tū hōmai kai a tēnā iwi, arā, a ngā iwi kua kite nei māua. Kāore e pēnei me te Pākehā nei e pātaia mai nei i tāu kai e hiahia ana; hei ēnei whenua, he uaki tonu. Ka hōmai te kai o mua, tō muri atu tae noa ki te whakamutunga. Me kai katoa koe i ngā tū āhua kai katoa, ahakoa he iti nei, te mea kua uru atu tētahi wāh[i] ki roto. Ki te kore hoki koe e kai i tētahi, kua kī mai ngā tuari kua kino ō kai, e kore hoki ētahi e pai, ki te whakarērea tētahi. He tino tikanga tēnei, e kīia ana he tino tika. He raumati hoki i tērā wāhi o te ao, kāti, kei waho katoa te nuinga o ngā wāhi kai. He pēne kei tēnā wāhi kāinga e tangi ana he tikanga hei whakakoa i ngā tāngata e haere atu ana ki te kai. Ka kino ia tau haere e te Tiamani!

I tētahi rangi, i te ata ka eke mātou ki runga tima, ka rere whakarunga i te awa nei i a te Raina. He tima nunui atu kei reira. Kikī tonu tō mātou tima i te tāngata no ngā wāhi katoa o te ao. I haere mai kia kite i te awa nei, neke atu i te rua rau. Ka whakapiki te rere a tō mātou tima. Ka tīmata te mātakitaki i ngā mea e whakanui nei i te ingoa o te awa nei. Kei ngā taha o te awa e tū ana, he kahira, he whare pōha[t]u, tōna nui noa atu. Ka waru rau tau te tawhito o ē[t]ahi. Kei te nohoia ētahi, ko te nuinga kāore. Ko ēnei kahira i hanga i ngā wā e whawhai ana tēnei iwi ki ētahi atu iwi i ngā rā o mua. He nui ngā tāone nunui kei te taha o te awa nei. He hanga rekareka te haere i te awa nei mā runga tima. Kotahi rau e rua te kau māero i haere ai ka tae ki te wāhi hei nohoanga i tēnā pō. He nui atu te ngahau i runga i tō mātou tima. Te mahi a tēnā iwi he titiro mai ki a māua, kei te pēnei pea, "No hea rā ēnei tāngata?"
Ka moe i Maina (Mainz) i tēnā pō. I te ata he mātakitaki te mahi; ka kite i ngā tū tākaro katoa, i ngā mea whakatangitangi katoa.

Ka mutu tēnā, ka eke mātou mā runga terēina, ka rere tēnei ki Frankfort¹⁴⁵, tae atu ka mātakitaki. He iti noa te tāima e whakaritea ana hei kitenga i tēnā tāone, i tēnā tāone. E rua hāora e reira, ka eke anō ki te terēina, ka rere tēnei ki Homburg. Hei konei mutu ai tā mātou haere. Kātahi ka titiro ki te mano <maero> i haerenga mai nei, pāmamao mai ana i Ingarangi, i te wā kāinga hoki kāore i rikarika. Ko ēnei tāone, whenua i haeretia nei e māua, he wāhi e popoke ana te Pākehā, me ia iwi atu, i ngā wā e harare[i] ai rātou.

 Ko te Kīngi o te Tiamani i konei i taua wā. Kotahi hāora i pau nā māua e tū ana i waho o te keiti o te tāiapā o tōna whare, me kore noa e heipū te kite atu i tēnā Kīngi, ka rekareka hoki tēnei mahi a te kite Kīngi. I te ahiahi ka haere māua ki tētahi puke, he wāhi e haeretia ana e te mano o te tāngata.

 Kei runga i taua puke he pā no te Romana i ngā wā o mua, i te wā, koia te Kuini¹⁴⁶ o te ao nei.

 I reira mātou, ka hoki mai ā māua kōrero ki Waiapu, ki ngā wā o te tamarikitanga, e haere ai ki te kura, he hāte anake te kahu, e tonotonoa ai kia haere ki te hopu hōiho e ngā pakeke. Ka puta te kata i a māua. Kātahi anō ka kite i te rerekētanga o tērā wā, i tēnei wā. Kei Iuropi rawa ia e haere ana. E hika mā, kāore ianei e kata. He aha te tūtata tanga o ēnei mea e rua, te haere hāte anake ki te kura me takoto te tapuae i Iuropi.

 He nui ngā mea whakamihi i kite māua. Kāti, me kī ake e au i a māua e haere nei, he nui ngā mea i kite, kāore e taea te kōrero, engari nui atu tō
māua kōpiri, kāore e māhorahora te haere. He nui atu te wehi. Ka whakamīhi te ngākau mō tō tāua rirongo ki raro o te maru o te Ingarihi. Haere koe ki ngā wāhi katoa kei reira te haki a te Ingarihi e tare ana, kāore he wehi. Hei ēnei whenua, he nui te wehi, kei māmae noa te tangata i ō kupu, ka tīkina mai ka patua koe.

Ka whiu i te mātaki kitanga i konā, ka eke ki te terēina, ka tīmata te hoki mai, moe ātū anō ki Maina (Mainz). I tētahi rangi ka eke anō ki te tima, tae ātū ki Korona (Kohu) i te ahiahi moe i konā. Auina ake i tētahi rangi ki runga terēina, ka haere mai anō ma te huarahi i haere ātū ai, tae mai ki Parahera, haere ātū ātū mai, moe rawa ātū ki Kari (Calais), te tāone i ū ātū ai i tō mātou rerenga ātū i Ingarangi nei. I tētahi rā, he Rātapu, ka haere kia kite i ngā whare karakia o te Pikopō.

I te ahiahi ka eke ki te tima ka hoki mai ki Ingarangi. Rekareka ana ki te taenga mai ki te whenua o te rangimārie, o te māhorahora. Ka mutu te kōpiri. Pēnei āhua o Ingarangi me Waiapu te āhua i taua wā, ki a <mana> [māua]. I te āhua kāore e māhorahora, i te kōpiri, i a māua e haere ana i au a whenua; pēnei ātū te roa o tā mātou haere neke ātū i te tau. Ora ana te ngākau i te kitenga i ētahi o mātou.
Troopship *Norfolk*  
Sydney, 
April 25, 1902

To Te Reweti,

Greetings, to you at work. My words of greeting to you will not be extensive. On board the steamer my head won’t stay right. It is very calm but my head is like this because the steamer has a very strong smell from the horses.

My story will begin right at Wellington, then go on to Christchurch, and then all the way on to this place. I will add the names of the people in the appendix.

Well, you must select the best bits to send to *Te Pipi*.

There were so many men who arrived in Wellington trying to come on this journey, that, my word, Timi Kara’s eyes shone when he looked at those who wanted to come. The policy was that the men for this journey should all be of rangatira birth, and should be chosen from all parts of New Zealand.

We were in Wellington for one week; it was taken up with military parades, for the nature of the journey was a military one for us all.

When our stay in Wellington was at an end we crossed over to Christchurch. We arrived there on the 16th. On our arrival we went straight to Addington. Lieutenant Uru became our parade instructor. The main part of our activity was parading.

Also in the camp there was the second part of the Tenth Contingent
along with the soldiers that were going to England. There were 52 of them.⁴

On the evening of Friday the 18th, the Christchurch Pākehā held a function for the soldiers who were to go to England, and also for those going to war.⁵ We put on a haka. We actually performed four haka.

30 On Saturday morning, the 19th, all the soldiers marched out of camp to go through the town to the railway station. We Māori led the way, immediately after the band. Our men received tremendous applause from the Pākehā. When we arrived at the station we travelled to Lyttelton and via that town to the steamer. Our steamer was the S.S. Norfolk, a huge steamer. The total number of people on this steamer, that is to say its passengers, was 768, and there were 600 horses. Our steamer was packed. Ward, the acting prime minister, addressed us, and congratulated us.

On the 20th,⁶ our steamer left. We had a great send-off. The "Rotomahana", "Moura" and "Zealandia" that escorted us got to the heads and then they turned back. And once again we performed a haka for the escort steamers. Then our steamer sailed directly to Cook Strait.

On the Sunday morning we lay off the coast of the Nelson district. At that place our cook, that’s to say the steamer’s cook, dived into the water. As he went he called "Goodbye". When he landed in the water, a lifebuoy was thrown; the boat was also let down. In vain they searched but he was not found; he had disappeared; he had vanished down to the floor of the ocean. After that, there was nothing very much to be done; he had really jumped to his death.

Many of our number were vomiting on the steamer, although the sea
was calm. Next, we reached Sydney where we realised that we had taken five full days in sailing from Lyttelton to Sydney. Sydney is a splendid sight.

You’ll be aware that this occasioned the return of our thoughts to our home place, after not setting eyes on land for four days.

Timi Kara’s Words

I forgot to mention Timi Kara’s address to us before we left Addington.

"Go, go, pass over Kiwa’s Great Ocean,7 the sea your ancestors traversed in the days of yore. Go, may your journey be good, may you take with you our affection. Go, the mana of a rangatira of your tribe is upon you, so make sure you maintain that mana with respect. Behave in such a way that you will be recognised by all peoples as rangatira, in other words your conduct must be that of rangatira. Behave well. Do not set off on the undisciplined path of the Pākehā, you should not touch the inebriating liquor of the Pākehā. Bear yourselves well, lest a poor reputation return later. This is my last message. Bear yourselves well. May God protect you."

This is the summary of his words, which were more extensive.

Rē,8 this is the end of my letter. I am well. It’s a good thing, isn’t it, that we will be paid in London. Greetings to my home-place.

That’s all,

from your loving younger brother,

Henare.
## THE CONTINGENT OF MĀORI SOLDIERS

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### Officers

- Captain: Taranaki Te Ua, Ngāti Kahungunu
- Lieutenant: Wiremu Uru, Ngāi Tahu

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NEW ZEALAND TO ENGLAND
Henare Kohere’s Letter to us,

SYDNEY TO ALBANY

To Te Reweti,

Hullo, greetings, that is to say to you and Poi² living there at Te Rau. This is a letter to let you know exactly how I am at present, and also how we all are. I am well, and I like sea travel very much. Going by sea, in my view, is just like travelling on land. I haven’t really been sick at all. Now, you two, what does sadden my heart is that no letter from back home has reached me. Never mind, it is on account of being on the move that I have not had the good fortune to receive a letter from home.

We are still sailing in the Great Australian Bight. Tomorrow, after lunch we will reach Albany; we will spend just two hours there.

Well now, make sure you keep on inquiring at home how the people are. I have written again for Te Pīpī, which accounts for the length of my narration. Goodbye, once more. Don’t worry about me, I’m well. I’m fine. God will care for and protect us both.

On Friday morning, April 25, at half past six, we entered the Sydney harbour. The Māori people looked at what sort of city it is. One side of the harbour was crowded with buildings all the way to the end. It was most attractive for the eyes to behold. In the harbour each type of steamer lies at anchor. The warships are different; they are the only ones that moor in their own mooring spots. They inspire fear. Our steamship sailed right up to the particular wharf arranged for our company. The Māori people raised a cheer
and performed a haka. The cities of Wellington and Christchurch in New Zealand, alongside this city! — my friends, our towns are surpassed by that city. But you know that.

Early in the morning our steamer drew close to the wharf, and immediately after lunch we were allowed into town. We were quite terrified of dying of Bubonic Plague. There are some excellent vehicles in this city; they are tramway cars, which are quite like trains; some are pulled along by electricity and some by wires that stretch along under the ground. Its buildings are numerous and very high. When we arrived there, most of us in the very heart of the city, the Europeans stared at us. And when the set time came for us to return to the steamer, we all managed to get there.

On the following day, we were again permitted to go to town. Some of us went (I myself was one) to the camp of the New South Wales soldiers, those who were going to war, and those who were going to England. We went to the Barracks. There we saw these people, the Fijians, and they were unusual in that they wore no shoes, their trousers were replaced by wrap-round skirts, they had no hats, their hair was long but put up in an unkempt fashion and smeared with oil, and they were awesome. They were also going to England.

Then we went off and took a return trip on the little Sydney steamers. We were quite lost in the crowd of Europeans. They were afraid lest we should go the wrong way because of the size of the city. They warmly praised us for the way we coped. We returned to the steamer in the afternoon.

At half past 8 Sunday morning our steamer sailed out. All the other
steamers gave our steamer a great send-off at the time of its departure. When we got out onto the open sea the sea was rough. And it was even rougher when we sailed round below Australia. We stared at the coastline of this country; it is really frightening. Many of us were sick because of the roughness of the sea. Our minister came to take a service with us; he was from the Tenth Contingent. In the afternoon one of our horses died and was thrown into the sea.

When we woke up next day the roughness of the sea had changed its direction and the bow of our steamer was plunging into the water. We didn’t do anything, we just continued to lie in our blankets. [We did nothing] and a further horse had died and was thrown into the sea. The next day the sea was quite tranquil. We had not yet got close to being offshore from Melbourne.

In another full day we came alongside, the sea was still peaceful, and it was a really beautiful day. On all these days we could see the face of the land. On the very next day, yesterday, the land was out of view, and today also. Yesterday and today the sea has been very calm.

As it was a lovely sunny day, thoughts turned to home, to the speech-making, to joy of being together. We are all well, there are many entertainments on our steamer: haka, bands playing, and many other things. Our haka is now quite ready but we are getting no rest. Our leaders are extremely pleased with us.

That’s enough of my narrative. Remember, you must take what you want from it. I will not be able to write any more from here because of the amount of work that has to be done, -- for we still are engaged in parade
work. Send this description home when you have taken what you want of it.

Greetings. I am well, Goodbye.

Your loving younger brother,

Henare

At Sea, May 2, 1902
Albany to Durban

To Reweti

Well, here is this letter of mine for you to send to all of you at home. Brother, I'm feeling such love for you as I write this letter. Greetings to you all living there; I am well and am still unaffected by illness. So much for my greetings to you.

It distresses me not to know how you all are, since I haven't heard from you during this time. Well, the main thing is to let you know that I am well.

Rē, maybe my letter has reached you, the one I wrote before we reached Albany. It was two full days after my writing that we finally reached Albany. On Monday, the 5th of May a storm blew up, the sea was inordinately rough. The wind was a gale and the rain a torrent; the waves crashed over the steamer. Terei and I were the only ones who stayed well and then we climbed up to the bridge. It was really exciting; whenever the steamer dipped down, its prow completely hidden in the water, we were absolutely delighted. Conversation reverted to home.

The next day we at last reached Albany. It is a very fine town, quite like Napier in appearance, but smaller than Napier. We were not permitted to go ashore; only our officers went ashore. There, one of the men of the South Island Tenth Contingent was put ashore. His offence was stealing apples. He had not given any money, but that was because the fellow didn't realise
had to do so. There also, one of the Pākehā soldiers going to England was sent back. A man who had been wounded in battle, he was shot just under the ear, and the bullet came out at the back of the head, and he still survived. He has fully recovered. He was awarded a pension of money by the government. Well, Seddon left a letter at Albany to say that if he went to London his pension would be rescinded. We had one further day in Albany.

On Wednesday the seventh, we sailed in this direction. In the evening singing by the whole ship was organised, and good it was. On the next day, land was out of sight. And so Australia was left behind and we entered the Indian Ocean which lay before us. It is said by people who know, that we will not see the face of the land for twenty days. We turned a deaf ear. Our steamer sailed straight to Durban, but there were mounting waves to traverse.

On Saturday the tenth, our song night was held, the Māori song night. The Māori men went mighty well with Pākehā and Māori songs. Terei recited Apirana’s Pākehā haka, i.e. "A Scene from the Past". Ngāti Porou went really well. The two of us accompanied both the songs and the haka with the actions normally performed with the haka. When that was done we performed my main haka. This was the haka that we did:

"The king was lost, lost.
He will be found, found, he will.
Ah, ah, ah, fear arises, terror takes hold etc.
Ah .. The hands will flail together, auē!
Listen, people! Listen, this country!
Although the Māori number is small, it is able, ah, ah!
Disgrace will not come near me, disgrace will not come near me;
I am a stalwart maire tree. I have its powers.
Come, muster! i au e. 15

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It was the men from Te Arawa who performed the haka and I added "Kokomako" [Bellbird] as the final one. Although it was those two who performed the haka, it fell to me to complete it.\(^{16}\)

One of our haka is "Ka mate, ka mate," - you know, "the hairy man" one. Ah! my thoughts went back to the people I associate with performing it. Setting aside all our clothing, we wore piupiu skirts, but the trouble was that we only had a few. After that we did a haka in which we carried weapons, that is to say a war haka with taiaha. There were from Ngāti Maniapoto a man called Wahanui and from Te Arawa another called Wiari, and those fellows both performed well, each taking off his clothes and wearing the piupiu round his waist. Some of the Europeans were filled with great fear, for they both put their tongues out as far as they would go, and in the end one of them did himself some damage, and that was indeed the end. Ah, that performance was really good and thrilled me because of the terrifying weapon movement; one of them had a taiaha, the other a whale-bone mere. It was an evening of entertainment that was warmly praised by the officers of the Tenth Contingent and even the officers of the steamer. Later, Aperahama Wiari of Rotorua and I were appointed to organise the haka. And then I really began searching for a haka to do.

One day, one of our number, Rawiri Tatana from Ōtaki, fell sick, but he lay sick for only a few days and then recovered.

Friends, we had only the ocean to feed our eyes on; when we woke up each morning it was sea, sea, and we were gripped with excitement and fear. On some days the sky was clear and the sea was calm too; but on most days
it was rough. The captain of this steamer said that his vessel had never encountered such rough seas before. On Tuesday 13th, our officers told us that it was one of our duties to perform haka and that we were to put on haka three nights every week, that is as a set rule. We still had to sing on Wednesdays and Saturdays. If the sea was too rough we did not have to. Well, we managed not to miss a singing night the whole way to Africa. On Monday we will land at Durban.

Last Saturday it was the song night for the officers. And they were very good indeed. Our Lieutenant Uru gave a Māori song, it was this one,

"Listen, you, the myriads,
This is the ancestor of all affliction
That is clinging to me."\textsuperscript{17}

My word, that fellow went very well, and when his song was taken up by the crowd, it was ear-piercing. Ngāi Tahu are terrors for Māori singing.

I applaud especially the standard of this man’s English, and especially his speed in that job Māori have, -- it’s a funny business, the "tarawera",\textsuperscript{18} the work of translating into English. Afterwards, Captain Taranaki made a farewell address to the Tenth Contingent including all the officers. Uru was his interpreter. His speech was excellent:-

"Farewell, be bold, be brave, go. Go, with our thoughts, the work belongs to all of us,\textsuperscript{19} although our group is going in another direction, this work still is ours."

This is an abridged version of his speech, and then we started up our haka which was performed for this Contingent. This is how it went:
"Charge in, The Tenth, be strong! be strong!
Fight for the King and for his well-being, hi ha!"

It is all right for Māori people to adapt their songs, but it is meddling for the Pākehā to change them moving up, or down, and ending up with a different place. It is quite salt to the palate.

**Durban to Capetown**

On Sunday our work on our garments was very rushed when we knew that on the following Monday night we would be landing at Durban. The captain said that if the mail boat for Capetown happened to be there we would go straight on by that. All our thoughts turned towards the time when we could see the face of the land.

At four o'clock on Monday morning when land was sighted, a whistle was blown, to let us know that land was in sight. We jumped up out of our blankets and went up on deck to see the land. It was just as if we had never seen land before. Ah, we loved it. Well, we stood gazing at the nature of this country. Our steamer sailed along and anchored in the harbour. The city was not visible. It was not long before the steamer sailed on straight to the wharf.

Our band began to play, that is the band of the Tenth Contingent. It is the practice here for the steamer to anchor in the harbour for there are so many steamers that when they come to the wharf they are very close to each other. This port is crowded with steamers. It has very many more of them than back over there with you, I mean back in New Zealand.

Then we looked at this race of people, the black people here in great
numbers. There are four main types of people in this town: Europeans, Zulus, Kaffirs, and Indians. It is quite an amazing city. Our steamer sailed up close to the wharf. This steamer of ours is really very big, in that it has four masts; when we got there the taniwhas had already arrived. This place where we landed was Port Natal. The city is two and a half miles distant from here.

Then we began unloading the horses from the steamer. The number of our horses that had died on our journey here to Durban totalled ten. It took until lunch for all the horses to be put ashore.

After lunch the Tenth Contingent assembled and went into camp. This is where we parted. We felt desolate without our friends.

Then for the first time we were permitted to go into town, but we had to come back to the steamer to sleep. The mail ship which was to have taken us had already left. Well, we waited for another mail boat to come on the Thursday.

When we went on land we raced in the rickshaws which are very much to be commended. The pullers are men, that is to say black men: Kaffirs, Basotho, and Zulus. They have horns on their heads, put on them as decoration, and lots of ribbons and things of every kind dangling loosely on their legs. They are just like horses rearing up and dancing on their back legs as they run along. These people are very strong and tough. If they begin running in the morning they will be still rushing along like that right into the evening. When we came upon these vehicles, the two of us, Terei and I, -- what did we do? why, up we went onto our one. Our thirty immediately took over these vehicles; there were many there, perhaps as many as three
hundred. When we were aboard, this was the beginning of a race to see who would be the first to reach the city. Terei and I headed straight for the best horse; he had long strong legs; this fellow stretched out, and the journey was over in no time at all. There was a good sort of buggy to sit on and wheels like those of a bicycle but more comfortable. Terei and I soon reached town.

When we got off we looked at that town. It was a very big town, with fine buildings and numerous Europeans. There you will see all kinds of people. As we went to each part of the city we saw varying kinds of people. And then we came back full of self-praise for ourselves as a race. We, the Māori People, live well, we live properly, but the black people from here are like animals, for they probably do not have knowledge. That led us to talk about the Urewera people, about how they wear leggings and no boots, for here all are like that. I saw an Indian woman here, her satin garment gleaming and her head-piece fluttering, really shining with gold, but when you got down to the feet, she had no boots at all, and her feet were all chapped and cracked.25

The town is very crowded with soldiers going to fight and others returning from the battle front. My mouth cannot find the words to describe what the eyes behold. There is a rule in this town that these black people are not allowed to travel on public roads. One thing I’ve seen here is that the labour on the steamer and in the shops, --- all these workers are Zulus. When it grew dark that day we returned to our steamer to sleep.

On the following day we once again wandered about the town. Takarangi and I went to the village of this black people. We saw there a
numerous people; some were going about with no clothes on at all, and their living conditions were altogether bad compared with ours.

We did no work at all that day; all we did was walk around looking about us as we went. When it was night we again returned to the steamer to sleep.

On the next day we boarded the mail steamer called *Kinfauns Castle* heading for Capetown. This is indeed one of the well-appointed steamers of the Union Castle Line. It is a very big steamer. It has two funnels, four decks, and three classes of accommodation. We are in the third class which is as good as the first class on our first steamship. It is a really well-appointed steamer. It can do 18 miles an hour, and if it is pressed for time can do 21 m.p.h. This is the last steamer to go to England before the King’s coronation.

On Thursday evening we sailed here and we got to East London in the morning. We were not permitted to go ashore and so we stayed on board ship. It is a really big city to look at, for we could see a tramway in operation. We were not very happy that we were restricted to only what our eyes could see [from the ship].

Darkness fell while we were there, and at night we once again sailed off and then, next morning, we arrived here at Port Elizabeth. Once again we were not permitted to go ashore. This is a bigger town than the one we had just left. Steamers stay anchored off shore, as there are barges to come and fetch the steamer’s goods and also to bring back those of the mainland. There are very many vessels bringing meat here. I am spending today writing this letter for I have so much longing for you all at home.

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This morning we stopped here at Mossel Bay,\textsuperscript{28} having left yesterday afternoon from Port Elizabeth. We ran into a gale, but this extraordinary vessel did not turn back, for it remained ever firm in chopping through the water, never a stagger, going on, up and down, and there was no bad smell on this steamer.\textsuperscript{29} This is the town where people’s horses were taken by the Boers shortly after the beginning of the war. Now it has gone afternoon and the anchor has been raised for sailing to Capetown. There are Europeans still coming aboard our steamer to go to England. Whereas with you it is almost certainly cold, rainy, and stormy, here it is very, very hot and we feel like taking off our clothes. Since our coming to Africa it has never rained, all the way to this place. When we get to Capetown I will finish this letter.

This morning we arrived here in Capetown. The sea was rougher than when we were sailing from Mossel Bay. Although the weather was so stormy, our steamer was really good. Capetown is a beautiful city, but Wellington is probably bigger; however, there were a great many ships and steamers in the harbour and at the wharf. There were many entertainments in the town.

I saw the Boer prisoners. It was here we learned that the war is just about over. By the time we got here, our elder statesman,\textsuperscript{30} Seddon, had already departed. When\textsuperscript{31} the steamer stops at Madeira I will write to you from there.

This is the haka that I arranged for us:-

\begin{verbatim}
The king is lost, lost.
He will be found, found, hei!
The queen is lost, lost.
She will be found, found, hei!
\end{verbatim}
Fear arises, terror arises up in the sky, the sky that is above us, \textit{i aue}!

Hands are outstretched

This, this is your news. The king is thudding from the East. \textit{A, ha, ha!}

Kupe’s sea lying here must be indeed conquered.

My journey to London is in progress.

Let it be opened, opened.

Open up, open up, \textit{A, ha, ha!}

June is the month in which the king travels, the very month of arrival, it cannot be shaken, \textit{i aue!}

\textit{tou e ha!}

The chorus draws near to the mouth of the people, \textit{e ha!}

\textit{Kokomako, kokomako, e ko hautapu etc}

The hand-movements of my haka are very good that is to say its movements are quite old ones. We are all quick at learning this haka.

But that’s enough of my description. Table Mountain is very fine to behold, with fog hanging above it, covering it like a garment. Capetown is crowded with soldiers.

But that’s quite enough of my story. You can take from it what is appropriate for \textit{Te Ptpf} I have written in this way for \textit{Te Ptpf} so that all I have to say can be covered, by that I refer to the description of our journey here.

Send it home when you have finished taking from me what you want for \textit{Te Ptpf}. Goodbye. May your work go well there. Goodbye, to the people at home. I am well. Give my love to the people of Mokonui and Horoera. May God care for and protect you.

\textit{From your affectionate little brother}

\textit{Henare M. Koheren}
NEW ZEALAND TO ENGLAND

Capetown to Madeira

Hurray! The war is over. Peace has been proclaimed.

This is quite a short letter before we reach Madeira tomorrow morning, for I will post it there. You will have my letter which I sent at Capetown.

While we were at Capetown we saw a great variety of things. It is a town very crowded with soldiers; at night soldiers stand on sentry duty. When you walk in the streets at night you are gripped by awe of the soldiers.

I got to the home of Cecil Rhodes at Winnipark\textsuperscript{32} eight miles distant from Capetown. He was one of the great leaders of Africa. His home was very grand. He had a forest land planted out there and an animal park. I saw three lions there. As for his house, it is not a very big building.

At Winnipark I happened to meet a New Zealand soldier who took me about to the places of this town which is still full of policemen engaged in guarding it night and day, a precaution against the Boers. It was in the afternoon that I returned to town.

In Capetown there is a certain procedure which requires the passengers sailing on steamers from other places to have a pass whenever they arrive there; the regulation is a precaution as a result of the hostilities. We stayed there three days.

On Wednesday the 4th, our steamer set off; it is first-rate at speeding along. We had been two days at sea when the heat began to intensify, as we
drew near to the equator. We were photographed at Capetown. And we were also presented with a case of tobacco, eight blocks each, and packs of cigarettes, and books to read. They were given to us by Major Pilcher, a man from the Government of New Zealand who is here. Seddon is highly regarded here, and we heard that he might possibly be appointed as Governor of the Orange Colony.

Last Wednesday, on the 11th, we passed over and crossed the middle of the earth, that is to say the Equator. On one extremely hot day, our mouths gaped open for air; we did not really want to wear any clothes. My friends, it is summer here and the sun will set at seven. It is winter for you over there.

There is not much at all to do on the steamer, just singing, dancing, and any sort of amusement; we eat, we sleep, and that’s all. My haka team is in action; our officers have expressed warm appreciation to me because of my organisation of my main haka; our hand movement quivers, and our mouths shout it out.

On Saturday 14th, our sports were held, and I went in for 4 races and came first in two of them, and the money I won was £1.17.6. The 75 yards race was won by Terei, and he was second in another; he won £1.15.0. I am the one of us who won the most money. We are all well. One thing we are doing is carving pipes to sell to the Pākehā.

This morning we saw the Canary Islands. Tomorrow morning we reach Madeira, an island belonging to the Portuguese. On Saturday morning the 21st we will reach Southampton. Prince Francis of Teck is one of the passengers on our steamer. He is bearing Lord Kitchener’s oath to the Boers
for the peace. We continue to have meetings on the steamer every day, sometimes three or four times in one day.

Well, that’s enough of my narration. Send this letter home. Greetings, people at home. I am very well. Greetings to you, Oha, and to your grandparent, Pani, and greetings to you and Hira. Goodbye for now.

From your loving little brother,

Henare M Kohere

S.S. Kinfauns Castle

Madeira to London

Hullo, all of you. My feeling of love for you is great on reaching here, for it is here that I appreciate the distance from my home place. Rē, when your and Poihipi’s letters finally came here, what great yearning I felt. When I at last arrived, they were lying there and it was good to read that you are well. Greetings to you. I am very well; I have not yet caught any illness.

I sent a letter from Madeira, but now I must start this letter at a point before we arrived there. Our Lieutenant Uru caught a fever; it is a very serious attack.

On the 17th June, we got to Madeira, - this is an island belonging to the Portuguese, a very beautiful city. Some of us went ashore. One attractive thing there is the diving by the children of this town; they manage to dive from one side of the steamer to the other. If a few pennies are thrown quite a way off, one by one they manage to dive down to each of them; they
put them between the toes of their feet, and then they rise up to the surface. How plucky those children are! There we ate summer foods, strawberries and the many foods of the summer season. Our steamer stopped off there to fill up with coal.

It was in the morning that we came to call there, and on the 12th in full daylight, we set off again. And then we were looking ahead to the time when we would see this famous country, England. The city that our steamer was to stop at was Southampton in England. On Wednesday the 18th we were off shore from the country of the Portuguese, and on the following morning from the country of the Spanish. At lunch-time of that same day we entered the Bay of Biscay; and the sea? It was very rough in this place. When we got there our steamer began to pitch although it had been said that that place would be calm; quite the contrary, it was rough!

On that day, the 19th, our captain was taken sick. We were overcome with sadness, just like sheep without a shepherd.

The next day, we were on this very rough ocean sailing along. At lunch we crossed the English Channel, and we saw the vessels: ships, and steamers, sailing to every place in the world and we knew that on the following day we would reach Southampton. We began our preparations with our officers still ill in bed. Taranaki was suffering very badly, Uru had somewhat recovered. We were given some more tobacco, 21 blocks per person; we really had a good old smoke.

Before dawn on Saturday the 21st, we saw land, and we went right into the harbour, and then a shout went up; it was a most impressive harbour,
with all the vessels, the ships and steamers. It was not very long at all before we drew close to the quay. Colonel Porter was standing on the quay; he had come from London to meet us.

This is the way he greeted us Māori men, "E tā mā, tēnā koutou" ["Good day, lads"] and we were overcome with emotion.

He came right on board the steamer and went to visit our officers in bed. And he said they must be taken to hospital. We were very upset at their departure, that is to say, at their being separated from us.

It was not very long at all before we descended to the wharf, and stood with our feet on the famous land in England. We did not get a good look at that very big city.

I must write down a very entertaining story here, for you to insert in that Te Pīpep at yours. One of our number, a man called Weteri, from the South Island, thought that this people, the Pākehā, I mean the Pākehā of England, had probably not previously seen any Māori, and they would be under the misapprehension that the Māori people would not know how to speak English, and think that they were a black people still cannibals, a matter of great moment. When they saw us a couple of Pākehā began to have a bet.

One said, "That race cannot speak English."

The other said, "I bet you they do understand our language."

Then it was agreed that the stake should be a drink of beer.

One said, "I'll just settle this once and for all by going and asking if perhaps they understand; I'll go to that one there.

Then this Pākehā came to Weteri. (I have to explain that the whole of
the time the Pākehā were making their bet, Weteri was listening to their conversation.) This fellow came along and then he asked Weteri if he knew how to speak English.

And Weteri replied [in Māori], "I do not know English."

The Pākehā cheered and returned to his friend and said that he had won the bet, "He does not know our language."

When he heard this, Weteri went across and called out [in English], "I say, what is it?"

The other one shouted and said he had won the bet, "He does know our language."

Weteri replied, "You both have won, but the right thing is to give me the two drinks."

This is the end of this story.

It was not long at all before we boarded the train and travelled here to London. The train travels differently in this country, it whizzes along. From the train we surveyed this countryside; oh, the grass is being cut and the potatoes are ready for digging, and all the summer jobs are being done. It looked just like New Zealand.

It is 87 miles from Southampton to London, and it took us just two hours to travel this 87 miles. While we were sitting waiting we saw chimneys, and do you know, no clear space -- just buildings and nothing else. My friends, we looked at this city of London, filled with awe, the houses were like hills back home with you; they were built so close to each other. They have eight to twelve storeys and then as well a floor underground. I couldn't
describe what this town looks like.

We did not get off in the city; we went straight on to the place where we were to stop, seven miles distant from the centre of the city, but, we still travelled amidst buildings; and we travelled underground and then we got all the way to Alexandra Palace.\textsuperscript{39} When we were let down we walked to the camp, and the Māori were stared at by the awe-struck Pākehā and followed as they proceeded. Alexandra Palace has got old and is not now inhabited by royalty. We slept in tents, equipped with hammocks, and had our meals at the Palace, and Pākehā prepared and served the food.

Before we arrived there, the organisers told the soldiers of the colonies that we Māori would have to be grouped with the indigenous peoples of other countries and the Pākehā were to separate off in a different place. Seddon said he did not give his approval to our being segregated off with those other indigenous races but that the place where the Pākehā soldiers were to stay was the place where we should stay. So, the Māori people are the only ones to be assembled alongside the Pākehā.

When we arrived, they said we should perform a haka at the song evening held in the Palace Gardens. Now, here, it is as late as 9 o’clock at night when the sun will go down and two in the morning when it rises. Look at the nature of this place. The haka were no good because there was a great crowd of people packed tight. A place was cleared in which we might perform the haka, but it was not long before people filled it up again in their anxiety to see the Māori haka. Well, because everyone kept crowding in, only the words were performed, with no hand movements. We did not stand long

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in that place before we were trampled on, on every side, by the Pākehā spectators.

When it was quite dark we went to bed; it was the first time we had slept on land. We had been sleeping at sea for 9 weeks, for it took 9 weeks to come from Lyttelton to Southampton. The next day was a Sunday; the soldiers fell in and marched to the Palace for prayers, and afterwards money was distributed to us, £5 per person.

On Monday, Tuesday, and Wednesday we were engaged in horse parade practices, and each morning we travelled along the streets of this city. It was Pākehā men who had to work with the horses, and put on the saddles; all we had to do was to mount and away.

On the Tuesday we heard that the day for the coronation had been postponed owing to the fact that the King had been taken ill. That changed things, for everyone had been preparing for that day. It was then that we were permitted to go anywhere we liked, going to see the very famous places of London, the Tower, the Crystal Palace, and the zoo. There are many places of London that I have seen, places that were described in our school books. I cannot manage to write about them all right now.

Rē, I have very little time for writing; we spend our time travelling about and each Pākehā invites us to his place, and we get exhausted. We get very little sleep.

We are in unusual circumstances because of the absence of our officers here; both of them, and Taiaroa, too, are still in hospital. Many of us fell sick during our first days here.
The place where we are accommodated is fine; we are high up and can look out on the city below, but our eyes cannot take all the city in. A marvellous thing here is the number of trains which just whizz along everywhere. I went on the train that goes underground, and goes under the River Thames. How amazing it was! Some trains rush along right up above some of the houses, and then, just like tuatara or rat paths they go under the ground. If you are walking in the city and you want to go to a particular place, you go to the middle of the street and there is the entrance down.

We still continue to be one of the races much in demand by the Pākehā who come right into the tent, and not until they get to shake hands with us are they content. And even though we look different from them, they still keep on coming. The Pākehā look after us very well, but the Pākehā from here do not afford the same hospitality for the New Zealand soldiers, as the Pākehā from there [N.Z.] showed for the soldiers of England when they went there.

Tomorrow we go to Spithead to see the battle ships.

That's enough of my descriptions; I will write again soon. Goodbye, all of you. May the Lord protect us.

From your loving younger brother,

Henare M. Kohere

Alexandra Palace, June 27
NEW ZEALAND TO ENGLAND

London to Germany

To Te Reweti,

Hullo, greetings to you, to you all; my heart calls out to you. I am very well.

This is a letter telling you that on Friday of the coming week we will be setting off to return home. So I just thought I would write one final letter before departing. I have not yet caught any illness at all on coming here and on returning here. Now, I have had enough of England; my heart is yearning to return home. I am not sending a lengthy message of greeting, I will not write these few words for Te Pipī, I will leave writing that until I arrive back.

Rē, last Monday just past, i.e. on 18th August, Terei and I went to Germany; someone took us there. On that Monday morning we went by train to Dover, crossed by steamer to Calais, a French town, and when we went by train we had a look at the land of the French people in France.

After we had left France behind, we entered Belgium and stayed the night in Brussels. We had a look at that city, that is to say the capital of this kingdom, at its churches and its people. The next day we left on the train, speeding along, leaving Belgium behind and going into Germany. And did we travel! We stayed the night at Cologne on the River Rhine. This is a most popular town with tourists, by that I mean the people who come to look at one of the most amazing rivers in the world.

When we awoke the next day, our party boarded the steamer; we
climbed on in haste. Rē, what a fine river! What big buildings there are, - I'm referring to the castles on the banks of the river, so numerous. I could never be able to write full descriptions of this river. We continued on up and slept at Mainz, 120 miles away from Cologne; we all slept in the best hotels of these cities.

The day after, we went by train to Frankfurt, getting as far as Homburg and returning again to Mainz all in the one day. The following day we sailed to Cologne by steamer, stayed the night there, and then the next day we came back by train, eventually arriving here in Calais.

I am writing this letter at sea while crossing from Calais to Dover. The sea is very rough. The steamer takes one hour to make the crossing; I will get to London this afternoon. The Pākehā has been enormously kind to us; he is just like a father to us. We will feel very sad at leaving him.

And here now, old chap, are the Māori about to return to their home. That’s all I have to tell you. Greetings to you all. My love to the people at home.

From your affectionate young brother,

H.M. Kohere

London, August 24.
NEW ZEALAND TO ENGLAND

Great Days in London

When the King became ill, the date of the coronation was postponed. We imagined we would not be able to see the King, which was the very reason his many subjects of all races had left their homes, and sailed across the ocean in their multitudes.

We were disappointed at this thought, I mean, that we were not going to see the King, but then word was given out that the soldiers from the colonies should all remain and wait [until it was seen] how the King was progressing. Only the Canadian soldiers returned home, because it had already been decided that they should go back to their country. All we had to do was to stay and wait for the time when the King’s coronation would be arranged. Although it was just a matter of staying and waiting, the Pākehā were not idle in making the Colonial soldiers welcome and in taking us to visit the famous places of this city of London. The Pākehā were extremely hospitable to us; and we weren’t left idly sitting there. I discovered the good-heartedness of this Pākehā race, of whom we say, "The Pākehā does not know aroha."

Lord Roberts

One day it was announced that Lord Roberts was going to review the soldiers from the colonies, and we were looking forward soon to seeing this very famous man, Lord Roberts. We all assembled on our parade ground; this was the first time we had seen ourselves [all together]. Each race was
different: white, very dark and others quite different again. The eye can discern, from these peoples, the enormous eminence of King Edward. We were not standing long before that veteran, Lord Roberts, appeared. He reviewed some other soldiers and then he came to us, and then, he looked at the Māori, maybe someone else told him we were the Māori. And what went through his mind when he saw us?

We all had a good view of him as he walked right in front of us. When we saw him, he appeared to be a very old man, for his face was lined, and his whole body was trembling; he was quite a small man, and you could take him in in a glance. This is the gentleman whom the news from Africa reported as a real demon in the many battles of England in earlier years. But this is how he appeared at the review, quite small, in no way a tall man. We were extremely gratified at the length of time he took reviewing us, and we even boasted about having Lord Roberts look us in the face. When he finished reviewing us, he went away, and our division fell out.

Queen Alexandra

On the 1st of July we saw Queen Alexandra, King Edward’s wife. All the soldiers of the colonies gathered together in the place arranged for her to review us. The Canadian soldiers had not yet gone back home at that time. We went by train from our camp to the place arranged for seeing the Queen. When we got near to the station, we got off, and then we were sorted out; Canada was in the front, and next was Australia, and we New Zealanders were third, the soldiers of Cape Colony were after us, and then you came to
Blacks, Fijians, and Redskins, Japanese and Chinese. The Indians did not join in with us; there was a separate occasion for them.

The march began, and we made our way right alongside the King's residence; this was done, because he had said that we should follow that route so he would be able to hear his soldiers marching as he lay on his sick-bed. On getting to the place where we were to see the Queen, we all lined up. When this was all sorted out, we heard the sound of cheering, and the rumble of feet tramping. Ah! it was the Pākehā honouring their Queen, it was she, herself, coming.

It was not long before the bands appeared, and important people, by that I mean the officers organising the King's soldiers, and after that the Queen's carriage, with her guards in front and behind. Right in front was the Prince of Wales,44 (who is the person we Māori saw in Rotorua,) and the Duke of Connaught, the King's younger brother, the prince's father's younger brother. And after these were Lord Roberts and a huge number of Lords, Dukes, and officers. Ah, how those people gleamed45 as they went along!

When the Queen appeared before us all, she was greeted with a call in tribute to her greatness, and the soldiers performed their salute. And just as it was with Lord Roberts before, she proceeded to review us. Her companions in her carriage were the wife of the Prince of Wales, i.e. her daughter-in-law,46 and her daughter, Victoria. When they got to us, the Prince's wife spotted the way we looked, we soldiers, and pointed us out to the Queen as the Māori47 of New Zealand. Her carriage was very close to us; she looked at us, and the Māori eyes looked back, gazing on the Queen's
face. My word, how the heart filled with joy at the sight of the Queen’s face. And similarly the Prince pointed us out to the Duke of Connaught. And now, here we were, seeing our visitor from afar whom we had gathered together to see at Rotorua.

When that activity was over, her carriage returned to take up its position at the head of us all. Then we marched off in the military manner, in tribute to her, marching close to her carriage, -- what the Pākehās call a "march past". She kept bowing her head to us, her face creased with smiling. Where is there a woman of such goodness with such kindness in her face? She is good, and loving, and considerate, and is loved and respected by the people. What a beautiful face; how stunningly she looked! The Queen is an older woman in that she already has grandchildren, but she still looks a young girl. You would think that she had no children, let alone grandchildren. The Queen is taller than the King. We also saw Princess Victoria, the King’s daughter; she was one of the Queen’s companions in the carriage. When that was all over, the Queen went home, and we too returned to our camp.

Lord Kitchener

When the King’s coronation was postponed we were permitted to take a holiday, I mean, to go on leave; Pākehā, who had relatives, went to stay at their relatives’ places. When the news broke that Kitchener was coming, these ones were ordered to come back to London, to pay homage to the hero, on the day he was to arrive. On that day all we soldiers from the colonies assembled; he was coming by train from Southampton to London, and we
went to a place near the station\textsuperscript{51} for the reception for him.

Once again the Prince of Wales, the Duke of Connaught, Lord Roberts, and quite a number of Lords and Dukes made an appearance. These people came to meet Kitchener, the brave warrior, the man who had brought the fighting in Africa to a close, and when the Pākehā joined too, everywhere that brave man was to go was packed. All along the side of the appointed route, the cheering could be heard, and the roar [of the crowd], a sound with the added relish of the clapping of hands and stamping of feet. The Pākehā looked quite mad with joy, and with paying tribute to this house-pillar.\textsuperscript{52}

We Māori also saw him coming, and, in front of him, were the distinguished people I referred to above, and he himself came after; his companion in his carriage was General French.\textsuperscript{53} So then it was that we saw the man we Māori had heard of. When we saw his face we agreed in our hearts that the words that Te Pīpī call attention to are right -- you can find it all on his face. This is the man whose every aspect is appropriate for a soldier. Your body quakes with fear to behold him. A tall man, very brisk in gait, and really hard like the kahikatea. He looks unusual, afflicted, his face quite red, possibly the effect of the African sun. You experience a surge of feeling when you look at him because he is constantly strong in action and because he never allows his thoughts to rest, and because he was constantly striving to end the war, for he doubtless felt compassion for the vast number of people falling on his every side. He is a great man now, and his reputation continues to rise.

We saw General Buller\textsuperscript{54} who organised the first, unfinished Boer
War. After him, there was Lord Roberts, who still did not bring it to an end, and on to Lord Kitchener, who sought to have the war settled. While he was stationed there he was ordered by the War Office to take leave and he was not pleased.

He said, "I came to fight the enemy through to the end."

And now we see, that the war is ended; this is what he had sought to do, what he struggled to achieve. He succeeded in fulfilling his hopes.

King Edward VII

When the King had recovered from his illness, his subjects rejoiced and celebrated, and raised the song "Our good King has been delivered by God." When he recovered, the day for his coronation was set for the 9th of August.

Prior to that day we all gathered at our camp. What we principally had to do was to learn the procedures for that day, and attend to the appearance of our uniforms and other equipment.

When the day arrived we went on horseback to the place where we were to see the King. It took us a long time to get there; we left at 3 o'clock in the morning and arrived at about 10. We soldiers of the colonies stood on the side of the street where Nelson goes; we did not join the group that escorted the king to the building where he was to be crowned. We stood there and waited. We waited for a long time. We could not settle our thoughts down, we were so impatient to see the King. This was the direction of our thoughts when we heard the roar of the cannon, which was the signal that he
was coming. And then it was all mixed up with people shouting; when the eye glanced in that direction, there was a host of English nobles coming, princes, dukes, lords, and so on. All descriptions of people appeared, one after the other, with gold and diamonds, and other jewels gleaming on their clothing, really awe-inspiring. The people looked exactly as if they were all kings. What I am describing is the appearance of those leading the way, ahead of the King’s carriage; there were Roberts, Kitchener, and the dukes and lords, and quite a crowd of princes joining in the homage to the King. We saw all the marvellous variety, all sorts of people, clothing, carriages and the horses that drew them, and the splendour of the clothing extended right down to the servants. We saw the band with the men playing [their instruments while] on horseback.

It is not possible to describe the wonderful things we saw. Our eyes were fully occupied and they never tired of the great number of marvellous things they beheld. And after all those things, we saw the Prince of Wales and his wife and their children, and we gazed on them. Their escorts proceeded in front and behind them.

And then, after all that, there was the King’s carriage. There were escorts before and after and some of the soldiers from the colonies were among escorts for him; one was a half-caste, John Waaka from Ngāti Porou. It was a thrilling sight. That carriage was all of gold and it shone in lustrous splendour. How distinctive your carriages are, my King! Both sides were entirely of glass, so we could really see him and the Queen sitting there. It was drawn by eight cream horses. There were men on the four horses on the
left-hand side, and a man to lead each one of the horses. The decorations of those horses steamed and the steam extended back to the people. And this was our vision of the King. We were delighted to see him, the spectacle will stay in our thoughts for all the years that our body survives.

We were very close when we saw him; he was no further than ten yards away. His appearance was such that you could still see his form when he was no longer there. Although he is a man of some years, the geniality of his face is still maintained; it is a kind sort of face to look at. He was wearing his full royal regalia; it was only the crown that he was not wearing. And the glittering also of some of his garments, when you came to cast your eye on them, was every kind of glitter. It was awesome.

He passed on and we returned to our camp. We did not see his coronation. We saw his crown and the Queen’s too, set out in the Tower of London, guarded by soldiers. This is how we spent the day, and when it was over our feelings turned to home. The eye had had enough of observing the customs of the Pākehā.

(To be continued)

[One of the youths from here said to his friends who had come back from England: "Look, you fellows, when you visited London you left the sky behind. Persevere, so that you might see the sky again.

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NEW ZEALAND TO ENGLAND

In the Presence of the King

He was crowned on the Saturday, and on the Tuesday of the following week we went to his residence at Buckingham Palace; it was a reception to which we were invited to go and be presented with a medal, the King’s medal. All the soldiers from the colonies were there. On our arrival there we took up our places where we were shown; the ushers stood in that place, too. When we stood we were in rank formation, and it was arranged that we stood in such a way that when he arrived we could all take his emblems in our hands.

On his appearance the band struck up his song, which is a tribute and a prayer that he be saved by the King on high above him. And we also paid tribute to him in military fashion. The Queen was there along with their children, the Prince and his wife, and their children.

Because the King was not very well, it fell to the Prince of Wales to distribute the medals, while the King sat on his throne. We, the New Zealand party, were the second group to go up, marching in lines. We marched up and when we passed before the King we stood to salute, and when we extended our hand for the medal we turned to the King again, in acknowledgement; then we turned and marched away. On this occasion we had a very close-up view of the King and Queen, for we were just three feet away from them. What a splendid showing the Māori made in standing before the King! We all received the King’s emblem.
When that procedure was over he actually stood up to address us; we had seen him and now we were able to hear the King's voice. His speech was a welcome to us all. He said he was only just realising the extent of his domain, now that so many different peoples had come to see his coronation. He spoke about the way the colonies had helped the fatherland in time of war.

Then he said his farewell, "Go back to your land. May God protect you in your return."

At the end of his speech the band played the song extolling the King and the soldiers waved a hip-hip-hurray, and then it went really well.58 When that was over we went back to our camp.

The King's Residence

Some of the marvellous features we have seen have been royal residences from the olden days right up to Queen Victoria, and this one is one of the principal buildings where our King resides. There was an invitation from the King for the soldiers of New Zealand and Australia to see that building; to be invited by the King is a very prized event.

When we arrived there we were entertained by the 2nd Life Guards. The Pākehā set out a feast, a very large one. There were all sorts of foods, the majority were intoxicating drinks, bitter ales.59 We had not been long over the meal when a Pākehā made a speech, and after that we went back to see the building, Windsor Castle.

At the gate in the walls60 of that building was the King's son-in-law, the Duke of Argyll,61 who married his [the King's] daughter. The wall gates
of that building are guarded by soldiers night and day.

The first place that we were taken to see was the Round Tower. From there we saw how big that castle is.

When we had done that we went into the room where the weapons are kept. Accumulated there were all sorts of guns, swords, bayonets, and other weapons. Some are from by-gone days, others belong to the present time. The inside of the room was gleaming with gold, and some of those weapons were ornamented with gold.

After that we went into a different room; well, inside it, it was really shining. We all saw many rooms, but there were a few we did not see.

A Pākehā soldier was staggering around as an effect of the champagne. When we reached the largest room, the room in which the King receives his royal and noble guests, soldiers began to behave out of character, and walked over and sat on the King’s throne in that room, and even though the guards reprimanded them, they took no notice. And we Māori went and sat there - it felt really good! The soldiers went and sat on the highly ornamented seats of the great ones; we leaned back there exactly as if we were in our own homes.

The last room we saw was the chapel. That was where one of our Pākehā men behaved very badly; he vomited and the vomit went all over the place, for right inside him beer and champagne fought over which was to have ascendancy. The Duke of Argyll himself showed us round. Millions of Pākehā living in London have not yet seen this building, but for the soldiers it was quite an easy job seeing the royal palace. And what a wonderful thing it was
to see this building! In my heart I will never forget it. The rooms gleamed so,
you could well believe that the lamp could not possibly be required at night,
for they gleamed from top to bottom.

In Front of the Great

One day the Māori were asked to a party where we were to do a haka.
The purpose of the gathering was to raise a large sum of money for a hospital.
It was an upper class reception; the gentry were the only people to come to
it, and the woman who invited people was of high birth. It was thought to be
appropriate, in other words, a good reason to use our weapons in the haka.

When we arrived there, we really got to see the gentry of this Pākehā
people. When I walked in London streets, the men all looked like the gentry,
wearing top hats, and the women too are similarly dressed up, but when
parties are held, you discover, those are the ones; these others are riff-raff.

We went straight to the dressing room to put on our Māori clothes in
readiness for the haka, and carefully painted on our moko. It was but a very
short time before we came out and went directly to the spot where we were
to perform the haka, and the Pākehā stared at the Māori. When we performed
the haka we were standing in front of Princess Christiana, Queen Alexandra’s
niece. Seddon was there along with Colonel Porter. The haka was presented,
and it was splendid; we performed really well for we were in the middle of
the dense mass of London Pākehā. Twice we stood up to do the haka. The
Pākehā were full of congratulations - this was their one response.

The second performance of the haka was for the King’s daughter,
Victoria. When she eventually arrived, we had already finished the haka; and we had already changed back into our military uniforms when she asked us to do the haka again as a command performance for her. When the entertainment was over, four of us went to shake hands with these royal ladies, and so their hands touched the hands of a princess.

The Pākehā were delighted with the Māori. When we had put on our military uniform the Pākehā thought that we were not the people who had been painted with the moko, and had come close to them.

They say it cost 10/- admission to the gardens, and another sum of money in addition to see the haka. We were surrounded by a huge crowd of great, noble people.

England to Scotland

On the 30th of July, we soldiers of the colonies went to the land of the Scotsmen, to Scotland. They invited us to go as their guests so that we could really see their country and look at the wonderful things in their country.

Our train set off in the evening; it is about 800 miles from London to Edinburgh, the capital city of Scotland. Our route was northwards, with the train whizzing along. To compare the speed of trains in England with that of ours is like comparing bicycles with carts. We had plenty to entertain us on the train; we spent the time doing haka, singing songs, and sleeping. We did not see the countryside as we were travelling by night.

We arrived in Edinburgh in the early dawn; we did not alight for we
were heading on to Glasgow, the biggest city in Scotland. While we were speeding along in the train, we looked at what this countryside was like; it is a fine country, for it grows wheat and many other such crops. It was there that we saw women working --- and I thought that the Māori were the only people in the world known for making our women work. The sort of work of the women was just like the tasks Māori women perform, digging potatoes, driving carts, and ploughing fields.

Glasgow

When we reached Glasgow, we got off the train and walked to the camp where we were to stay, and had a look at that extraordinary city where are built some of those English battleships and the huge steamers that speed across the sea; this city is famous for the number of the steamers and sailing vessels built there.

In appearance the city is full of smoke because there are so many factories, and the type of people is working class. This is the first city in which I have seen so many of these people [working class] and I found these Scots people, just like the Māori people, for the women go about without shoes, they carry their children on their backs, by wrapping a shawl round under them.

We have been taken to see many places: we got to a famous Lake, Loch Lomond, a magnificent lake. We saw the large colleges and we went to a place where a great exhibition was being held and there were quite a number of large buildings. We also went to a sports arena where we demonstrated our
customs to the people of that town. That place was packed with people; there was not any clear space, just the space prepared for us.

So we began by demonstrating our customs, and it continued on until it got to us Māori; the haka was put on and it went very vigorously. This was our best haka. There were 40,000 people watching, the Scotsmen's cheers rang out, and then we did it a second time, and the same thing happened. Friends, if you could have seen the Māori party in action here, you would have been amazed. We would have alarmed you, with the moko and eyebrows we made; they were so black. And some of them were Pākehā! Most of them had never before done a haka, but because they knew it was part of the heritage they got going and practised it.

This is what we thought on seeing this people, they are a good, warm-hearted people. In that country, among that people, how welcome we were. I cannot tell you how hospitable the Scots were.

Edinburgh

That evening we left there and came to Edinburgh. This city looks more beautiful than the one we left behind.

Next day, we went to church, and after the service when we were coming back, we saw an elderly Pākehā gentleman called Te Rata who lived in Hastings. He is a fine old gentleman. When he saw us he came to take our hands and press noses. So great was his emotion when he saw Māori people that that is what he did. He could speak Māori, and some of us even visited him in his home.
In the afternoon we went to see the highest bridge in the world. It is really true when they say that if the bridge is painted starting at one end, when they reach the finished end the paint-work at the other end is in bad shape and they go back and paint it again. They keep on doing this.

Finally, on the next day, we went to see the most wonderful places of this city and we experienced once again the hospitality of this people towards us. The first place we went to see was Edinburgh Castle. A huge, grand castle, built on a rock, this castle looks forbidding. It is situated right in the middle of the city, and is very strong in its structure and appearance. It could not be reached by the enemy in times of war. There is absolutely no pathway into it; you have to go over a bridge to get there, one that has been constructed specifically for that purpose. In times of war they would draw up that bridge to prevent the enemy getting to it.

There we saw a marvellous thing, a clock. When the time reached 12 o'clock a cannon sounded; it is a clock with power to fire, for it is constructed to be like that.

After that we went to a hall where food was set out for us, and there again the leading dignitary of the city stood up to address us in a formal welcome and to greet us. But what we mainly did was go round on foot and as we went along we saw what kind of a city it was, and those people had a look at us, too. Because we walked for so long, we ceased to look about us and our thoughts turned to our knees, and how weak and exhausted we were from walking.

When darkness fell we went once again to that same hall, where food
was set out. We were occupied with songs, speeches, and again we were asked to do a haka. And we went even better; it was a splendid performance. The crowd responded with cheering.

The next day we returned here to London. It was daylight on the return [journey] so we had a look [at the countryside] all the way from Scotland to England and in the evening we arrived back at our camp in London.

We Māori went straight off to Queen’s Hall in the city to a song evening organised by Te Rangi Pai, Colonel Porter’s daughter. We threw ourselves into performing haka there, too. Seddon and Colonel Porter were present. This was the occasion when we met our leader, Captain Taranaki Te Ua. When we had grouped together we returned to camp.

I will never forget the few days in Scotland and the strength of the Scotsman’s hospitality to us. The Scots are a very fine people. They look very good in their skirt clothing [kilts]. That’s the characteristic of a rangatira people.
The Homes of the Upper Classes

You have seen some of the descriptions of Lord Onslow's estate in Terei Ngatai's letter in *Te Pīpī*. We were made very welcome by that particular tōtara of England. For we Māori were invited to visit him at his home. This sort of home, this Lord's residence, is beyond description.

When we got there a feast was spread out for us. There was an abundance. While we were there we met his son, who has a Māori name, Huia, named after Ngāti Huia, a sub-tribe of Ngāti Raukawa. And there stood this young nobleman with a Māori name! Yet we, the Māori, are going for Pākehā names. Let us not abandon our Māori names.

When we had finished dining we went to a place in London which was made to resemble Paris, that city of the French. On our arrival there, Lord Onslow went back with his wife and this boy became our guide. He is about twelve years old. He took us to each place, and he did all the paying. He took a good deal of pleasure from our going as his guests, and was very proud of his Māori name. When our eyes' work was done, we returned home [to camp].

Westminster Abbey

This is the building where the King was crowned. It was richly decorated for Coronation Day. On the days after the coronation of the king it was open to the public so that they might see all the beautiful decorations, and
the throne on which he was crowned. (On the actual day of the coronation only people of rank went into the Abbey.) If you had 10/- or 5/- you could be admitted. This is quite a low price for the English who are desirous of seeing what the Abbey looked like for the coronation of our King, and they queued up to go, because there were so many people going to visit it. People who arrived early were in front. Well, men and women were spending three or for hours waiting there before they finally got to see it. There were policemen organising it.

On the following Sunday we went there to church. This is the way we got to see the Cathedral. We sat on the side, in the seats of the members of the English House of Commons. How well the Pākehā prayed in unison. When the people began the hymns, the women’s voices sounded out and the quality of their voices was pleasant to the ear.

After the service was over, we went to see the throne on which the King was crowned, as were other kings and queens who have passed away into darkness. That throne is very old; it is not at all a beautifully ornamental throne, but it has the prestige and noble blood, from the fact that most of the kings and queens have been crowned on it. We managed to go to a part that the public never get to; the only ones to go there are people like kings, queens, and princes. Our sight-seeing finished, we returned to camp.

The Home of the Duke of Westminster

All we soldiers of the colonies went to see this residence of the Duke’s. It was he himself who invited us there. His estate is on the border
of England and Wales. Our train took a long time before it got there. We got down off the train and went straight to the river; there were his steamers to take us to his home. We boarded the steamers, and were quickly on our way. We looked over at his estate. Of all the great things, this kind of estate was the greatest of all.75

When we got to the place where his house is we got off the steamer, and marched to his house in the way that soldiers do. His residence looked awesome to approach. What an extent of land that house has! The Duke and his wife were standing in front of the house to receive and welcome us. He is just a youth. I understand that76 he is not yet thirty years old. He is one of the richest men in England, wealthy in money and land. We were straight away taken to the room where a meal was set out. The soldiers set to eating with enthusiasm, and the food was quickly dispatched,77 because they were hungry; the journey from London had taken so long.

When the meal was over he addressed us with a speech. And after that we went outside to look at his estate. I could not describe what sort of a place it was. It was furnished with every thing. Some went by motorcar and some set off by train. That railway system was small, the width of the track was about two feet, the carriages very narrow and not very high. It was constructed for transporting him and his friends around, to go and look at his grounds. I travelled with the group that went by train, and I saw his enclosures of cows, horses, deer, sheep and pheasants. I said that one was a pheasant enclosure because within that fence there were so many pheasants in that really big enclosure, where they were just wandering round and round.
That is where all the sports places were. He had firemen too; and his own policemen, caretakers for all the precious creatures, the game on his land.

I would say he had more than eight hundred people working under him. And, do you know, that is only the people working on this one of his properties. On each of his other estates he probably has as many people, or perhaps rather fewer. Each week he has one thousand pounds money that he pays to his workers, and then, there goes into his bank even more than this.

We also went to see his race-horses. He is one of the people in England who owns a large number of race-horses. The horses were a pleasure to behold. Because we saw so many wonderful things, it would certainly be impossible to write about them [all].

He farewelled us just before our return to London here; he was so pleased at our coming in acceptance of his invitation. His mother had wanted to see the Māori people, and her wish was fulfilled when we eventually said shook hands. Handshakes, yes, every time with the greats!

"Goodbye, sir, to you and to your beautiful house and beautiful grounds."

We got back on the train and returned here to London.

England to Germany

After the coronation of King Edward, we were free to go and see other places before returning to our homeland. Our eyes were tired of looking at London, and our heart’s desire was to visit other countries that were easy to reach.
Terei Ngatai and I were fortunate in [getting to know] a wealthy Pākehā. He had befriended us just as if we were his sons. He was the same Pākehā who took Terei to see Paris, the capital city of the French, before our journey to Scotland. Because of his strong regard for us both, he said that if we had a desire to go and see any place, he would take us, and he would take care of all the problems.

On the 18th of August we left with our rangatira and travelled by train to the south of England. When we reached Dover we went on board a steamer and crossed to Boulonnais. It took the steamer one and a quarter hours to get there. We viewed that countryside, and found the people and their customs were very different.

After lunch we caught a train which went to Belgium; this is another, different government, a kingdom. As the train made its way our eyes were fully occupied. We encountered many differences: the sort of men and women, the unfamiliar language, and the nature of land formation, most of which was fairly flat; there were very few hills. Farming was the principal occupation of this area, Boulonnais.

In the afternoon, we crossed into Belgium, that country with many different characteristics. The people are different as are some of its industries. It is a different race from that we had just left. It has a different language and [unlike France] it has a King.

When we reached the capital of that country, Brussels, we got off the train. We went to one of the main hotels of that city. There are probably no New Zealand hotels like the hotels in Europe. (I should point out, Europe
is a general name, but there are many governments, independent of each other, that are included in that one name. Some, those I have written about, we actually visited.) We slept there [Brussels] that night. We occupied ourselves by looking at what that people were doing, at the beautiful architecture of that city. That was where we saw the fine quality of the building construction. Our misfortune was in not knowing the language of the people we were going to see. Our elder did a very good job; every language he encountered, he could respond to. He was thoroughly conversant with the languages of these peoples.

The next morning we caught the train which went to Germany. The train journey was very pleasant for it swung and whizzed along just as in England. This was the third of the states that we visited. Our guide took great care of us. For him everything he did was just as if we were his own sons. He busied himself in absolutely filling our carriage with every manner of articles of food.

When evening at last drew on, we came to a city where we slept for that night. This city is called Cologne (Koln) and it is on the banks of the famous river, the Rhine. We had a look at what kind of people were there and what their customs were like. We went to see the famous places of that city. Here we saw a great Cathedral of the Catholic Church, a really gigantic building. However many years did it take to build? It has two towers and is six hundred feet high. An even more wonderful feature is the appearance of that building. The construction of this beautiful building was performed at different times.
We stayed in the very best hotel; it is only with a full bank account\(^{84}\) that you can go there. Because of our leader's strong affection for us and his hospitality to us, Māori men walked in that place. I must write to you about the sort of food that people provided, I mean those people that we have met. Unlike the English, who ask what food you want, in these places it is just pushed along to you. The first course is served, and subsequent food keeps on coming when that is finished. You have to eat all types of food, even if just a little bit, the fact being that some of it has to go inside. For, if you do not eat a particular food, the waiters say that the food can't be good if it is left. This is an established custom and is said to be the right way to behave. It is quite summery in that part of the world, and so most of the restaurants are outside. There is a band playing in each restaurant, a custom for entertaining the people who go there to eat. You do things very well, Germany!

The next morning we boarded a steamer and travelled on this river, the Rhine. There are many steamers on it. Our steamer was full of people from all round the world. There were more than two hundred who came to see this river. The steamer's route was up stream. We began looking at the things that the name of this river is famous for. On the banks of the river stand castles and stone buildings, ever so many of them. Some of them are eight hundred years old. Some are inhabited but the majority of them are not. These castles were built in the times when these people were at war with other races in the days of old. There are many big towns on the banks of this river. It was a very pleasant way to go on the river, by steamer. We travelled one hundred
and twenty miles to the place where we were to spend that night. There were many entertainments on our steamer. Some people spent their time looking at us two, perhaps as if wondering, "Where ever are these people from?"

We slept that night at Mainz. Next morning was spent looking around; we saw all sorts of sports, and all kinds of musical instruments.

After that we boarded a train which was going to Frankfurt and went to have a look round there. There was very little time available for seeing each town. We were there two hours and then we went on the train going to Homburg. This is where our journey ended. And then we pondered on the thousand miles that had been covered in coming here, far away from England, and really far away from our homeland. We had traversed these cities and lands, places where the Europeans and others are crowded together on holiday.

The King of Germany is here at present. We spent one hour standing outside the gate of the residence walls, and not once did we set eyes on that king; and it is nice seeing kings. In the afternoon we went to a hill, a place where huge crowds of people go. On that hill there was a Roman fortress in the olden days, at the time that she was queen of the world.

While we were there our conversation went back to Waiapu, to the days when we were children going to school, shirts our only clothing, and the grown-ups sending us to go and catch horses. We burst out laughing. It had just struck us what a contrast those days were with now. But, here we are at last, travelling in Europe. My friends, we stopped laughing. How incongruent these two situations are, going in only a shirt to school, and setting foot in
Europe.

We have seen such wonderful things. Well, I must say, while the two of us have been travelling we have seen many things which I cannot manage to speak of, but our travelling was very packed, and it was not spaced out. This made it all the more daunting. Our heart gave thanks for our being brought under the protection of the English. Whenever you go to places where the English flag is flying there is no need to be afraid. In these countries, there is a great deal of fear, lest somebody will be offended by what you say, and you will be taken and killed.

When we had had our fill of sightseeing there, we boarded the train and started on our way back to sleep here at Mainz. On the next day we went once more on board the steamer, and got to Cologne that evening to sleep there. On the following day we went by train and again followed the route we had gone on; we reached Brussels, and continued on, and finally slept at Calais, the town where we had landed when we sailed here from England. On that day, which was a Sunday, we went to see the churches of the Catholics.

In the evening we went on board the steamer and came back here to England. It was pleasing to arrive back in the land of peace and leisure. That was the end of being under time constraints. At that time, England seemed like Waiapu to us. There had been no free time, we had been rushed while we were travelling in those lands; it was as if we had been away for more than a year. Our spirits revived at seeing some of our group.
End-notes - Document Seven A

1. The Māori contingent chosen to represent New Zealand at the coronation.

2. Timi Kara is also known as Sir James Carroll. He held the position of Native Minister 1899-1912. He was the first person of Māori descent to be appointed to this position. See Butterworth 1990, 123.

3. See Hall 1949, 78. The Tenth Contingent, of brigade strength, was sent to the Boer War, the North Island Regiment leaving on April 14, on board Drayton Grange and the South Island half sailing along with the Māori group for England, on the Norfolk. The war stopped before the 10th contingent could serve in the field, but 10 of them died of disease, and one in an accident.

4. "52" is almost certainly a misprint, there being 32 names listed at the end of this letter.

5. The war referred to here was the Boer War, at that time about to come to an end.

6. The text reads "i te 2" (on the 2nd) which must be a misprint for "i te 20".

7. He is referring to the Pacific Ocean.

8. Reweti Kohere, his older brother, the editor of Te Pīpīwharauroa.

9. Poi is the editor's brother, Poihipi Kohere, who was training at the Te Rau College to become an Anglican minister.

10. This was no idle fear. See McLean, 1964, for numerous references including on p. 282: "On 1 and 5 January [1900] two cases [of bubonic plague] were reported at Adelaide, whilst the first of numerous cases in Sydney was detected on 24 January...

"With plague spreading unchecked in Australia it was little wonder that the Government and people of New Zealand became very apprehensive."

On p 281, 21 cases in New Zealand were listed between 1900-1911.

11. Presumably they went to the North Shore of the Harbour.

12. It is difficult to be sure of the translation of this sentence. If at this time they had not yet reached Melbourne, as he later states, they could not be sailing in a northerly direction. This could well be an example of the influence of the English usage on Māori, "down" in English being used for "south" and in Māori "north". See also, End-notes 64 and 80.

13. It is not clear from the text whether this word is "aro", "aroā" or "āro" If either of the latter two the meaning here could be that the fellow did not understand.

14. "Ka kino te haere" is an idiomatic expression signifying the opposite of its apparent meaning, rather like the English colloquial expression, "It wasn't half bad!".


The Māori text of this haka, as sung by Kuraia Tahuriorangi is given as follows:
leader: Aa, whakarongo mai ngā īwi nei, whakarongo mai te motu nei! Ahakoa te iti o te rawa e tau nei --
chorus: Aa ha! Aa, e kore te whakamā piri ki ahau! E kore te whakamā piri ki ahau! He maire au ke pūkengengatia! He maire au ka pūkengatia! Karawhiua! Ana, ana, auē, hi!

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16. "Tātaki" - this verb is not listed in Williams 1971, but it appears to be formed from "taki" = begin or continue a speech.

17. See Ngata 1972. These three lines appear at the beginning of the second stanza of Ngā Moteatea, No 82, Vol I.
   See also Orbell, in Tū Tangata, issue 24, June/July 1985.

18. "Tarawera" could be a colloquial transliteration of "translate". This is a guess. I have not encountered the expression elsewhere. Alternatively "hanga tarawera" might mean something like "tough job".

19. i.e. we are all military men.

20. See Endnote 15 for an example of this.

21. The general meaning here is that in their ignorance the Pākehā make a mess of the Māori song in their attempt at adaptation.

22. A taniwha is a mythical, terrifying sea monster. "Taniwha" is also sometimes used to refer to large fish, sharks. The allusion here is obscure.

23. Basutoland, now Lesotho, has a population largely of Basotho.

24. i.e. the thirty Māori representatives, excluding the Captain and the Lieutenant, or alternatively, but less likely, excluding Henare and Terei.

25. Williams 1971 does not list "pātio", but gives "pātiotio" as "frozen over".

26. East London is a seaport of S.E. Cape Province, South Africa.

27. Port Elizabeth is also a seaport of S.E. Cape Province.

28. Mossel Bay is in Cape Province.

29. This was presumably because they were no longer accompanied by the horses of the the Tenth Contingent.

30. Literally "tō mātau koroua" is "our old man", but the connotations in the English expression are less respectful than those in the Māori.

31. Note: The meaning here could alternatively be, "If the steamer stops..."

32. This is a reference to the famous estate, Groote Schuur.

33. Lit.- "the line of the sun."

34. Prince Francis of Teck was the father of George’s wife, who became Queen Mary, i.e. he was the father of Edward VII's daughter-in-law.

35. I have yet to establish the identity of the people here referred to.

36. This date is inconsistent with the following one. It should probably be 12th June.

37. See preceding note.
38. Thomas William Porter, 1844-1920, served in the Colonial Defence Force cavalry (1863-1866) in Hawkes Bay, and then in 1868 with the Ngāti Porou contingent against Te Kooti. In 1901, he took command of the Seventh New Zealand Contingent in the Boer War. He was promoted to Colonel in May, 1902.

39. Alexandra Palace was opened in Alexandra Park, North London, in 1873. It was intended as a counterpart to the Crystal Palace. It has been used for a number of purposes. In World War I it housed internees and various government offices. At a later date it was used for B.B.C. studios for a while.

40. The Coronation was to have been on June 26, but the king who had been secretly unwell for over a week, had to be operated on urgently, for peritonitis had developed. See Magnus 1967, pp 366 seq.

41. The postponement of the coronation created an enormous logistic and financial problem in accommodating the colonial guests. The Pākehā representatives from the various British Empire colonies were generally able to go to stay with family still resident in Great Britain, and were encouraged to do so. This was of course not possible for the Māori representatives, and other arrangements had to be made to keep them occupied and catered for, as will be seen in the remainder of this series of reports home.

42. See Foot-note 85.


44. In 1901, he and his wife, then as the Duke and Duchess of Cornwall and York, visited New Zealand. Late that year he was given the title Prince of Wales. In 1910, on Edward VII’s death, he became King George V.

45. Presumably this is a reference to the shining of the gold of the regalia.

46. Victoria, Mary (May) of Teck, later Queen Mary.

47. The text has a lower case "m" which would mean "the indigenous people" of New Zealand. It is, however, probably a misprint.

48. The Duke of Connaught (1850-1942) was Arthur, a younger brother of Edward VII.

49. It is difficult to know on what this statement was based. Photographs of the royal couple do not bear it out. Perhaps he meant the she was taller for a woman than the king was for a man. Or perhaps he had been misinformed. Only the queen was present on this occasion.

50. Horatio Herbert Kitchener, 1850-1916. In the Boer War he was originally chief of staff to Lord Roberts, and in 1900 took over the supreme command as lieutenant-general. His return in 1902, having come fresh from victory and negotiating the peace coincided with the coronation celebrations and lent grandeur to the occasion.


52. The pou tāhū in a meeting house is the important post in the end wall, at the centre, supporting one end of the ridge-pole.

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53. "Tianara Piriti" is almost certainly the transliteration of "General French" (1852-1925). John Denton Pinkstone French became Earl of Ypres in 1921. An entry in the English newspaper, The Times, July 1902, p 6, ran as follows: "Kitchener sat with Col Hon H.C. Legge, the King's Equerry and representative by his side and Sir John French, and Sir Ian Hamilton in the carriage."

54. Sir Redvers Harry Buller (1839-1908). In 1899 he became the general in command of the British forces in South Africa. He was replaced by Lord Roberts after military setbacks.

55. I assume he is referring to Trafalgar Square, and that the word "haere" "go/ walk" describes the stance of Nelson's statue.

56. Almost certainly these were the medals referred to later on.

57. The British National Anthem, "God Save the King".

58. This interpretation of the word "pakeke" is extrapolated from its use later in the text. See Foot-note 66.

59. The meaning here is obscure. In the text the words have not been printed clearly. They read, "Mere-p a ma", which I take to be intended as "mere-pia mā", although I can find no explanation for the upper case "M". "Mere" might be a transliteration of either "malt" or "malted" although not a standard set of sound changes. Everyman's Encyclopaedia, Vol 2, 451b, notes, "The bitter ales are manuf. from pale malt, which has not been heated to a high temp. on the kiln." Taking into consideration the presence of the word "mā" = pale, or white, in the expression, and the above description of the process, I have opted for "malted" in this translation. There is also the possibility that "mā" means "and his companions" and that the meaning was "...beers etc."

60. There are a number of gates at Windsor Castle, but the wording "o te taiapa" suggests it was Henry VIII's gate.

61. John Douglas Sutherland Campbell became the 9th Duke of Argyll in 1900. He married Princess Louise in 1871. From 1878-1883 he was Governor-General of Canada.

62. "Te hōia" here probably does not refer back to the Pākehā soldier mentioned at the beginning of the paragraph, but to the group collectively. The meaning seems to be that they were permitted to "try out" the royal seats etc which normally would be most inappropriate behaviour.

63. This was most probably St George's Chapel.

64. Here the author uses "whakararo" traditionally to mean "northwards". But compare its use commented on in End-notes 12 and 80, where "whakararo" is used for "southwards".

65. Here "we" means the soldiers from the colonies. Apparently each colonial group was asked to provide an item representing its country's customs. As will be seen from what follows some of the New Zealand Pākehā soldiers joined in the Māori haka.

66. From the way "pakeke" is used here, the meaning of an earlier occurrence has been deduced.

67. The name might have been Rada, Larder, Rade, Lata, or Rudd.
68. Te Rangi Pai was the daughter of Colonel Porter and of his wife, Herewaka Porourangi Potai. An established singer she was known as Princess Te Rangi Pai, or Fanny Rose Porter. See Orange 1993, 395b.

69. They had been separated from their captain, because he had been in hospital. See M 545.

70. William Hillier Onslow (1853-1911) was the 13th Governor of New Zealand, (May 1889 - February 1892).

71. This reference appeared in Te Pāptūwharauroa, No 55, September, 1902. This forms part of Document 7B.

72. "i muri i" is probably an idiom borrowed from English.

73. An advertisement in The Times, Tuesday, June 24, 1902 reads as follows:

PARIS IN LONDON  EARL’S COURT
This brilliant exhibition comprises the gems of
THE GREAT PARIS EXHIBITION OF 1900,
Admission daily, 1s. Open from 12 noon to 11.30 p.m.
An unequaled representation of
PARIS OF TODAY
And of the Great PARIS EXPOSITION OF 1900
French Modern Fine Art Collection
FRENCH PRODUCTS AND MANUFACTURES,
The CHAMPS ELYSEES and FINE ART PALACES
Views of the SEINE, TUILERIES, and LOUVRE.

74. Here he is referring to the admission charges on the days following the coronation.

75. The translation is tentative.

76. Probably "ki tāku mahio" is an English idiom.

77. Lit. sending the food off to the underworld. Cf "E rua nga hē ki te ngākau; ko te kai, ko te tangata tuku tonu atu i taupae a te atua." [Two things trouble my heart: the food and the men that are gone below to the far region of the god.] p. 87, McLean and Orbell, 1975.

78. Presumably these were gamekeepers.

79. "Eweri tāima" is a humorously deliberate quotation direct from English.

80. "Whakararo" normally means northward. Here it is clearly in a southerly direction. See back to notes 12 and 64.

81. "Boulonnais" was the name of a former division of France, now in Pas de Calais, the area containing the towns of Boulogne and Calais.

82. Cf his use of "Europe" here with his use of a transliteration later in the text. See on to Footnote ....

83. Here the author is giving round figures. According to Everyman’s Encyclopaedia 1967, it is 515 feet high.

84. This could also mean with a full purse.
85. Note that the Māori text spells this town as "Frankfort", which is how it must have sounded, but does no transliterate the sound into Māori. However, at line M669, note 42, it is spelt correctly. One of these spellings may have been a printer’s error. Another explanation might be that as this article was written in retrospect, the author could have remembered the name wrongly.

86. The word "queen" refers to Rome.
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