TE WANANGA.

HE PANUITANGA TENA KIA KITE KOUTOU.

"TIHE MAURI-ORA."

NAMA—6.
NEPIA, HATAREI, PEPUREI 10, 1877.
PUKAPUKA 4.

PANUI MO TE WATI.
Ki te mea ka rokahuna te tangata i te whanau mauao no atu, a ka tangi tana Wati. He mea ako atu tani kia noho ai tana tangata ki te whakahaere ano i tana Wati kia tika ai, me titiro te tangata ki to wa e puta mai ai te ra, o o to ai te ra, kei reira te wa tik mai te tamua mo te Wati:—

Pepurei, 23, 5 33 meneti, 6 30 meneti.  
24, 5 33 meneti, 6 49 meneti.  
25, 5 40 meneti, 6 47 meneti.  
26, 5 41 meneti, 6 45 meneti.  
27, 5 42 meneti, 6 44 meneti.  
28, 5 43 meneti, 6 43 meneti.  
29, 5 44 meneti, 6 42 meneti.  
30, 5 45 meneti, 6 40 meneti.  
31, 5 46 meneti, 6 38 meneti.  
32, 5 47 meneti, 6 37 meneti.  
33, 5 48 meneti, 6 35 meneti.

Maehe, 1, 5 45 meneti, 6 40 meneti.  
2, 5 46 meneti, 6 38 meneti.  
3, 5 47 meneti, 6 37 meneti.  
4, 5 48 meneti, 6 35 meneti.

APAERANI ME ANA HOA
Kai hoko i nga mea rino

HE tangata kia oti te RAIHANA kia hoko PU PAURA hoki.

HEI HOKO.
He Pu NGUTU KOTahi, he Pu TUPARA, he Pu PURU-
KUNU, me nga tu PAURA e toru He HOTa he TINGARA, he KARIKI, he KARIKI PU HURIHURI HOKI.

NA APAERANI ME ANA HOA,
Hehitiangi Tiriti.

UTU.

E tata ana Te WANANGA Nupepa i nga whio katoa. Ko te atu mo te tau, kotahi paunu. Oitia, ki to tukua ma te Moera, kotahi paunu e rau hereni me te hikipene mo te tau. Mo te WANANGA kotahi, ana tiki mai atu i nga Teva takotoranga o tana Nupepa, he hikipene me te Nupepa kotahi.
On Thursday last the first official proceeding in connection with the election took place. The nomination, of which we give particulars in another column, has thrown considerable light upon the position of parties and the chances of the candidates. It was now possible to make a tolerably accurate guess at the final result.

The "People’s Candidate" came out in good form yesterday, and made a stump speech full of fun, of the kind which always amuses a Hastings audience. Unfortunately, an amusing speech is not always a convincing one. Mr. Coleuso said of the other candidate, "Let the boys play." We say of him, "Let the old man stop at home." The electors know what is good for him better than he does himself, and despite his own positive assurances to the contrary the voting on Thursday will secure for him that leisure to which he is so well entitled, and leave him free to proceed with the compilation of the Maori Lexicon. The electors as a whole do not favor geology as a study, and a fossil politico stands no chance.

We confess to feeling the liveliest commiseration for Messrs. Rhodes and Tiffen. The episode in the election of which they form the central figures is about the most touching that we have come across since first we shed tears over the story of the "Babes in the Wood." What singular insensitivity hath possessed these two quiet, respectable, well-doing and harmless old gentlemen we cannot conceive. Mr. Tiffen evidently has dismal forebodings, for we observe that he has been presenting the inhabitants of Taradale with four acres of land for a cemetery. In ancient Sparta an unsuccessful candidate or law-giver was immediately hanged. Fortunately for Mr. Tiffen that awkward law has no force in Hawke’s Bay, or else it is certain that he will be the first person to avail himself of the Taradale burial ground.

A coolness seems now to have sprung up between Mr. Rhodes and John Wesley,—at any rate, Mr. Rhodes did not attempt yesterday to travel on the strength of his father’s acquaintance with the great English divine. So far as we could make him out, Mr. Rhodes now bases his claim to be returned upon the fact that when some twenty or twenty-five years ago a number of Wellington settlers, alarmed at a big earthquake, attempted to leave the colony, he was not amongst them. Earthquakes are not of much account at elections, especially earthquakes of such hoary antiquity as the one to which Mr. Rhodes refers.

It is evident that the real fight will be between Messrs. Buchanan and Sutton. Of all the candidates, the one who comes nearest Mr. Buchanan in ability is Mr. Sutton, but as his friend the Hawke’s Bay Herald says of him, "It is a serious drawback to him that his Native transactions have been such as they were." Our aged morning contemporary follows up this slam in the face by the profound remark, "We cannot have everything, however." Character may be wanting, but it never has been looked upon by the Herald as a necessary qualification. Mr. Sutton’s speech at the nomination amused us by its deliberate audacity. The Boss Tweed of Napier says that all he wants is justice. We have been of that opinion for a long time—no man requires it more, and no man is more likely to get it. The blind goddess has certainly moved with somewhat tardy footsteps, but she will not forget to knock at Mr. Sutton’s door in good time. Mr. Sutton says that he has won all his cases. He knows better—and would give a Jew’s eye to be released from the grip which the "Reputation Party" have upon him at the present time. Mr. Sutton also referred to Oamaru, and indignantly to look upon himself as an injured man. He knows in his heart of hearts that he has no claim to the sympathy of the people, and that nine out of ten even of his own personal friends admit that they cannot defend his action about the Oamaru Block. Mr. Sutton in speaking stood upon the Bench, but there was another place in the Court from which the speech which he ought to have made would have been more appropriately delivered.

Mr. Buchanan disappointed his opponents by not exploding as they expected. He may have the temper and the courage of a lion, but he appears to be able to "roar to you as gently as a sucking dove." His speech was excellent both in style and matter, and no one could have left the meeting without being convinced both of his ability and sincerity. We earnestly hope for the credit of Napier that he will be successful in the approaching contest, and we feel assured that the interests of the electorate could not be entrusted to any abler or honester man.
THE GREAT MEETING OF CHIEFS AND PEOPLE IN MARCH NEXT.

To the Editor of the Wananga: Friend, salutations to you. Put the following words into The Wananga. They are our words that the meeting of the tribes which is to take place in March next be held at Pakovhai. Now, our people of Matata migration, of Taupo, of Wairarapa, and all other places, do not be grieved, or say that we wish to stop the meeting. No, but we say let our thoughts (in respect to meeting at any other place than Pakovhai at present) be left for future consideration. We consent to the word of Tareha, Karatania Takamoe, Henare Matua, Noa Te Hinnga, Henare Temotoua, Repata Kawero, and Urenepe Puluka, and others, who say let the meeting again be held in the first week of March next, at Pakowhai. That is all. May you live long. From your friends who have written this.

Paora Taihaki.

Tikitiki.

THE ELECTION.

On Saturday last Mr. Buchanan addressed a meeting of the electors at the Wairea. He was very well received. In response to many calls from the people present Mr. Sheehan also spoke, and he dealt chiefly with the questions arising out of what are called "The Hawke's Bay Land Troubles." His speech was very favorably received by the meeting, and it is admitted on all sides that Mr. Buchanan will receive considerable support from the Wairea electors.

TE EPAREHI O INIA.

No te i o Hanuere a Kuini Wikitoria i kiia ai, koia te Eparehi o Inia.

EMPERESS OF INDIA.

Queen Victoria was proclaimed Empress of India on January 1, at Delhi. There was great ceremony.

HE MIRA HOU, HEI HURI PAROA.

He mea mali putapai i te hama te witi i legaringi hei paroa e nga mire o nei rau. A ko te utu o te mira hama o te ana o te witi ki te $250 e rite ki te mali a te mira e mahia ana o te witi ki te kahutu ki te $1200 oana utu.

NEW FLOUR MILL.

They are making flour in England by crushing the grain with a machine formed of innumerable trip-hammers. A mill of that kind costing $220 will make as much flour as an ordinary mill costing $1200.

TE MAHI POOTI.

No Tera Hatarei e Te Pakatana i whai kore ar i nga tangata Pooti o Wairea. I umetia naia o te witi. A he mea tono a Te Hana is te witi kia korero ano aia aia kia ratou. A ko nga kupa a Te Hana, he kauwai mana i nga mali heke ho e i ngia whenua a nga Moro I Heretaunga nei. I te witi ki ana korero. E kiia ana ano hoki e nui te hanga Pooti mo Te Pakatana i te Wairea.

NGA KORERO MO NGA TANGATA KIA POOTITAIA TE IWI.

No te waru o Pepere nei i turia ai te korero whakau i nga Pakewa hei Pooti ma te witi. ko te turanga o Te Tanana Manukini. A e rima Pakeha ki kiia kia Pooti te witi mo ratou. Ko Te Pakatana, ko Tipehe, ko Te Roori, ko Te Korouhe. Kahore kahe wahi o Te Wananga nei o waata ana he i mahanu atu mo nga kupa a nga tokorara. Oiti, i pa te tu korero a nga Pakewa. He nui nei naa atu te rawa o nga kupa a Te Korouhe, a ma Te Pakatana nga kupa i tino pai, i manukaiti a te iti. I abua maire nga kupa a Te Tana, a kiahi i pere te hikaka te ana kupa i eiti atu rangi o a korero ai ki te iti. A koia nei te maha o te iti i ki Te Pooti mora Pakewa:

- Te Tana, 24 nga Pakewa,
- Te Pakatana, 23
- Te Tipehe, 16
- Te Roori, 5
- Te Korouhe, 3
- Ko te ra o te Pooti, ko te Taite te 15 o nga ra o te marama nei. A koia nei nga Whare o Pooti ai te iti:
  - Te Whare Whakawa i Nepia,
  - Te Whare Whakawa i Te Wairea,
  - Te Whare Kura i Petane,
  - Te Whare Hiriwhana i Taratea,
  - Te Whare Kura i Paketapu,
  - Te Whare Kura a Te Karhi i Meeni,
  - Te Whare Kura i Hehitanga, (Heretaunga).

NOMINATION OF CANDIDATES.

The Nomination of candidates took place on Thursday, the 8th. Five candidates were proposed, namely—Messrs. Buchanan, Tiffen, Sutton, Gidley, and Colenso. We have not space to report the speeches of the various candidates, but it is only fair to say that all spoke well and in good taste. Mr. Colenso's speech was the most amusing, and Mr. Buchanan's the most powerful and effective. Mr. Sutton spoke more moderately and in better taste than on previous occasions. The show of hands was:

- Mr. Sutton ... ... 24
- Mr. Buchanan ... ... 23
- Mr. Tiffen ... ... 10
- Mr. Gidley ... ... 6
- Mr. Colenso ... ... 3

The votes will be taken on Thursday next, the 15th of the present month. The polling places are as follows:

  - The Court house, Napier.
  - The Court-house, Hastings.
  - The Schoolhouse, Petane.
  - The Police Station, Taradale.
  - The School-house, Paketapu.
  - Mr. Carr's Schoolhouse, Nenea.
  - The Schoolhouse, Hastings.

TE OHIPEA O TE POROWI NI I HAKU PEI, ME NGA TIKANGA E TAE AI TE MAORI KI TAU OHIPEA.

E ki ana te Nupepa te Terekawahe o te Weneri kua palure tata nei.

- 'No te mane te 5 o Pepere nei i te wahi ai te haureri tahi tama te Moro kia Nepia nei, i haere mai ana ai i Turanga. Ko Wi Pore kana ina inga. Ko tana mata o nga tenei mauna atu. He ma te nana i nga tenei i tino pobe ai nga kanohi o Wi Pore. Tia haere mai ai aia kia Nepia nei, toha mea e mahia ana ano kanohi kia titiro ano ano kanohi kia te ao aramata, mea haere kia te Ohipea. Ko kupa kupa whakau i ai, ana i maw maw ai, kia Te Rata Pudeta. A e kiia, a mea te Whiripirinui Honiana o Turanga mana e utu nga mea mo Wi Pore ia Wi Pore i mahia ana i te Ohipea. A titiro mata tan ana a Rata Pudeta i nga kanohi o Wi Pore, a mea ana a Rata Pudeta, ki te mea ka haere a Wi Pore ki te Ohipea, tara pea o ora nga kanohi o Wi Pore. A he mea unga te kupa ki te hanga ma ratou te whakau a Te Moro kia te Ohipea, a kia kihau i whakairiti a Wi Pore kia haere ki te Ohipea e ana Pakewa. He mea hoki na ana Pakewa, ko haere mai a Wi Pore i maw maw kia te takawha o te Ohipea. Nei ra te hanga. E kiia nei e korero kia kihau te tao te Pakewa ai te Matepo kia te Ohipea, i nga ra ano o tana Ohipea e unene ana i te moni mana i te iti, e o te mo nei te
The Daily Telegraph of Wednesday last contains the following paragraph:

"A young Maori from Poverty Bay, arrived in Napier on Monday afternoon. His name is Whero Pin, and having been suffering from a severe eye disease for some years, has rendered him totally blind, he came here for advice, thinking to obtain admission to the Hospital. He brought letters of introduction to Dr. Spencer, Mr. Woodbine Johnson, of Poverty Bay, we understand, guaranteed payment of all expenses that might be incurred by the native while in the Hospital. Dr. Spencer examined the eyes of the patient, and expressed the opinion that if he could be admitted at the Hospital a recovery of eyesight might be secured. Application was made at the proper quarter for the Maori's admission to the Hospital, but the application was refused on the ground, we believe, that the disease of the patient came from beyond the district! Things have come to a pretty pass when the measuring tape has to be used to discover whether a sightless man can be admitted into a charitable institution, which, at this moment, is going round with the hat amongst the Maori pahs for subscriptions. How much will the Natives of Hawke's Bay give to the Napier Hospital when they learn the case of Wi Pin?"

Since the above paragraph was written, the native above-named has been admitted to the Hospital, a communication from Wellington to the Hospital authorities having been received last evening requesting that he should be admitted. We hope that when the new Hospital is established that cases of the kind referred to by the Telegraph will not again occur.

Since writing the foregoing, the Telegraph has complained of having been misinformed as to the guarantee of expenses. We are aware that the statement was made upon what any reasonable person would consider sufficient authority. But the question of expenses is to our mind a matter of very little moment—it is the refusal to admit the man whether his expenses were guaranteed or not. The public hospital is mainly intended for those who have not the means of employing a medical practitioner in the usual way, and such happened to be the case with Wi Pin.

Edna Waikana.

He Kupi Tinana Na te Komiti i Whaia kia ke ta nga Pukapuka: Inoi—Noma ke kekua nga puka-puka inoi a nga Maori a tuka ana kia tenen Komiti he tona kia whirihiria hunga etahi whakaihuanga a te Kooti Whaia kia kekua nga maori a nga maori a ake whakau a te Kooti Whaia kia kekua nga maori a nga maori a inoi a tuka ana nga Maori kia kekua nga puka-puka inoi a tuka ma nga whakau a te Kooti Whaia kia kekua nga puka-puka inoi a tuka ana nga Maori.
MEETING OF NATIVE MINISTER WITH CHIEFS OF THE KING PARTY IN WAIKATO.

We republish below a very important telegram giving an account of the interview which has recently taken place between the Honorable Dr. Pollen and several influential chiefs of the King Party at Kaiwhaia, in Waikato. We hope that we may be right in seeing in this interview something of the beginning of the end. The Hon. Dr. Pollen appears to have spoken out manfully, and without disguise, and it would have been well for the Maori people if they had been treated in the same manner in the past.

February 2.

The Native Minister, accompanied by Colonels Lyons and Te Whero, visited Kaiwhaia, at the invitation of Manuhiri and his party. They were joined by Mr. Mackay and Major Meir. Several influential chiefs and members of the Potatau family were present.

Takere Te Rau handed in a document which purported to be the report of the result of an interview with the late Sir Donald McLean, in which it had been promised that Tawhiao should administer the affairs of his own district.

Dr. Pollen said that any promise which could be distinctly proved had been made by Sir D. McLean would be carried out by the Government; but he thought the proper way to proceed was to ascertain, firstly, if the Natives present were willing to act in concert with the Government in maintaining peace and upholding the law; secondly, if such was the de-
sire, then a district might be set aside for Tawhiao and his people, within which he could administer the affairs of his people, subject to law.

The first proposal was approved of, and the second was not objected to; but the chiefs said it required further consideration.

A question was then asked—"How about the Wai-kato lands? We cannot well arrange anything until that is finally disposed of."

Dr. Pollen said:—"It is no use alluding to Waikato. The lands inside it are absolutely gone, and even if the Government desired to return them to the Natives, they could not, as they have passed into the hands of Europeans. If Tawhiao consented to the first and second proposals, and then asked for a piece of land within Waikato, it would be given to him."

After some considerable discussion, it was suggested by Te Tuki that the direction of the land required by conquest should be left in abeyance. Certain lands had been handed over to Potatau, and it was not right for the Natives or Europeans to deal with them after theircession to Potatau.

Dr. Pollen recited the names of the Natives who had handed them to Potatau, and said they had since altered their minds and disposed of the lands to the Government and to private persons. All he and the law courts required was that the rightful owners of the lands were the people to deal with them. As to Tawhiao, he could do as he pleased with his own lands as to selling or leasing, or with the lands of the tribes within his own district, which also wished to retain their property in their own hands. The Government wished to protect every man in the disposal of his own property. Where lands had passed through the Native Lands Court, and the title fairly obtained, the Government had no right to interfere either for or against sale or lease by grantees unless it could be proved that the title was obtained by fraud. The Native Minister said he did not recognise the right of Tawhiao or any one to interfere where the Native owners were willing that roads or other public works should be made; and in cases where the title was vested in Europeans, the Crown had a right to carry on public works, and not a Native ought to interfere.

It was agreed by both sides, after some discussion, that the question of making the line of road beyond the place on purely Native land should stand over until they came to submit the first proposals of Tawhiao.

It was agreed that Dr. Pollen should be furnished with a report of Tawhiao and Manhiri's views, and should be asked to return to Auckland to discuss them.

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TE PAREMATATA.

WHARE PAREMATATA.

TAITE, OKETOPE, 27, 1876.

TE Whenua mo te Karet (te Kura) i te Authe.

Ka ui a Henare Rata, ki te Koromira Hekeriteri, Kus pelua te mahi a te Kawatanga mo te kupu a te Parematata, Ariki i ki ai te tanga o Te Parematata, mo te Whenua o to Kura i te Authe? A no etahi whenua ano hoki i homai o te Moari, a Te Kawatanga, mo nga Kura? A me korer o hoki eia te kupu a Te Parematata, Ariki i korer e ai mo ana Whenua i taku mo nga Kura.

Tusahi, te mea tika ko te tino taka kia i nga Whenua, kura (ara ko nga Kura he aki kai to te Moari) kia mahia onetia aua Tanga i enei ra nei awe.

Tua rua. Ko nga Whenua kataa kia homai nga Kura, ahakoa te te Moari ania Whenua he homai nga Whenua, o nga Hahi katoa, ko ana Whenua me tuku a ma te tahi a nga Tari o te Kawatanga e whakaherea nga tikanga mo nga Whenua.

Tua tofur. A ko nga kaiti o nga Whenua, mo mahi e raton nga te tahi kia e kire ai te mahinga o nga moni o nga Whenua e pau ai. A he nei taka o te 31 o Tihema oia tau oia tau, ko tuku mai ai a nga kia kai o nga Whenua, nga korer o nga moni e pau nga, me nga korer ano a aua kia Whenua. A ma te Kawana mo te tikanga o nga korer, a kia taku mai aua puka puka ki te ahaa tikanga korer ano e ki ai.

Tua wha. A ne tuku mai aua korer e te kai tihoro kanta a te Kawatanga. A ko aua puka puka, me nga Whenua e raton a aua kia kaiti te tuku mai aua kia Whenua, i tanga, i tanga, o te Parematata.

Tua rima. A ko aua puka puka me mahi kia taia ki te Waka Moari i la tau i la tau, kia mahio ai te Moari kia aua Whenua i heaveo e raton mo nga Kura.

Ka mea a te Rata Parematata. E puni aua aia, no te mea ko tana kupu utu mo te paai a Henare Rata, he puni aia a te Rata Parematata, kahoro ano a mahia tau mahi. E aua aia a te Rata Parematata, tetahi wahi o te he, i te mea hoki, ko te mahata ona kihai i tina mata tu tona, i aha ware ware aia ki te kupu a te Parematata Ariki ki ai.

Otitia ki ai ano aia i te ki nei, mona avake te mahara he maharatanga o mohioia a tana kupu a te Parematata Ariki, a kahoro hoki he kupu i te kahu tahi ake e ake Parematata nei, kia mohioia ai a te Kawatanga, te tuku i kia Parematata nei. E aua aia aia, ka mui ano te pai, ki te mea ki kia te kupu a taei Parematata Ariki, me tahi rawa ano aua kun o ka tekua puka puka ki te Kawatanga. Penei, kia tino noho rawa tana kupu ki te kupu puka, a e kore o ware ware te te mahata a te Ahi o te Kawatanga, a e kore o hohoho a whakaroa, e a mahia te kua i kia Parematata Ariki. Otitia, kihai i kia te kupu a te Parematata nei a te Kawatanga, koa tana kupu o unia nei a Henare Rata i kore ai e mahia.

Ka mea a Te Tumuaki o Te Parematata, e aha whakapa a ana nga kupu a Te Rata Parematata ki aia, a ka korer e aia i nga tikanga o nga tahi. I nga wa e kiai a nga mahia nga mahia, ka tahi tuku nga kupu o tana mahi ki te puka puka a ka tuku tana puka puka ki te Kawatanga. A mano a Te Tumuaki o Te Parematata e tuku tana puka tuku, ki te puka tuku, ki te Kawatanga. A kahoro ana mahara, kihai tana puka puka i te katuwha ki te Kawatanga. A e hara i nga Ahi o Te Parematata nei a te mahia, taura whakarina.

Ka mea a te Rata Parematata. E hara ana puka i te kupu taha whakapa kia Te Tumuaki o Te Parematata. He mea ka anus tana ki te Rata Parematata, ki te tikanga e tika ki te mahi.

Ka mea a Kanara Wittomoa. E puni aua aia, tena tena aia, puka te kupu te kupu puka e mau aia a kia tia kina te Rata Parematata. He mea kai kai tana te Rata Parematata, te tikanga e tika ki te mahi.

Ka mea a tana te Rata Parematata. E hara ana puka i te kupu te puka hoki kia Te Tumuaki o te Parematata. He mea ka anus kare a te Rata Parematata. He mea kai kai tana te Rata Parematata, te tikanga e tika ki te mahi.
PARLIAMENTARY.

HOUSE OF REPRESENTATIVES

Wellington, Friday, October 27, 1876.

TE AUTE COLLEGE ESTATE.

The Hon. Mr. Russell asked the Hon. the Colonial Secretary, What steps, if any, the Government had taken to carry out the resolution of this Council, which members had been content to withdraw on the promise that notice would be taken by the Government. If honorable members were to understand that such was not the case, they would be compelled to press measures to a vote, which otherwise they would not proceed with on receiving a promise from the Government.

The Hon. the Speaker suggested that a discussion on the point would be rather out of order, and the honorable gentleman had better make the matter the subject of a resolution.

RETA I TUKUA MAI.

KI TE ETIWA O TE WANANGA.

E hoa e te Etiwa o Te Wananga, tenei ano hoki tetahi kupu ki a koe, kotahi tetahi poaka katua kei a au, maau e tuku atu ki Te Wananga kia kite nga hoa Pakelum i no an, ko tauta poaka, tekaau-ma-rua, e rua kua pan o nga kiao i tetahi katua poaka, nga mea i toe, kotahi tekau, puta mai ana tetahi kiao i roto i tauta poaka, e touna touna nga waewae, ko te wha o nga waewae kaore i oti te hanga e Te Atua, koia an i mea ai, me ata panui marito e au tama kiao poaka kia mohio nga tangata, ho tika tana kiao, e toru nei nga waewae, ko te wha o nga waewae he mea whakapiri mai ki raro ki te waero, ko te marara i whanau ai, ko Hepekena, ko te roa, no te 30 o nga ra, ko te tau 1876 i tukutu a e au ki te roa te panuitangan, kia mohio ai te oranga, ka panui ai, ko tauta poaka kei te ora tonu inainiei, kei Kaiwi ano o noho ana, e mea ana au, kotahi ano pes te mea penei ka kitesa ki konei, onira, tenei ake etahi mea kaore i panuitia e au kia kitesa. He kuri e rua kia au, e toru nga puta. He hekei e rua nga upoko. He hekei e rua nga mea meke i ko ritoto, he awhata i heke iho ki te rangi, e rua nga tinana, kotahi te upoko, ko e nei ma o konei anake, engari, kua mata katoa ekei, ko te poaka anake kei toe ora, he mea whakaputu na te Atua, heci aku kupu.

KAIPAEHAI TAURANGI.

Kaiwhakai, Whanoaunui.

CORRESPONDENCE.

TO THE EDITOR OF THE WANANGA.

This is another word to you. I have a female pig, which you can notice in your paper for the information of the Moari and European. This pig has had young ones, twelve in all, two of which have been eaten by another pig. I now have ten young pigs. One of these, which was born with the rest, has only three legs; the fourth leg was not made complete by God. Hence, I think I ought to let this be known. The fourth leg was placed close to the tail. It was born in September last, on the 20th day, in the year 1876. I have not spoken of this before, as I wished to see if it would live. It is growing at Kaiwi now. I think this is the first of such which has ever been seen here. But here is also another thing. I wish to be known. We have a dog which has two noses, but only three nostrils; and a fowl with two heads; and an egg with two yolks. Also, a cattarpillar which came from the clouds. It has two bodies, but only one head. All these things are from this place only. But all have died, and the pig only is alive. These were sent by God.

TUAHIAKIAITANGI,
Of Kaiwhakai Whanoaunui.

KI TE ETIWA O TE WANANGA.

E hoa mau e tuku atu aku kupu ki oku hoa Maori, Paketa hoki, i te toru o nga o Hurae, ka maau tuku waka, no te rima o nga ra ka hae rico akia ki te kimi i taku...
TE WANANGA.

TO THE EDITOR OF THE WANANGA.


Friend, this is another word from me to you in respect to the growing power, or increase, of the Good Templar cause in the Turanga District (East Cape and up to Uawa). We have received an invitation from the chief Hapeta Maiata to go there and open Good Templar Lodges in all the districts as given above (viz., from Turanga to Uawa). The great desire of my heart is that this work should increase, by which many Maori relations of these two Islands may be saved in all New Zealand. From your loving friend,

HENARE N. PARAONE,
W.C.T. of the Maori Hope Lodge, No. 78.
Matahiwi, February 5, 1877.
KI TE EITI A TE WANANG.

E hoa, painatia atu te reta nei ki Te Mahia, kia Komene Te Ito, ki te nui te karkare a te auka, waiho i te moana, he pai kia u, ki Waiomaitatini, ia i mihi atu, kia Paratane Ngata. Meheha ina e marino ana e Te Awauni, ki te kore e u ki ita, waiho i wahoha i hikekopa, ki hangangi ai ki te kore, he pai kia u i te ra i a kia kore ni, ki a kia Kama, Hipimana, ki te marino iia te akau, ki te nui te karkarehe, he kora ra, whakahokia nui ano ki Te Mahia kia Komene Te Ito, kia kete hia aia i aku kupa mihia mo tona rea i tikua nei e ia ki Te Waka Maori? Nana ita e.

E hoa, he Komene ke pea koe, i Te Komene he hari mai nei e Manaioa ki Pakowhai he hanga Poti, a he hui nei i Te Waihikiti, i to Te Mahe ko he ki nei, a i iira ano pea i nei ko e whakarongo ano ki Hehere Matau, kia Hehere Tama. E kava, kia heke a Te Karaitiana. He mana ki e tohunga te tanga, ko nohi ano te kore.

Whakahokia ia no ki to whaitinga i tana kupa whakarite mo Hehere nui, na, ko Rihimana anake i onga mai, e ai ki tau, na te kore mokai pari, i kia ra a e a, i hari mai ai, ko Rihimana anake. Nei whakarite e ko inau ano ki Apua ma te kore mokai i runga i te Hehere nui, an a, te kia whakakoa e kia nei i eto kupa whakarite penei, ko te mihia anake mo te rea tau e kete hia, kastani tia.

E hoa i kete pea koe i te puna a crash a Hehere Waiwhi i tukua ra ki Te "Waka Maori" o te Nana 19, i mea, he mokai kaka a Hehere Rata ra kia Hehere Metu, i rite tonu i tau, mai ia i e ata titiro iho, i te moni tonu te mahanga i ona kupa. Apiti tonu iho ano ki a kupa whakarite, ko te mokai ara, i ko te kore mokai me i homai i Hehere Rata, kona i kore wai a he mokai a Morena e ai ki tana.
KI TE ETITA O TE WANANGA.

Ma e tuku atu nga kupa rua rua no kito roto ki te Wananga, kia kite nga Rangatira o Porangahau, a Henare, Matua, a Poaia, Koraia, Te Kapura Te Takou, a Aperahama Hakaanga a Hori Koraia, a Reihana Huriyaki, a Wiremu Patene, a Hoani Whakato, kia kite hoki nga Rangatira, a Nga, a Tairora, a Heke, a Henarare Pounamu, a Henare Kawepe, a Karaitiana Takamanoa, a Noa Hunga, a Hawaikirangi, a Poaia Kowhitua, a Tamati Maruahu. Eho kato koute, kia whakaatai nga tino kia te rongo i te tautau mo tino o te tama i haere atu ia no koute. A kua toto koutou te kato koute, a e Hori Koraia, kia kaiwai i a koutou puka puka mona, hei tiki mai he kai i a ia, a e kia ana koutou te kato koute, a e hei tino kia te rongo o te rongo toto kia te rongo i te tama i haere atu ia no koute. A kua tae kia tuku tono toia Te Pihopa o Poteke kia tukuna atu ia no koute. A tenei te kouku atu kia koutou, ka pai to koutou mahi Poiiti, hia hia nui ki tahi Minitua hou, no tena takiwa o taton, hei hoa whakaihia no koutou i te Kaha a Te Karaiti. Ka pai, whakararitahia no taton waka pono. Otitia ka whakaratai kia te rongo i te tama i haere atu ia no koute, a e he kia whakarereanga mahi o Whararapa, i nga taua e wha ka pahure ake nei, kia tenei te rito i a taha, ko te mahi a te Pihopa Haraawa o Whangakai, he kia Minitua no Whararapa, kua tae tahi te kiate i a matou, a kia a hoki kia tahi aku i a tahi te tatau atu i te whaihine, me ana tamariiki, tae atu ana i ki Manawatu, kua tae koutou toia o te Manawatu e tukaro ake, no reira i te whakatata nei ia ia. He kupa atu kia koutou, kia kia tukouno toia te matua Minitua, me waiho i mo te tenei takiwai o te tatau i te mea kia rite i a te Pihopa rata o te Hinoata o te Haha te whakare, mo Whararapa, kua rongo ano a Karaitiana Takamanoa, ma matou i korero i a ia. Erangi hoki koutou o noho ana tenu Minitua o tatoa te Wiremu a waenganui i a koutou. Otitia kia tango moutou, he nui, to matou aroha ko e nei hoa Pakeha o taton kia taua Minitua kia noho mo matou, na te koutou toia.

NA IHAIA TE WHAKAMAI, Mahitahi.

E hoa e Ihaia, — Kua kuto matou i anu koupu, e pai anu tau koutou. Otitia nau anake tau. E mea atu ana matou katoa o e nei iwai a taton, ma ena iwai a taton, ma Te Haha a ma Te Pihopa e utu mai te matou tono mo Pineahe Mahauriki, katoa ra anu matou kia ko ka na ia te koutou mai kia matou, na te hoa. NA KARAITIANA TAKAMANOA, NA HENARE TOMOANA.

TO THE EDITOR OF THE WANANGA.

Do you put the following few words into Te Wananga, so that they may be seen by the chiefs of Porangahau, viz., Henare Matau, Poaia Kopiha, Kopiha Te Takou, Aperahama Te Whakanga, Hori Kopiha, Reihana Huriyaki, Wiremu Patene, Hoani Whakato, and the chiefs of Napier also may see it, viz., Te Haupuku, Tairora, Henare Tomoana, Renata Kawepe, Karaitiana Takamanoa, Noa Toa Hunga, Hawaikirangi, Poaia Kowhitua, Tamati Maruahu.

Friends, salutations to you. Pineahe, Mahauriki Minister of Manawatu, has informed us of your intention to invite him to come to you to be your minister: that you have sent a message matu Graciore Hepaha, to take your letters to him, also, he (the messenger) was to bring Pineahe to you. You also say that you will not cease to ask for Pineahe. Also, you have sent your request to Bishop Hardfield, at Wellington, that His Lordship accede to your request in respect to your minister's appointment. This is the word to you. Great is the good of your vote in respect to a new minister for you, for that part of our district, who is asked for that he may build up the Church in Christ. It is good. Build up our faith. But I will shew to you, part of the work which is being carried on in the Whararapa district, in the last few years. It is this: In these four years his Lordship Bishop Hardfield of Wellington has been searching for ministers for Whararapa, and has not found any (men to fill the office). And he was forced to appoint the Rev. Pineahe Mahauriki as minister for Whararapa. He has been to see us, and has gone back to bring his wife and children. On his arrival at Manawatu, he met your letter of invitation, and twice he informed us of the matter. This is a word to you: Cease to ask for this minister; leave him for this part of our district, as he has been appointed to this district by the Bishop and Synod of the Church. Karaitiana Takamanoa has been informed of this by us. You have that one of our ministers, the Rev. Williams, in your midst. But, do you hearken: we, and our European friends have great love to the Rev. Pineahe Mahauriki, and wish him to stay with us.

From your friend,

IHAIA TE WHAKAMAI, Masterton.

Friend, Hain,—We have seen your letter. Your word is good; but ours is from yourself alone. We, all the tribes here, say to those of our tribes who are with you, let the tribes, the Church, and the Bishop answer our request for Pineahe Mahauriki. Then, and only then, shall we see that our word has been answered.

From your friends,

KARAITIANA TAKAMANOA, HENARE TOMOANA.

HE PANUI KI NGA TANGATA KATOA, E TUKUA ATU ANA TE WANANGA KI RATOU.

Ma te tini e hoe te waka ka tere ai, ma te ahu whenua ki te ngaki kai, ka ranae ai he o ma te kai taua kai, a e ora ai a tamararo, whai kai, ma te tuku mai a nga kai tango i Te Wananga nei, ka lua ai he mono hei utu no te mahinga i tenei Nupeta mo te Maori. He ma atu tenei ki nga tangata e tukua atu ara Te Wananga nei kia ratou, ara, ki te hunga ki ano i utu i a ratou utu tao Te Wananga, ki tuhia mai a ratou utu, kia kaha ai Te Wananga ki te amo rongo korero mo te iwi. He totoe ano te totoe, he raupo ano te raupo, he kakaho ano te kakako, ohia ai te ringa tanga e waeke aua mea ka kia ai he whare. He korero ano te korero, he minumina ano te ngakau kia rongo i nga kaihe, nga kaihe a nga tama i a i te iwi, ohia ai te ringa aha aia nga rongo korero ki Te Wananga. Koia matou i mea atu ai, kaau e whakarikia Te Wananga ki nga kai, ara, ki te utu tao mo tama Nupeta nei, kia kaha tonu ai ki tama mahi no te iwi.

TENEI TE TINO KUPU KIA KOUTOU, KI NGA IWI MAORI KATOA O AOTEAROA.

A te mara a Thelma nei ka haere atu nga tangata tokoro o te Komiti o Te Wananga ki nga kainga katoa o Aotearoa nei. He rana a te rana tino i tana tino, ki whakaheta e nga iwi Maori, kia birhiria nga karakia, kia whai airoa te papa, a kia puhinui Te Wananga o te iwi Maori, ki aranga ai nga iwi o aua atua nei. A kia tarairua no he iwi nga iwi, kia awhitu ratou i te waka kia heke ai tei tao, kia te waka o te iwi, kia kaha ai, kia kaha ai kia te iwi o tama Wananga ki te iwi katoa, i aero i te iwi.
PANUITANGA KI NGI IWIPURI MAORI
KATOKA! KATOKA! KATOKA! O NGA
MOTU NEI.

K I TE kore te Motu nei e whakae ki te hui ki MATATUA
Ka tu ano te hui ki PAKOWHAI, a te waka tau-tahi
o MARHE 1877, e haere ake nei. Me haere mai nga tanga
mohio o nga iwi katoa ki tana Parematua whakapaaki ai
i a ratou kupa. He powhiri atu tenei i a kontou kia haere mai.
TARREHA TE MOANANUI, NOA TE HANGA,
RENATA KAWEPO, URUPENI PUNARA,
KARAITIANA TAKAMOA, TE HAPUKA,
HENARE TOMOANA, PAORA KAIWHATA,
HENARE MATUA.
Me te Komiti katoa.

NOTICE TO ALL THE MAORI TRIBES OF
NEW ZEALAND.

If the Tribes of New Zealand do not agree to meet in the
large carved house at Whakatau, the Tribes will again
meet at PAKOWHAI in the first week of March, 1877, to
which meeting all the learned men of the people are by
this notice invited to attend.
TARREHA TE MOANANUI, RENATA KAWEPO,
KARAITIANA TAKAMOA, M.M.R.
HENARE TOMOANA, HENARE MATUA,
NOA TE HANGA, URUPENI PUNARA,
TE HAPUKA, PAORA KAIWHATA.
2 And all the Committee.

HE PANUITANGA KI NGI MAORI.
TE POUNAMU KIA MAHIA HEI MERE.

K I: rongo mai kontou e nga iwi katoa o te Tai Rawhiti,
me te Tai Timuara. Nga iwi katoa o te tua-whoona,
teu ki e i Nepia nei te tanga tino mohio ki te haehae Pou-
amu, hei Mere, hei Heihihi, hei Karakauna, hei Wai-
kau, ki e ka-ma te iwi. Tukua mai i kontou Pouamau ki te Tai o Te WANGA
Nepia.

NA HEMI ROPI.

HE PANUITANGA.

HE KUPU TENKI KI TE IWIR KATOA.

HE tiini tei noa atu kau mea hou i taku Tiai TAMATERA,
A maka o hanga hou nga mea pakarama.

HE TERA WAHINE, HE TERA TAANE,
HE PARAINE, HE MATINIKEHA,
HE KOROPA, HE WEPU,
HE PA, HE KAHU HOIO.

He nga mea pae katoa a te Pakoha mo te Holoho,
KEI TAKU WHARE HOKO I TARATERA.
TE WANANGA.

E hara i te utu nui aku mea
He tini, a e rea ana ki o Ewahi te pai.
Kei au nga mea mo te MAORI,
Kahore he taka e ahere ai
To MAORI.
Ki Nepia hoko mea ai.

NA PAR ATARI.

TE HONIPEPA O HAKU PEI.
He kupu toua tenai na te Komiti o te Hohipera o Haku Pei, kia aro mai, a kia maui tahi nga iwi Maori ki te mahi mo te Hohipera mo nga Pakhe, me nga Maori o Heretaunga.
He mea pai kia homai moni, a he mea pai kia homai he whenua mo tana Hohipera. A ko nga tino korero katao o mobio ai te iwi ki nga tikanga mo taura Hohipera, me uini ki te Komiti, a ki te Tari o Te WANANGA ano hoki.

A. METE
Hokeretari.

PANUI TANGA.
KOE TARI O TE WANANGA.
He panuitanga tenai ki nga haon Pakhe, me nga Maori. Kia mobio koutou e whakahoro ana e mstua te matou whenua i roto i nga ta tinatanga o Pepere, he mea atu tenai kia mobio koutou nga Pakhe, me nga Maori, me to Kawanataenga o Nui Tirohi. Maheme he tango a totahi Pakhe kei rangia i tana whenua. Anahoa hihi, kan, holio ranei, me whakawae atu rangia i tana whenua. Ki te kore e maori e te tangata nana nga tsonga i tena ra a, tae nga ka te tinatanga o nga ra o Pepere 1877, a ka kawa e atu o mana ki te Panna, ko te ingoa tenai o tana whenua ko Maringiawai, rere atu ki Pakemoki, rere atu ki Pakemoki, rere atu ki Pakemoki, rere atu ki Pakemoki, rere atu ki Pakemoki, rere atu ki Pakemoki.

He ko tenai whenua kei Poraka o Maungaraki, ko nga rohe tenai ki te Haanaru, tera atu te tuhu o te whenua, Heo nga kupu o te mana panai kei te whakaritenga, kei te too.

NA PIRIPi MAARI.
NA TUNUIARangi PARAONE.
Hinana, Waipara, Hanmer, 2, 1877.

NOTICE.
We hereby give notice to the public that we intend to occupy our Land in the beginning of February next, and this is to let you all know (European, Maoris, and the Government of New Zealand) that if any person or persons have property or sheep, cattle or horses, on that land, the owner does not take them from our land, between this date and the first of February, 1877, we two will take all animals (cattle and horses, or sheep) found on our land to the Public Pound.

This is the name of that Land: It is called Maringiawai and on to Pakemoki, and on to Pakemoki, and on to Pakemoki, and on to Pakemoki, and on to Pakemoki, and on to Pakemoki, and on to Pakemoki, and on to Pakemoki, and on to Pakemoki.

Orders to be given to HENRY HILL, Wananga Office.

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NOTICE.
I hereby give notice to the European public, that all Cattle, Horses, or Sheep found on my Land, known as Mankiwhare, situate between the Waipara and Tutukitahi Rivers, after the 31st day of January, will be taken to the Public Pound by me.

MANUKERA TOBI.
Matatoka 19th January, 1877.