

FURTHER PAPERS

RELATIVE TO THE

NATIVE INSURRECTION.

(In continuation of Papers presented on the 4th June, 1861.)

PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY, BY COMMAND OF
HIS EXCELLENCY.

NATIVE INSURRECTION.

No. 1.

COPY OF A DESPATCH FROM GOVERNOR GORE BROWNE, C.B. TO HIS GRACE THE DUKE OF
NEWCASTLE, K.G.

Government House,
Auckland, New Zealand,
15th May, 1861.

NATIVE,
No. 73.

MY LORD DUKE,—

In continuation of my Despatch, No. 63, of the 1st instant, I have the honor to inform Your Grace that Judge Johnston has consented to accept the office of Commissioner to determine, with the assistance of Maori Assessors, any differences which may arise among members of the Ngatiawa Tribe who may claim proprietary rights in the land taken possession of by Her Majesty's Forces, pursuant to the term on which I accepted their submission.

Your Grace will observe, by Judge Johnston's letter (enclosed), that in accepting the appointment he carefully guards himself against "expressing, even by implication, or indeed of coming to a definite opinion as to the policy respecting the war, or the propriety of excluding claims founded upon a right of the whole Ngatiawa Tribe over the lands in question."

Taking therefore into consideration Judge Johnston's high character, his entire independence of the Government, and declaration above alluded to, it is evident that it would be impossible to obtain a more impartial Tribunal.

Your Grace will also observe that, previous to accepting this appointment, Judge Johnston consulted the two other Judges of the Supreme Court, who, after full communication with the Attorney-General and myself, concur in their approval of the step he has taken.

The survey and the marking-off of undisputed boundaries will be entrusted to Mr. Rogan, an old and experienced Officer of the Government, in whom I have entire confidence, and he will, at the same time, receive any claims of proprietary right which may be made (under the provision contained in the notice of the 29th November, 1859,) upon the block of land sold by Teira and his associates.

I have, &c.,
T. GORE BROWNE.

His Grace the Duke of Newcastle, K.G.,
&c., &c., &c.

Enclosure 1 in No. 1.

HIS EXCELLENCY THE GOVERNOR TO HIS HONOR JUDGE JOHNSTON.

Government House,
Auckland, 11th May, 1861.

SIR,—

I have the honor to enclose a copy of the Terms on which I have accepted the submission of a portion of the Ngatiawa Tribe lately in arms against Her Majesty's Government.

It is now necessary that steps should be taken for carrying out the object of the paragraphs numbered 3 and 7, and I have appointed Mr. Rogan, an old and experienced Officer of the Government, for the purpose of surveying and marking-off the boundaries of the land therein referred to. It is obvious that differences may arise amongst claimants as to the extent of their ownership and their boundaries, and I am anxious that some tribunal, independent of the Government and assisted by Native Assessors, should be appointed to determine such differences.

Any question as to the title of the Ngatiawa Tribe, collectively, will not be within the jurisdiction of the Commissioner, as his power will be confined to questions as to the extent of the boundary, rights of members and sections of the Ngatiawa Tribe, and the boundaries of the lands over which those rights extend.

It would afford me much gratification and would not fail, I think, to give general satisfaction if you would accept the office of Commissioner, and I trust, therefore, if you feel it consistent with other duties, that you will permit me to make the appointment.

I have, &c.,
T. GORE BROWNE.

His Honor Judge Johnston,
&c., &c., &c.

FURTHER PAPERS RELATIVE TO

Enclosure 2 in No. 1.

HIS HONOR JUDGE JOHNSTON TO HIS EXCELLENCY THE GOVERNOR.

Auckland, 13th May, 1861.

SIR,—

I have received your Excellency's letter of the 11th instant, in which you ask me to consent to being appointed a Commissioner to determine, with the assistance of Maori Assessors, any differences which may arise among the members of the Ngatiawa tribe, lately in arms against the Crown, who may claim proprietary rights in lands within certain ascertained boundaries, pursuant to the terms on which your Excellency has accepted their submission, excluding all claims founded upon any general tribal right of the whole Ngatiawa tribe collectively.

I have most anxiously considered whether the nature of the duties which you propose I should undertake with the assigned limits, is such as I can discharge consistently with my character and functions as a Judge of the Supreme Court without detriment to my judicial efficiency and without inconvenience to the public: and I have solicited and obtained the advice and opinion of my brother Judges on the subject.

If the acceptance of the appointment involved the necessity for my expressing, even by implication, or indeed of coming to a definite opinion as to the policy of your Excellency respecting the war, or the propriety of the terms of peace, or of the propriety of excluding claims founded upon a right or a supposed right of the whole Ngatiawa tribe over the lands in question, I should certainly deem it my duty respectfully to decline the office of Commissioner.

But, as I understand it to be your Excellency's conclusive determination at all events to carry out the promise contained in the terms of submission in the manner described in your letter, and it is your Excellency's desire to secure as impartial a decision as you can upon conflicting claims founded upon relative rights, and as means will be afforded the Commissioner for procuring the assistance of competent Maori Assessors, independent of the Government, and the most likely to command the confidence of the disputants, I have come to the conclusion that I may with propriety permit myself to be appointed with the proposed limitations, an opinion in which my brother Judges authorise me to say that they, after very grave and serious consideration, entirely concur.

The time and place of holding the enquiry, must, however, depend upon the convenience of the Suitors of the Supreme Court, as I should not feel justified in permitting the performance of an extraordinary duty, not necessarily devolving upon me, to interfere substantially with the discharge of my ordinary duties as a Judge.

With the understanding, then, that every facility will be given to me for securing the assistance of the most independent, intelligent, and satisfactory Maori Assessors that can be found, and that I shall be left to choose such time and place for the enquiry, as may be consistent with my due attention to the requirements of the Supreme Court in my Judicial District, I feel at liberty to accept the proposal.

I have, &c.,

ALEXANDER J. JOHNSTON.

No. 2.

COPY OF THE TERMS OFFERED BY THE GOVERNOR TO THE WAITARA INSURGENTS.

HAPURONA AND NGATIWA, —

For twelve months you have been carrying arms against Her Majesty the Queen and the authority of the law; you have now laid down your arms and expressed your desire for peace; believing you to be sincere, I have come from Auckland for the purpose of stating the terms upon which it will be granted, and upon which Her Majesty's gracious pardon and protection will be extended to you.

They are as follows:—

1. The investigation of the Title, and the survey of the land at Waitara to be continued and completed without interruption.
2. Every man to be permitted to state his claims without interference, and my decision or the decision of such persons as I shall appoint, to be conclusive.
3. All the land in possession of Her Majesty's forces belonging to those who have borne arms against Her Majesty to be disposed of by me as I may think fit.
4. All guns belonging to the Government to be returned.
5. All plunder taken from the settlers to be forthwith restored.
6. The Ngatiawa who have borne arms against the Government must submit to the Queen and to the authority of the law, and not resort to force for the redress of wrongs, real or imaginary.
7. As I did not use force for the acquisition of land, but for the vindication of the law, and for the protection of Her Majesty's native subjects in the exercise of their just rights, I shall divide the land, which I have stated my intention to dispose of, amongst its former owners, but I shall reserve the sites of the blockhouses and redoubts and a small piece of land round each for the public use, and shall exercise the right of making roads through the Waitara district. In conformity with the declaration made on the 29th of November, 1859, the rights of those who may prove their title to any part of the piece of land at Waitara will be respected.

On your submission to these terms you will come under the protection of the law and enjoy your property, both lands and goods, without molestation.

No. 3.

COPY OF THE DECLARATION OF HAPURONA.

I hereby declare that the Terms of peace proposed by the Governor have been read and fully explained to me, and that I understand them thoroughly ; and I declare that, on behalf of myself and people, I agree to abide by, and fulfil them.

HAPURONA PUKERIMU.

These Terms have been read and explained in our presence and made thoroughly to be understood this 8th day of April, 1861.

J. A. WILSON, Missionary C. M. S., of the District of Auckland,
MORE,

DONALD MCLEAN, Native Secretary.

I, Hapurona, speak for myself, for all these men whose names are hereunto subscribed, for the women and children.

Ko Whatitiri,
Te Waka,
Rota,
Wereta,
Renata,
Te Whaitere,
Ihakara,
Hoera,
Te Watarauhi,
Wi Whangaroa,
Te Otene,
Pereni,

Aperahama,
Topine,
Himiona,
Ropata,
Matene,
Te Matenga,
Tio,
Horima,
Hetaraka,
Hone Te Rau,
Ko Kerei,

Te Herewhini,
Arapata,
Wi Pepene,
Te Harawira,
Eruera,
Tamati,
Kiwi Maire (child),
Hoeta,
Pita

Ko Mohi,
Rupene,
Te Teira,
Karira,
Timotiu,
Horopapera Hapurona,
Karipa Kerei,
Ko Ke,
Hapurona Tamaiti,

Women.

Karoraina,
Maraia,
Mere Poka,
Heni,
Ka,
Hara,
Hana Nepo,
Ramari,
Rakapa,
Reti,
Hariata,
Peti,

Apikaira,
Hariata,
Ka,
Ani,
Here,
Metepera,
Mere,
Mata,
Roihi,
Oriwia,
Peti.

Witnesses { MORE,
DONALD MCLEAN, Native Secretary.

From me,
From HAPURONA.

No. 4.

COPY OF THE DECLARATION OF PATUKAKARIKI.

I hereby declare that the terms of peace proposed by the Governor, have been read and fully explained to me, and that I understand them thoroughly ; and I declare that, on behalf of myself and people, I agree to abide by and fulfil them.

WIREMU NGAWAKA PATUKAKARIKI, his x mark.

These Terms have been read and explained in our presence, and made thoroughly to be understood, this 15th day of April, 1861.

TE WAKA NENE, x.
FRED. A. WELD, Native Minister,
DONALD MCLEAN, Native Secretary.

FURTHER PAPERS RELATIVE TO

No. 5.

COPY OF THE TERMS OFFERED BY THE GOVERNOR TO THE TARANAKI AND NGATIRUANUI,

To the Chiefs of the Taranaki (or Ngatiruanui) Tribe.

Before I leave New Plymouth I will state to you the terms on which I am willing to grant you peace. In dictating these terms I cannot overlook the outrages that you have committed. Whatever may have been the dispute in reference to the land at Waitara it was a matter with which you had no concern. Without even pretence of quarrel with the Queen's Government, or her European subjects, you have taken advantage of the disturbances caused by another tribe to set the authority of the Queen and the law at defiance; to attack her Majesty's troops; to burn, destroy, and steal property; and treacherously kill without provocation Her Majesty's subjects while engaged in their peaceful occupations. Moreover, you have driven off the settlers from land which, years ago, you had sold and been fully paid for, and have avowed your intention of re-possessing yourselves of it and retaining it by force. However much I may condemn the offences committed by the Ngatiawa, I look on those perpetrated by you to be of a far more serious nature, and before I can consent to grant you peace I shall require restitution and compensation for the past, and explicit declaration of your intention to conduct yourselves as peaceable and orderly subjects of Her Majesty for the future.

I require—

1. Entire submission to the Queen and the Law.
2. All plunder now in your possession to be forthwith given up, and compensation made for that which is not returned, and for property destroyed and injured.
3. That all mails shall be permitted to pass without interruption, and the mail carriers protected.
4. That people, goods, and cattle shall be allowed to pass without molestation.

The grave offence of killing unarmed settlers and children is one against the Queen and the Law, and will not be overlooked. Whenever those men who are charged with having committed that offence are taken by the Officers of Justice they will be tried, and the law will declare whether they are guilty, and, if guilty, what punishment they shall suffer.

T. GORE BROWNE, Governor.

Ngamotu, April 15, 1861.

No. 6.

COPY OF A WARRANT OF APPOINTMENT TO MR. ROGAN.

By His Excellency Colonel Thomas Gore Browne, Companion of the Most Honorable Order of the Bath, Governor and Commander-in-Chief in and over Her Majesty's Colony of New Zealand, and Vice-Admiral of the same, &c., &c., &c.

To JOHN ROGAN, of Auckland, Esquire, Greeting :

Whereas certain Aboriginal Natives of the Ngatiawa Tribe have lately been in arms at Taranaki, in our Colony of New Zealand, in Insurrection against our Royal authority :

And whereas in or about the month of April last, I, the Governor, in stating the terms on which the submission of the said Natives would be accepted on behalf of Her Majesty, did declare that all the land then in possession of Her Majesty's Forces, belonging to those who had borne arms against Her Majesty, should be disposed of by me as I might think fit; and did further declare my intention to divide the said land among its former owners, reserving the sites of the Blockhouses and Redoubts erected thereon, and exercising the right of making roads in the Waitara District at Taranaki as aforesaid :

And whereas the land so in possession of Her Majesty's forces is bounded by a line commencing at the mouth of the Waitara River, and proceeding thence along the South bank of the said River to Te Arei pa, thence by a line from Te Arei pa to the southernmost of two roads leading from the said pa to Huirangi Redoubt, thence by a line following the edge of the forest till it strikes the Waiongona River, thence by the Waiongona River to the sea, and thence by the sea to the commencing point :

And whereas for the purpose of carrying into effect the said terms of submission, and of ascertaining who are entitled to the benefit of the said declaration, it is necessary that some person should be appointed for the purpose, and with the powers hereinafter contained.

Now, I, the Governor, having taken into consideration your diligence, ability and discretion, do hereby appoint you, the said John Rogan, to ascertain and mark out upon the ground the extent, position and boundaries of the several proprietary rights subsisting prior to the said insurrection of every individual, family and section of the Ngatiawa tribe who has or have been in arms as aforesaid, to land within the boundaries hereinbefore described, and to make proper surveys and plans of the same, and also to lay out such roads in the Waitara district aforesaid as shall be hereafter designated

by me to be reserved for public use, and also to lay out the sites of such blockhouses and redoubts as shall be hereafter directed by me in that behalf.

And you are hereby enjoined, before proceeding to mark out any proprietary right upon the ground, to publish a general notice to all members of the Ngatiawa tribe, calling upon them to come in and point out the claims which they may have to land within the boundaries hereinbefore described, either as individuals, families or sections of the said Tribe, and warning them that unless they shall appear before you personally or by proxy for the purpose of pointing out such claims upon the ground, at some time, not being less than three, nor more than twelve months from the date of such notice. You will then, for the purpose of giving effect to the said declaration and terms of submission, proceed to lay out and mark off the proprietary rights of the Natives so in arms as aforesaid, according to the best evidence as to such rights which you can procure, or which shall be laid before you on the spot.

Provided always, and you are expressly hereby enjoined, that if and so often as any matter of difference shall arise as to the ownership of any portion of land, or as to the extent of any such proprietary rights: Then, and in every such case you shall not proceed to define or mark the same out upon the ground, but shall reserve the same to be enquired into before Her Majesty's Commissioner appointed for the final determination of such differences; unless such difference shall arise in respect of any part of the block commonly known as "Teira's Block," or in respect of the sites of Blockhouses or Redoubts, or in respect of any line of road.

And you are hereby further enjoined in the execution of this Warrant to obey any rules or orders which Her Majesty's said Commissioner shall in pursuance of his commission establish or direct to you for your guidance, and for the more effectual carrying out of the objects of the said Commission and of this Warrant.

Given under my hand at the Government House at Auckland,
this twenty-seventh day of May, in the year of our Lord,
One thousand eight hundred and sixty-one.

T. GORE BROWNE.

By His Excellency's Command,
FREDERICK A. WELD.

No. 7.

COPY OF HER MAJESTY'S LETTERS PATENT UNDER THE SEAL OF NEW ZEALAND, TO HIS HONOR
JUDGE JOHNSTON.

Victoria, by the Grace of God of the United Kingdom of Great Britain
and Ireland, Queen, Defender of the Faith and so forth.

TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETING:—

Whereas certain Aboriginal Natives of the Ngatiawa Tribe have lately been in arms at Taranaki, in our Colony of New Zealand, in insurrection against our Royal Authority.

And whereas Thomas Gore Browne, our Governor and Commander-in-Chief in and over our said Colony, did in or about the month of April last, declare and publish the terms on which he would, on our behalf, receive the submission of the said Aboriginal Natives.

And whereas our said Governor did in the said terms of submission, declare with respect to the block of land at Waitara in Taranaki aforesaid, commonly known as "Teira's block," that the investigation of the title and the survey of the said land should be continued and completed, and that every man should be permitted to state his claims without interference, and that the decision of our said Governor or of such persons as he should appoint, should be conclusive: and whereas our said Governor in the said terms of submission did further declare that all the land then in possession of our Military Forces, belonging to those who had so borne arms against us, should be disposed of by our said Governor as he might think fit: and that as he did not use force for the acquisition of land, but for the vindication of the law and the protection of our Native subjects in the exercise of their just rights, he should divide the land so in possession of our Forces, among its former owners, reserving for the public use the sites of our Blockhouses and Redoubts erected thereon, and exercising the right of making roads through the Waitara district at Taranaki aforesaid.

And whereas the land so in possession of our Forces is bounded by a line commencing at the mouth of the Waitara River, and proceeding thence along the South Bank of the said River to Te Arei Pa, thence by a line from Te Arei Pa to the southernmost of two roads leading from the said Pa to Huirangi Redoubt, thence by a line following the edge of the forest till it strikes the Waiongona River, thence by the Waiongona River to the sea, and thence by the sea to the commencing point:

And whereas our said Governor so far as regards the said block of land commonly known as Teira's block, has determined to retain in his own hands the final decision upon any claims which may be preferred to any part thereof, and also to determine the extent of the Reserves so to be made for the public use as aforesaid: But it is expedient that, so far as regards the residue of the land comprised within the boundaries aforesaid, steps should be taken without delay to ascertain who are entitled to the benefit of the declaration secondly hereinbefore recited:

And whereas for the purpose of carrying into effect the said terms of submission, as regards such residue, and in order to enable separate titles to be hereafter granted to such persons as may be respectively entitled thereto under the said declaration, it is necessary that certain proprietary rights, subsisting prior to the said insurrection, in a portion of the said land should be ascertained, and that no pretended claim of ownership which might be set up on the part of the Ngatiawa Tribe, as a whole should impede the ascertainment of such rights :

And whereas in order to the proper definition of such proprietary rights our said Governor did, by Warrant under his hand, bearing date the twenty-seventh day of May, one thousand eight hundred and sixty-one, appoint John Rogan, therein described, to investigate and ascertain the same :

And whereas differences may arise as to the extent and boundaries of such proprietary rights: and it is expedient to make provision for the determination of the same.

Now Know Ye, that we do hereby nominate and appoint our trusty and well-beloved Alexander James Johnston, Esquire, a Judge of our Supreme Court of New Zealand, to be our Commissioner to investigate and determine all matters in difference which shall arise as to the extent, position and boundaries of the proprietary rights subsisting, prior to the said insurrection, of any individual, family or section of the Ngatiawa tribe who has, or have been in arms as aforesaid, of land within the boundaries hereinbefore described ; but excepting thereout the said block, commonly known as "Teira's Block," and also the said public reserves so to be made as aforesaid, as the same shall respectively be hereafter designated by us, or by our Governor for the time being of our said Colony, before our said Commissioner shall proceed to any final determination upon any such matters. Provided always that no claim, or pretended claim, of a general tribal right, over the whole, or any part of the said land on behalf of the whole Ngatiawa tribe shall be received, entertained, or investigated, under this Commission.

And, for the purpose of more effectually carrying out the objects of this Commission, we do hereby direct our said Commissioner, from time to time, to associate with himself such Native Chiefs (not exceeding three in number at any one time and place,) as he may in his discretion select and appoint to act as his Assessors, to advise and assist him in the determination of any such matters in difference as aforesaid.

And we do hereby enjoin our said Commissioner to make and publish, from time to time, such Rules or Orders as he shall deem advisable for appointing his sittings for the orderly conduct of business thereat, for the serving of sufficient notice on all persons concerned in the matters to come before him for adjudication, and generally for carrying the objects of this Commission into full effect: Hereby calling upon all our subjects to be aiding and assisting our said Commissioner in the execution of this our Commission.

In Witness whereof we have caused these Letters to be made Patent and the Seal of our said Colony to be hereto affixed.

Witness our Trusty and Well-beloved Colonel THOMAS GORE BROWNE, Companion of the Most Honorable Order of the Bath, our Governor and Commander-in-Chief in and over our said Colony of New Zealand, at our Government House at Auckland, this twenty-eighth day of May, in the year of Our Lord, One thousand eight hundred and sixty-one.

T. GORE BROWNE.

By His Excellency's command,
E. W. STAFFORD.

No. 8.

COPY OF A LETTER FROM WILLIAM THOMSON TO THE GENERAL COMMANDING THE FORCES.

Pawaawao,
March 11th, 1861.

SIR,—Commander of the Forces (lit. of anger). Salutations to you! I have a word to say to you. Let me have these three days—Monday, Tuesday, and Wednesday,—to give me an opportunity of looking at (or considering) your enemies, that is to say, the Maories of Waikato, and of your friend the Te Rangitake, that I may see how it is with them. It is for you to approve of this good suggestion. If you agree, then write to your soldiers (and direct them) to cease building the breast works, and to do nothing during the coming three days. If you disapprove of these suggestions, then write that I may see it. If you approve, then also write; that I may know your approval.

For some days after these three days you and your enemy may go to work again. Enough! Friend, mine is a word of authority. My tribe will itself support it (lit. give it authority). Enough.

From WI TAMIHANA TE WAHAROA.

No. 2.

COPY OF A LETTER FROM MAJOR-GENERAL PRATT TO WILLIAM THOMSON.

Pukekohe, Waitara,
March 11, 1861.

O WIREMU TAMEHANA TE WAHAROA,—

Your letter has reached me. As far as I can see the words in your letter are not clear, some of your thoughts are absent (not stated). If such continues to be the case I will not accept your letters in future.

Speak out your thoughts that I may understand.

It was you that asked for those three days' truce. This day is ended, and I will agree to give you two days. Withdraw all your men, that is, those foolhardy Maories who occupy the trenches (or breastworks). Let your sitting quiet during these two days be right, and in accordance with what you said.

Let not the Maories work. Let them all return to their Pas and there stay, sleep, and talk. If you deceive, it will be very wrong. Let your work during these two days, be talk only. My operations shall cease during these two days. I will commence hostilities again on Thursday morning. Let your work be right, and let your word be kept lest I should know you as a deceitful man. Enough.

From G. S. PRATT,
Major-General, Commanding all the Forces
in Australia and New Zealand.

No. 10.

COPY OF A NOTICE FROM THE GENERAL COMMANDING TO WILLIAM THOMSON.

O WIREMU TAMEHANA,—

When you see my letter, hoist flags at all the Maori places, leave the trenches and go and stay in the Pas, and keep the white flags flying.

The Truce will commence as soon as the white flags are hoisted, and will continue during these two days.

From the General Commanding the Forces.

No. 11.

COPY OF A LETTER FROM WILLIAM THOMSON TO THE COMMANDER OF THE FORCES.

Pukerangiora,
March 12th, 1861.

Commander of the Forces,—

Your letter has reached me. I see that you accuse me of deceiving you. Now, harken! I am not acting deceitfully towards you. The word did not spring up from the earth, but rather came down from above. It will not be right to offer you deceit. But I know this: you have been crafty towards me, your soldiers came to-day within the breast works (of the fortification) and fired. Now I know, in the first place, that you are a crafty (or deceitful) man, and, secondly, that you are a man without power (mana kore) among (or placed over) your people. Enough!

Friend, Listen again! This is my second word to you. Do not come to fire your guns, or to dig breastworks, during the two coming days. Enough!

From WI TAMEHANA TE WAHAROA.

No. 12.

COPY OF A LETTER FROM THE COMMANDER OF THE FORCES TO WILLIAM THOMSON.

Pukekohe, March 12th, 1861.

O WILLIAM THOMSON,—

The Commander of the Forces has directed me to answer the letter which you wrote this morning.

O Wi. Some of the words in your letter are wrong. You say that perhaps the General is deceiving you. What knowledge could he obtain from your letter? You are a stranger to him and you did not plainly make known to him your thoughts. His having said to you not to deceive was owing to what he has experienced during these past months, and lest other Chiefs might interfere,

and others trample upon those words, he therefore wished to know if all the men would listen to your voice. If there were only the Ngatihaua it would be well. But now the matter is known, and it is all right. Let not your words start without cause. It was owing to there being no wind that the men of Ihuperu did not see the flag. You took it away and hoisted it on the palisading, leaving the flag staff which is plainly seen. You were requested yesterday to hoist flags at all the places, that they might be seen, it was owing to their being taken to a different place. They were only seen from the Pa at the Pukeha point. The firing of those guns was a mistake. They were looking at the usual staff at Te Arei, and waiting for those to be hoisted at Te Tutu or at Pukerangiora. It could not be helped by the authority of the Commander. It was you that forsook the plan that was shewn to you, and therefore it was not seen. It was your own doing.

The words of the General are words of authority sacred and not to be departed from. He said yesterday that there should be no work during these two days, and there has been none done. It is you who are gathering bullets. What do you call that?

From me, From GEO. DRUMMOND HAY.

To Wiremu Tamehana.

No. 13.

COPY OF A LETTER FROM WM. THOMPSON TO THE COMMANDER OF THE FORCES.

Pukerangiora, March 13th, 1861.

Friend the Commander of the Forces. The cause of my holding (ceasing hostilities) these two days is that I might make known my 'Korero' to the General; on this one day I spoke my words to them. The cause of my coming here was to put an end to the war. I made my words openly known to them, and they unanimously agreed to what I said. The cause of that word of mine was the Governor's word that the Maoris must make peace. I came therefore to Te Rangitake to the head of my party. This was his word, the Maoris must make peace. This was Te Rangitake's word to me,—yes, when Waitara comes back to me then only will I make peace, and the soldiers also must go back to Waitoki; let the Waikatos go back to Waikato, Te Rangitake to stay on the parts which have not been fought upon, and leave Waitara open in the care of the law. This is why it should be left to the care of the law, that we may wait for a word from the head of the great Runanga of the Queen; if she says we are to dive we will dive, and if she says we are to rise to the surface we will rise.

Enough. If you agree, write to me, that I may know whether you are for or against it.

From WI TAMIHANA TE WAHAROA.

To the Commander of the Forces.

No. 14.

COPY OF A LETTER FROM HIS EXCELLENCY THE GOVERNOR TO WM. THOMPSON.

Auckland, April 25, 1861.

WILLIAM THOMPSON,—

Last month you wrote to me stating that you wished for peace. The Queen and every Governor whom she has sent to New Zealand have always wished that there should be peace between the Europeans and the Maories, and that they should both be governed by (live or sit under) the same law.

The Queen, or her Officers, or European subjects have never injured any Maories of Waikato, of Ngatihaua, or of Ngatimaniapoto. But some men of these tribes have defied the authority of the Queen, have broken the law, and have gone to fight against the Queen's troops at Waitara, where they have no land or property: those men have there, at Waitara, on several occasions attacked the Troops of the Queen, have plundered her subjects, and have destroyed and stolen the property of those who have never done them any harm.

Now after all this wrong has been done contrary to law—after the peace has been broken by those men—you say that you wish for peace.

I am waiting to hear what amends those men will make for breaking the peace, and trampling on the law, and what guarantees they will give that there may be peace in future between the Queen and those men, and between the Queen's subjects, both European and Maori.

To Wiremu Tamihana,
Tamahere.

T. GORE BROWNE,
the Governor of New Zealand.

No. 15.

COPY OF A LETTER FROM WM. THOMSON TO MR. MCLEAN.

Tamahere, May 23, 1861.

Friend Mr. McLean,—

Your friend Mr. Searancke has arrived here. I did not see him. On the 10th (instant) I arrived at Tamahere; and when he also arrived at Maungatautari he delivered his letter, and said that he was going to wait for me. I did not see his face (see him personally). The letter brought by him is being considered since he left.

WĪ TAMIHANA TE WAHAROA.

To Donald McLean, Esq.,
&c., &c., &c.

No. 16.

COPY OF A DECLARATION BY THE GOVERNOR TO THE NATIVES ASSEMBLED AT NGARUAWAHIA.

THOMAS GORE BROWNE, Governor.

In order to avoid misapprehension, the Governor directs the attention of the Chiefs and people, assembled at Ngaruawahia, to the present condition of affairs in New Zealand, and states distinctly the course necessary to be taken in order to avert the calamities that threaten the country.

In the year 1858 a portion of the Maori people, resident in Waikato, pretended to set up a Maori King, and Potatau was chosen for the office. He was installed at Rangiaowhia in the month of June in that year. On Potatau's death, in 1860, Matutaera his son was nominated his successor.

Diversity of opinion existed from the commencement as to what would result from this movement. Some were led to believe that its supporters desired only the establishment of order, and a governing authority amongst themselves; while others viewed with apprehension a confederacy which they deemed fraught with danger to the peace of the Colony. The Governor at first inclined towards the more favorable view of the movement, but soon felt misgivings, which have been justified by the event.

The Governor however has not interfered to put down the Maori King by force. He has been unwilling to relinquish the hope that the Maoris themselves, seeing the danger of the course they were pursuing, and that the institution of an independent authority must prove inefficient for all purposes of good, would of their own accord, abandon that course.

The Governor can now only look with sorrow and displeasure on what has been done in the name, and by the adherents, of the Native King:—

1. An authority has been set up inconsistent with allegiance to the Queen, and in violation of the Treaty of Waitangi.
2. A large number of the adherents of the Native King have interfered between the Governor and other Native tribes in matters with which they had no concern; have levied war against the Queen, fought against her troops, and burnt and destroyed the property of her peaceful subjects.
3. Other adherents of the King have assisted, encouraged, and harboured the men who have committed these outrages.
4. A war party of several hundred men some time since assembled, and advanced to within forty miles of Auckland, for the purpose of interfering with the due course of the administration of Justice.
5. Her Majesty's Mail has been stopped; jurisdiction has been usurped over Her Majesty's European subjects; and other offences have been committed to the subversion of Her Majesty's sovereignty, and of the authority of Law.

At this very time the adherents of the Native King, are using the most strenuous efforts to possess themselves of arms and ammunition for the purpose of effecting their objects by intimidation and violence.

The Governor cannot permit the present state of things to continue. No option now rests with him: he has been commanded by Her Majesty the Queen to suppress unlawful combinations, and to maintain Her Majesty's sovereignty in New Zealand.

Submission to Her Majesty's Sovereignty requires—

1. That every man yield implicit obedience to what the Law (which is the same for all) prescribes for the public welfare. But while the law exacts what is essential for the object, it confers great benefits and guarantees freedom and security to the weak as well as to the strong.
2. That rights be sought and protected through the Law, and not by a man's own will and strength. No man in the Queen's dominions is permitted to enforce rights, or redress wrongs, by force: he must appeal to the law.

3. That men do not enter into combinations for the purpose of preventing other men from acting, or from dealing with their own property, as they think fit. This is against the law.
4. That every man, European or Native, under the Queen's Sovereignty, submit to have roads and bridges made on his land, wherever the public convenience requires them. But land can only be taken for these purposes under lawful authority, and on payment of reasonable compensation.

On the other hand Her Majesty's Sovereignty, secures "to the Chiefs and Tribes of New Zealand, "and to the respective families and individuals thereof, the full, exclusive, and undisturbed possession "of their lands and estates, forests, fisheries and other properties, which they may collectively or "individually possess, so long as it is their wish and desire to retain the same in their possession." This is the Maori's safeguard for their lands, and it has never been violated. The Governor has been falsely accused of desiring to introduce a new system in dealing with Native Lands. This he has never attempted, nor has he the power to do so. The Queen's promise in the Treaty of Waitangi cannot be set aside by the Governor. By that Treaty, the Queen's name has become a protecting shade for the Maoris' land, and will remain such, so long as the Maoris yield allegiance to Her Majesty and live under Her Sovereignty, but no longer. Whenever the Maoris forfeit this protection, by setting aside the authority of the Queen and the Law, the land will remain their own so long only as they are strong enough to keep it:—might and not right will become their sole Title to possession.

The Governor sincerely hopes that a correct appreciation of the real interests of the Maori race will induce the adherents of the Native King to conform to Her Majesty's declared wishes, and to abandon the baneful and dangerous course they are pursuing.

Her Majesty has an earnest solicitude for the welfare of her Native people, and it will be the duty of the Governor to give the fullest effect to measures calculated to secure that end.

The Maoris cannot be more anxious than the Queen and her Governor for the complete establishment of law and order amongst the Maori people, and that the institutions of the Government should be, as far as practicable, in accordance with their interests and wishes; but the Maoris must not forget that these objects are unattainable without their own cordial co-operation.

The Governor last year convened a meeting of Chiefs to consult with him upon Native Affairs and has declared his intention again to assemble Chiefs from all parts of these Islands, for the same purpose. Her Majesty has been pleased to approve of these proceedings.

It is the Governor's wish that the coming Conference should devise measures for the introduction of law and order, and the establishment of useful institutions in Native districts, and it will be his earnest desire to give effect to any measures approved by the Conference, which appear likely to promote the welfare of the Native People, and to bring all Her Majesty's subjects in these Islands, both European and Maori, under one law, upon terms of equality. The Governor earnestly hopes that the Chiefs and people, who are adherents of the Maori King, will abandon their present perilous position: they will then receive the same invitation as the other Natives in New Zealand to choose some of their most respected and influential Chiefs to represent them in the approaching Conference, and to afford assistance in its deliberations.

The Governor now states specifically what his demands are:

1. From all,—Submission without reserve to the Queen's Sovereignty, and the authority of the law.
2. From those who are in possession of plunder, taken from Her Majesty's European or Native subjects,—Restoration of that plunder.
3. From those who have destroyed or made away with property belonging to Her Majesty's subjects, European or Native,—Compensation for the losses sustained.

Compliance with these demands will satisfy the Queen and Her Governor, no other demand will be made on Waikato,—the past will be forgiven, and for the future the well conducted will be protected, offenders punished, and the rights and privileges of all maintained by the Queen and her Laws.

Government House, Auckland,
21st May, 1861.

No. 17.

*COPY OF A TRANSLATION OF A LETTER FROM WILLIAM THOMSON TO MR. MCLEAN, DATED
23RD MAY, 1861.

Tamahere, May 23rd, 1861.

Friend Mr. McLean,—

Your friend Mr. Searancke has arrived here. I did not see him. On the 10th instant I arrived at Tamahere. He also arrived at Maungatautari on that day, and sent on his letter from that place, informing me that he was going to Te Waka; I waited for him, but did not see his face (see him personally). The letter brought by him is being considered since he left.

WI TAMEHANA TE WAHAROA.

To Donald McLean, Esq.

&c., &c., &c.

No. 18.

Ko te whakaaro a te Maori mo enei take o te puhachae e mahia nei i roto i tenei motu. Aue! Taukiri e! Tena to hanga, e koe e tawai nei! e koe e tuhi mai nei!

HE WAIATA.

Kaore te ki patu te makere noa i te ngutu!
Te puhoru wai hoe i a Te Rehu i runga:
E manatu ana roto i te hau korero:
Naku i tuoma ki te Wakewake ma roto:
Ware noa i a au te maru o Nga Motu:
Ko to tinana ra i te hoa; ko to waewae ra ka tuku mai ki abau;
Kia hua i atu e aro tau ana mai.
Ka te tiri wa te ripa ki Kini kini
Kua puawheu te ripa ki Hikurangi;
Ki a tai omanga i te po mokai.
Me ruku ware au te reinga tupapaku:
Me whakamau kau te Morianuku,
Ki taku tau tupu i awahi ai maua.

Taku waiata, mo te hunga ngakau rua, ko nga ngutu ka tukua mai ki tenei taha, ko te ngakau ki tetahi taha; koia tena. Na, whakarongo mai. Tenei taku mahara ki nga roma o nga awa o te tuawhenua, e rere nei ki to ratou hopuatanga no to ratou matapuua i hamama atu ai tona waha, tae atu ana ki to ratou mutunga mai. Ka hua ahau, e hui ana nga roma o ia awa o ia awa, e haere ana ki te waha o te Parata. Kaore a te Pawhiriwhiri, he waitai koe he wai maori tera; noho atu koe; mo te wai tai anake tana pai: kao; mo ratou katoa. Waihoki ko nga roma o ia motu o ia motu e rere atu ra ki te waha o te Parata, waihoki ko nga kingitanga katoa o ia iwi o ia iwi e whakamauru atu ana ki Te Atua; ka rite ano ki te waha o te Parata e okioki nei nga wai ki a ia. Ka tae ki tenei mahi, ka riria mai. Akuanei, ka karakia ahau ki Te Atua, kaore e riria. Ko te ingoa nui, ko Te Atua, e karangatia nei ki ahau—he aha ra i noa ai? ko tenei ingoa Kingi ka kiia, ekore e tika; he mea tapu. Heoiano ra, e hoa ma, ko te tikanga a te rangatira raua ko te pononga, ahakoa tika te kupu a te taurekareka, e kore e tika i te rangatira: koia tenei. E hoa ma, tena koa, titiro hoki koutou ki Tiuteronomi 17, 15,—ana, no Roma anake nga Kingi o nga tini motu, ae, kei reira hoki tetahi mo konei. Iana pea, no Ingarangi ano a Kuini, no Ruhia ano a Nikorahi, no Wiwi ano a Ponipata, no Tabiti ano a Pomare, no tona iwi ano no tona iwi ano. He aha hoki ahau, enei iwi, i riria mai ai e koutou, me hui atu tatou ki raro ki a Kuini? He aha te take o Merikana i tukua ai kia wehe atu i a ratou, te tukua mai ai ki roto i te maru o Kuini, ta te mea, no roto taua hunga i taua momo kotahi, i te Ingarahi. Ko ahau, he tangata ke ahau, tenei motu, kihai i tata; heoi ano taku tata ki a koutou, na Te Karahi. Epeha, 2, 13. Me he mea kei roto katoa nga tini motu i te maru kotahi i a Te Kuini, tika rawa; kahore he tangata e rere ke; ka hui katoa tenei motu. Tena, wehe ana he iwi wehe ana he iwi; me ahau hoki, e tu nei i taku mahara, koia tenei, kia Kingi ano moku. E hoa ma, kei pouri mai koutou: waiho au kia whakapuaki ana i aku whakaaro mo tenei mea nui i tupu ai he whakatatau ma tatou. Ana, no te Tiriti i Waitangi ta koutou riri? Ko to matou rironga tena i a koutou? E he ana. Titiro hoki ki te ahua o nga whare taonga e rua. Kotahi i hokona, o aua whare, kotahi kihai i hokona nga taonga. Tena koa, i riro katoa ranei nga mea o tetahi whare i te hokonga o nga taonga o tetahi whare? E mea ana ahau, kihai i riro. Waihoki, ko te whakaaetanga a tetahi rangatira, kihai ta tetahi i riro i taua whakaaetanga; ka rite ano ki aua toa taonga e rua. He aha te he o tenei ingoa e riria nei e koutou? Ko te mea nui kua oti te tuku mai ki a matou nga mea tapu o Te Atua, whakaaetia ana e matou aua mea tapu, te Iriiranga, te Hapa, me te Marena hoki.

* Corrected copy of a translation of a letter from Wiremu Tamehana to Mr. McLean, (See page 11).

Ka mea ahau, e aku hoa, mo tatou katoa nga mea a Te Atua. Kihai hoki i hanga e Te Atua mo koutou anake te po me te awatea; kao; mo katoa te raumati me te hotoke, te ua me te hau, te kai me te ora, mo tatou katoa. Ha, ko ena mea iana i hanga ma koutou anake? Ka ki ahau, ma katoa. Ka pa he kuri etahi he tangata etahi, ka tika te riri ki nga kuri ka he ki nga tangata. E aku hoa, mo te aha ra koutou i manawapa ai ki te Kingi, ana he ingoa nui atu i Te Atua? E kore e marere mai i Te Atua, ka tika, e, ia, me mahue. Tena, kaore Ona riri mai; ko tatou tangata nei hei riri, e kore e mahuetia. Ana, he riri kei puta ke nga ture, a, e pai ana: tukua ahau ma te tino kai whakarite whakawa ahau e whakawa, ara, ma Te Atua, ma te tangata nana nga mahi katoa e mahi nei tatou. Ko tenei, e hoa ma, waiho tenei Kingi kia tu ana i tona wahi ake; ma to tatou kai hanga te whakaaro kia hinga kia tu ranei. Hei tenei wahi o aku kupu. He ahakoa te he ai, Ko Rapa tu ki runga.

Na, kua mutu ena kupu aku: me timata ke ki tetahi wahi korero i enei tini e waua nei e tatou.

I te timatanga o tenei whawhai ki Taranaki ka mahara au ki te hohorotanga o te riri o te Kawana, kihai i tawhitawhi, kihai huri tao, kihai i mea iho ki nga tangata Maori, E hoa ma, ka riri au ki Taranaki kao: kihai i muna iho; kaore kau. Ko te take tena i puta ai taku whakaaro ki ta 1 Pita, 2, 14. Ka hua ahau, e mahara ki taua kupu, kia whakapai i te kai mahi pai kia whakakino i te kai mahi kino. Tena koa, e hoa ma, e te taha Pakeha taha Maori hoki! Titiro ki te kino o Te Rangitake, ki te pai ranei. He aha koia te kino o Te Rangitake? Ko te purutanga ranei i tona oneone tona kino? Ko te aha ranei? Ma koutou e titiro. Ko te rerenga ranei ki te whiu i te tini? Ha! Ko te aha te he? Titiro hoki: kua whakamatea koia te tangata i te mea kaore ano te he i kitea noatia? Kua mahuetia ranei te ture i kiia mai, kua e a te kai whakaatu kotahi i te hara; ma nga kupu a nga kai whaki tokorua tokotoru nei e mau ai te tika te he ranei. I tae atu koia te kupu a Kawana kia huihuia mai nga tangata e tata ana ki te whaki atu i nga whenua a Wi Kingi raua ko Te Teira, kia mohiotia ai e koutou, no Te Rangitake te he no Te Teira te tika; hei reira ka kitea to tetahi he, ka pa te whiu ki te tangata mahi kino, ka tohungia te tangata mahi pai. Koia taku mahara.. He riri tika ki a koutou tenei? Ana, he pai te whakaputa hohoro i te riri ki ta koutou whakaaro. Ae: engari, ki ahau, e he ana te hohoro o te riri; ina hoki te kupu a Paora e ki ana, E manawanui ana te aroha, e atawhai ana, ekore te aroha e hohoro ki te riri, ekore e whakaaro ki te kino; ka whakangaro marie i nga kino; 1 Koriniti, 13. 4, 5, 6, 7. Na, e hoa ma, he aha te tika o to tatou hoa o Te Kawana e whakaponopono atu na koutou? Ko Te Rangitake, ko te mea ata whakaaro, ka hengia e koutou; ko te Kawana, ko te mea hohoro ki te riri, ka awhinatia e koutou, ka whakamoemittia. No konei aku mahara ka rapu i roto i toku ngakau: kua oti te riri mai nga tikanga hohoro ki te riri e Hemi; 1. 19. Kua mea kia puhoi ki te riri kia hohoro ki te ata whakarongo. Ko tenei kaore i rite to Whakatauki 16, 32.

E hoa ma, maku, maku, te hohoro ki te riri, ma te tamariki. kua oti hoki toku whakatauki; he tamariki wahi taha; he tangi kai; ka rua ona whakatauki. Tena, ma koutou taua tikanga hohoro; e he ana ki ahau. Engari, ko te ata whakahaere ma koutou; ta te mea, he taura to koutou, ko te kupu a Te Atua to koutou Kapehu hei whakatika, ko nga ture a Te Atua. Taua Kapehu, ko nga ture kotahi—Ekoruhe 20, 13, 17. ko te Kapehu, ko te ata whakahaere i te whakaaro mo te pani mo te rawakore; ko te Kapehu, ko te ata huri marire, muri iho ka pa ai te whiu. Heoi tenei.

Ko te rerenga o Waikato ki Taranaki e tawai mai nei e te taha Pakeha. Whakarongo mai koutou! Maku e korero atu ki a koutou. Na Potatau a Wi Kingi i tiki atu ki Kapiti, i whakahoki mai ki Waitara ki tona kainga, koia a te Atiawa i hoki mai ai ki Taranaki. Koia ahau i titiro ai ki tenei kupu a koutou, E he ana Waikato ki te rere ki Taranaki. Ki ahau, e tika ana a Waikato ki te rere atu ki Taranaki. Tena iana, kia ata whakaaro mai koutou: ko Rauakitua, ko Tautara, ko Ngatata, he huanga tupu enei tangata no Waikato: e hara a Waikato i te pokanoa; i tikina mai ano, i tuhia mai e Wiremu Kingi, e Hapurona, ki te pukapuka; koia te haerenga o Te Wetini Taiporutu ki taua whawhai. Engari, e mahara atu ana ahau, kia tohunga te tangata whakahaere mai, kia titiro ki te rerenga o Waikato, kia titiro ki te rerenga a Kawana. Ko nga take tenei a Waikato: ko te whakahokinga mai a Po, he aroha tona ki a Wi; tuarua, ko ona, ko Rauakitua, ko Tautara, ko Ngatata; tuatoru, he mea tuhū ki te pukapuka; tuawha, ko te kupu a Po kia whakamutua te hoko whenua; heoi o Waikato take. Mehemea i ata tiroiro o Kawana, kua ata tiroiro hoki Waikato; tena, kua mahi pohehe Kawana, no reira to Waikato rerenga atu ki te awahina i a Wi Kingi; he tangata hoki a Wi kihai i whakawakia, kia kitea ai te he e tika ai kia whiua nuitia. Kei te tawai mai koutou ki a matou, he motu kotahi tenei motu me nga tangata. Taku titiro hoki, ko te taha Pakeha i rere porangi mai ki te whawhai ki a Wi Kingi. Me i whakawakia, kitea ai te he, whakatou ai ki te ture, kua tika te rerenga mai;—i takahi i te ture. Tena ko tenei, kua he hoki tena taha. Ki tau ki, e tika ana tena taha: ki taku ki iho, e tika ana hoki tenei taha, otira, ki taku, e he ana tena taha. Heoi ano enei; he kupu ano enei: ko te kupu mo te kohuru. Tau tonu aku whakaaro, e hara i te kohuru. Titiro; he kohuru ta Ihaia i a Te Waitere; i whakainumia ki te waipiro kia mutu te ngakau mohio o Te Waitere, nohoia mai ana i tahaki, na, ka mate i a Ihaia. He kohuru tino kino tena. Titiro ana koutou, kua whakahoa ki a Ihaia; ko ta matou i kite ai, he kohuru, kua whakakorea e koutou: ko tenei, e hara nei i te kohuru, ka kua he kohuru. E he ana ki ahau; ta te mea kihai a Kawana i korero mai ki a Wi Kingi, ki a Ngatiruanui, Kua nga mea pu kore e patua; tetahi, kihai ia i mea atu kia whakahokia nga Pakeha noho noa ki te taone ki Akarana, ki te wahi whawhai kore, noho ai: ta te mea, kua mohio ia kua takoto he ngakau riri mona kia riri ki Taranaki, me ki atu ia ki ana tangata ringa kore kia neke ki tahaki. Kaore ia i pena: mei puta hoki he kupu pena mana ki a Ngatiruanui, E hoa ma, kei patua nga tangata noho noa; penei, kua marama iti tetahi wahi Heoi tena wahi o te kohuru.

Mo nga taonga tenei wahi. Ko nga taonga i kiia mai e koutou kia whakahokia atu nga mea e takoto nei. E kore ano e tika ena i ahau. Kia rongo mai koutou i taku tikanga mo ena. Na te

Kawana te take o ena. Ka whawhaitia a Wi Kingi ka oma atu i tona pa, ko te pa ka tahuna ki te ahi, ko te whare karakia ka tuhuna, me te pouaka Kawenata; pau katea i te ahi nga taonga kakahu, paraikete, hate, tarau, kaone; pau katoa. Nga kau, kainga iho e nga hoia; nga hoiho 100, maketitia iho e nga hoia. Ko te tino mea tenei i manukanukatia e te ngakau o Wi Kingi, ko tona hahi i tahuna ki te ahi. Me i puta he kupu ma te Kawana kia kaua e tahuna tona hahi, kia waiho marie ona taonga me ana kararehe, kua puta hoki tona whakaaro ki te tohu i nga taonga o nga Pakeha. Koia tenei te take o nga taonga o nga Pakeha i ngaro ai, no te noho-tahangatanga o Wiremu Kingi i runga i te mahi o te Kawana; e ki ana ia, na te Kawana katoa te take o enei mahi, nana i timata tera huarahi, he haere kau tana i runga. E hoa ma, titiro koutou ki tenei, ko 100 hoiho kua oti te makete, ko nga taonga kua pau, nga kai kua pau, nga whare kua tahuna ki te ahi, ko nga kau kua kainga e nga hoia. Na wai koia taua mahi? Na te Kawana ano; ta te mea hoki nana ano te timatanga o te mahi raruraru kua korerotia nei i runga o tenei panuitanga. Heoi ano ena korero aku ki a koutou o tenei takiwa: a muri ake ka tukua atu ano etahi o aku korero, ara, kia tae mai te utu o aku korero. Heoi.

Na to koutou hoa aroha,

Na Wi TAMIHANA TE WAHAROA.

TRANSLATION OF THE REPLY OF WIREMU TAMEHANA TE WAHAROA TO THE DECLARATION ADDRESSED BY HIS EXCELLENCY THE GOVERNOR TO THE NATIVES ASSEMBLED AT NGARUAWAHIA.

The thought of the Maori with reference to these causes of jealousy which are agitated in this Island: Alas! Alas! Well, go on, O mocker, O writer hither!

A SONG.

Ere a threat to strike fell from the lips,
The paddles of Kehu in the south are plashing;
The heart misgives by reason of the rumour;
I hastened through to Te Wake Wake,
I was not mindful of the shade of Nga motu;
Thy person was with thy friend, thy feet were given to me,
That it might be supposed that thou regardedst me;
The barrier of Kirikiri now divides us,
The dizzy height of Hikurangi.
I must plunge unwittingly into the place of departed spirits,
Barely holding on at Morianuku.
With the loved one, fruit of mutual embrace.

My song refers to those who are double-hearted, whose lips are given to this side and the heart to the other side. That is it. Hearken! This is my thought with reference to the currents of the inland streams which flow into their deep channels from their sources, with the mouth open until they reach the point where they terminate. I thought that the currents of every river flowed together into the mouth of "Te Parata" where no distinction is made, nor is it said, you are salt water, and that is fresh water; remain you away,—from a preference for the salt water only. Nay, but it is for them all. In like manner as the currents from the various islands flow into the mouth of "Te Parata," so also all the kingdoms of the different nations rest upon God, as the waters rest in the mouth of "Te Parata." When this work is arrived at we are rebuked. Now, when I worship God I am not rebuked. This great name of God which is spoken of to me, why is this free to me, while of this name of King it is said, It is not right (to mention it); it is a sacred thing. Enough, O friends, it is founded only upon the relation subsisting between the master and his slave. Although the word of the slave may be right, the Chief will not admit it to be right. This is it, O friends. Look you at Deuteronomy 17 c., 15 v. If all the kings of the different islands (countries) were from Rome only, from thence also might come one for here; but is not the Queen a native of England, Nicholas of Russia, Buonaparte of France, and Pomare of Tahiti,—each from his own people? Then why am I or these tribes rebuked by you and told that we and you must unite together under the Queen? How was it that the Americans were permitted to separate themselves; why are they not brought under the protecting shade (sovereignty) of the Queen?—for that people are of the same race as the English. Whereas, I, of this island, am of a different race, not nearly connected. My only connection with you is through Christ: Ephesians 2 c., 13v. Were all the different islands (countries) under one sovereignty—that of the Queen—it would be quite right; no one would differ: all this island would also be united with the rest. Instead of which each nation is separate, and I also, standing here in my own thought, which is this, that I must have a King for myself. Friends, Do not be offended: leave me to make known my thoughts with respect to this great matter which has furnished us with a cause of dispute. Is it on account of the Treaty of Waitangi that you are angry with us? Was it then that we were taken possession of by you? If so, it is wrong. Look; there are two stores of goods (or shops). The goods in one store are sold. Those of the other are not sold. Now do you consider that because the goods of one store are sold, that the goods of the other all went also? I say that they did not go. So, with the consent of one

Chief, that which belonged to another did not go by such consent being given. It is a similar case to that of the two stores. What harm is there in this name that you are angry about? The great thing has been given to us, even the sacred things of God. We accepted those sacred things; Baptism, the Lord's Supper, and Marriage.

I say, O my friends, that the things of God are for us all. God did not make night and day for you only. No; summer and winter are for all, the rain and wind, food and life, are for us all. Were those things indeed made for you only? I had supposed that they were for all. If some were dogs, and others were men, it would be right to be angry with the dogs and wrong to be so with the men. My friends, do you grudge us a King, as if it were a name greater than that of God? If it were that God did not permit it, then it would be right (to object), and it would be given up, but it is not He who forbids: and while it is only our fellow-men who are angry it will not be relinquished. If the anger is, lest the laws should be different, it is well: let me be judged by the great Judge, that is, by God, by Him in whom all the works that we are employed in have their origin. And now, O friends, leave this King to stand upon his own place, and let it rest with our Maker as to whether he shall stand or fall. This is sufficient of this portion of my words, and, although they may be wrong, yet they are openly declared.

Those words of mine are ended:—I will now commence upon another subject among the many which we talk about.

At the commencement of this war at Taranaki, I meditated upon the haste of the Governor to be angry (to commence hostilities). There was no delay; no time given: he did not say to the Maoris, Friends, I intend to fight at Taranaki. No, there was nothing said, not a word. That was why my thoughts dwelt upon what is said Peter, 2 c., 14 v. I thought that he would have remembered that word, "to praise those that do well," and "condemn those that do evil." Come now, O friends, of the Pakeha and also of the Maori side. Look at the evil of Te Rangitake, or at his good (conduct). Wherein was Te Rangitake evil? Was it in holding his land that he was evil, or in what? It is for you to look. Was it in casting away the surveyor's chain? Where was the offence? Look! Is a man put to death before his offence is proved, or has the law been abandoned by which it is said, (Condemn) not from the word of one witness, but by the words of two or three witnesses shall the right or wrong be ascertained? Did the Governor send word that the men who lived near should assemble to point out the lands of Wiremu Kingi and Te Teira, by which you might know that Te Rangitake was in the wrong and Te Teira in the right, and then, when the wrong of one should have been seen, punishment should have been inflicted upon the wrong doer, and the well doer have been spared? That is my thought. Do you consider that this was a just war? Is it good in your opinion to give vent quickly to anger? (to hasten to go to war). Yes; but, according to me, hasty anger is wrong. Paul says that, 'Charity suffereth long and is kind; is not easily provoked; thinketh no evil; suffereth wrong'.

Friends,—Wherein is our friend the Governor right, whom you believe in? Te Rangitake, the man of calm thought, is misjudged by you; and the Governor, who hastened to anger, is supported and praised by you. Hence my thoughts are perplexed in my heart, for hasty wrath has been condemned by James, who hath said—"Be slow to wrath, swift to hear." As it is, the precept in Proverbs, xvi. c., 32 v., has not been carried out.

Friends,—Let me, let me, who am a child, get angry hastily. The proverb is, 'A child, who breaks calabashes,' or 'who cries for food' which is another proverb for a child; but for you to adopt that hasty mode of proceeding is, I think, wrong. Rather is it for you to do things deliberately, as you have an example to go by. The Word of God is your compass to guide you—the laws of God. That compass is the Ten Commandments. The compass is for directing the thoughts to consider the orphan and the poor. The compass is, carefully considering before inflicting punishment. Enough upon that.

With reference to the going of the Waikatos to Taranaki, for which we are reproached by the Pakehas. Harken, and I will tell you. It was Potatau who fetched Wiremu Kingi from Kapiti. He was brought back to Waitara, to his place: that was how the Ngatiawa returned to Taranaki. I look therefore at this word of yours, saying that it was wrong of the Waikatos to go to Taranaki. In my opinion, it was right for Waikato to go to Taranaki. Come now, think calmly: Rauakitua, Tautara, and Ngatata were blood relations of the Waikatos. It was not a gratuitous interference on the part of Waikato. They were fetched. They were written for by Wiremu Kingi and Hapurona by letter. And that was why Te Wetini Taiporutu went to that war. But I think that the man who condemns should possess judgment: he should look at the going of Waikato, (to join in the quarrel) and at the going of the Governor.

These were the grounds for Waikato's going:—The bringing back (of William King) by Potatau, out of friendship to Wiremu. In the second place, because of their relations, Rauakitua, Tautara, and Ngatata. The third, they were written for. The fourth, Potatau's word, that land-selling should be made to cease. These were all the grounds of Waikato's interference. If the Governor had considered carefully, Waikato also would have considered carefully; but the Governor acted foolishly, and that was why the Waikatos went to help Wiremu Kingi. For Wiremu Kingi was a man who had not been tried, so that his fault might be seen in justification of inflicting severe punishment. You mock us; saying that this island is one, and the men in it are one (united). I look at the Pakehas, who madly rushed to fight with Wi Kingi. Had he been tried—his offence proved—and he had then been contumacious to the law, their interference would have been right, as his conduct would have been a trampling on the law. As it is, that side (the Pakeha) has also done wrong. According to your word, that side is right: according to mine also, this side is right, but I think that side is wrong. Enough of these words. Here are others.

About the word relative to the murdering, my opinion is decidedly that it was not murder. Look Ihaia murdered Te Whaitere (Katatore). He caused him to drink spirits, that the senses of Te Whaitere might leave him. He was waylaid, and died by Ihaia. That was a foul murder. You looked on, and made friends with Ihaia. That which we regard as a murder you have made naught of; and this, which is not a murder, you call one. This, I think, is wrong: for the Governor did not say to Wiremu Kingi and the Ngatiruanui, O friends, do not kill those who are unarmed. Nor did he direct that the settlers living in the town should be removed to Auckland, where there was no fighting, and there stay. For he knew that he had determined to make war at Taranaki, and he should, therefore, have told his unarmed people to remove out of the way. He did not do this. Had he even said to the Ngatiruanui, Friends, do not kill the settlers, it would, to some extent, have been a little clearer. Enough on the subject of the murders.

This portion is about the property (plunder). With reference to the property, of which you say; that we are to restore what remains. That also I do not consider right. Hearken to what I propose with respect to that. The Governor was the cause of that. War was made on Wiremu Kingi, and he fled from his Pa. The Pa was burnt with fire; the place of worship was burnt; and a box containing Testaments: all was consumed in the fire; goods, clothes, blankets, shirts, trowsers, gowns, all were consumed. The cattle were eaten by the soldiers, and the horses, one hundred in number, were sold by auction by the soldiers. It was this that disquieted the heart of Wiremu Kingi,—his church being burnt with fire. Had the Governor given word not to burn his church, and to leave his goods and animals alone, he would have thought also to spare the property of the Pakeha. This was the cause of the Pakeha's property being lost (destroyed). When Wiremu Kingi was reduced to nakedness through the work of the Governor, he said that the Governor was the cause of all these doings. He first commenced that road, and he (Wiremu Kingi) merely followed upon it.

Friends, look you to this; one hundred horses were sold by auction; property and food consumed; houses burnt with fire; and the cattle eaten by the soldiers. Whose work was that? The Governor's own, for he commenced the work of confusion spoken of in this declaration.

This is all I have to say to you at the present time. Hereafter I will send you some more of my talk, that is, when I receive an answer to this. Enough.

From your loving Friend,
WI TAMEHANA TE WAHAROA.

No. 19.

Ngaruawahia, Hune 7, 1861.

E HOA, E TE KAWANA,—

Tena koe. He kupu atu tenei na te Runanga Maori ki a koe. Whakarongo mai! Tenei ta matou whakaaro ki a koe. Korerotia te mate mo tenei motu i te tuatahi, muri iho ko te riri; kei peneitia te tikanga me to Taranaki, i mahia nei e taua i roto i te pouri, kihai nei matou i mohio ki te pai o tera pakanga. Engari me ata whiriwhiri marire hoki e taua tenei takiwa. Ko ta matou whakaaro tenei i roto i enei ra;—kua rongo matou ki te korero e hau mai nei te rongo i roto o Waikato, ara, ko taua korero no kona,—e tohe ana te Tianara kia whawhaitia a Waikato. Me he mea he tika tenei korero, tuhia mai; ko te korero ki mua. Ata hurihuri mai ana koe; ko to ata hurihuri tenei, whakahokia atu nga Hoia, e rangona atu nei, kei te tahi i nga rori, ka hanga he Pa mo nga Hoia ki Te Ia, kia wahi ki ia wahi. Ko ta matou whakaaro tenei, kua e hohoro ki te riri; ata maharatia e tatou te kupu a Hemi, Kia puhori ki te riri kia hohoro ki te whakarongo. Koia nei, e Te Kawana, ta matou whakaaro kia tirohia e koe ena mea te whawhai korero, mo te he o nga Maori kia ata takoto marie, kia kitea nuitia e te kanohi o te iti o te rahi, hei reira ka hohoro ai ki te riri. Tenei ta matou; ekore matou e oho ki te riri, engari, kia kite te kanohi, kia rongo te taringa, matau ana ki te ngakau, katahi matou ka mohio ki te pai o te riri, ka tika hoki te take o te whiu e whiua ai nga tangata kino, ara, matou nga Maori. Ko tenei, e hoa, puritia tou ngakau riri ki nga wahi katoa o Niu Tireni: me waiho ta tatou whawhai ma te ngutu anake. Kia penatia he huarahi ma tatou, he ara roa tena, ka roa o tatou ra ki tena whawhai. Kei tukua e koe ki te mahi a te ringaringa, he ara kino tena, he ara poto, e kore o taua ra e maha i runga i te mata o te hoari. Otira, mau e mahara mai enei tikanga, ma te tamaiti matamua a te Atua. Kua taua e tukua kia haere i te ara tutata, tukua taua i te ara awhio: he ahakoa awhio he awhio tuawhenua. Ehara te ara horipu, ko te rourou iti a Haere; tena, haere koa taua i te ara awhio, ko te tokanga nui a Noho tena. Heoi ano. E hoa, mau e mohio ena whakatauki: kei muri etahi. Heoi.

Na te RUNANGA MAORI.

TRANSLATION OF A LETTER TO HIS EXCELLENCY THE GOVERNOR FROM THE RUNANGA ASSEMBLED AT NGARUAWAHIA.

Ngaruawahia, June 7, 1861.

FRIEND, THE GOVERNOR,—

Salutations to you. This is a word to you from the Maori Runanga. Hearken! This is our thought to you. Tell us of the death for this Island first, and let the

fighting be afterwards. Let not the proceeding be like that in the case of Taranaki, which we and you worked at in the dark : we did not understand what was the good of that quarrel. Let you and me deliberate carefully this time. These are our thoughts at the present time. We hear talk, the report of which is going about Waikato, and comes from where you are : that the General insists upon (urges) a war with Waikato : If this report is correct, write to us : let the talk come first, and do you carefully weigh the matter (turn the matter over in your mind.) Let this be the result of reflection, even the withdrawal of the troops, who we hear are clearing the roads. If a stockade is made for the soldiers at Te Iia (Mangatawhiri), and at other places, our opinion is this :—Be not in haste to begin hostilities ; let us duly remember the words of St. James, "Slow to wrath, swift to hear." This, O Governor, is what we think ; do you look to these things, even fighting with words against the error or offences of the Maoris, and let it (the offence) be clearly laid down, that the eyes of the great and of the small may clearly perceive it, ere you be swift to wrath. This is our intention. We are not going to rise up to fight ; rather will we wait until the eyes have seen, the ears heard, and understanding has entered into the heart ; then shall we see what is the good of fighting, and whether there be a just cause for the chastisement inflicted upon evil men, that is, upon us Maoris.

But now, oh Friend! restrain your angry feelings against all parts of New Zealand. Let our warfare be that of the lips alone. If such be the course pursued by us it will be a long path, our days will be many while engaged in fighting that battle. Let it not be transferred to the battle (fought) with hands. That is a bad road, a short path: our days will not be many while engaged with the edge of the sword. But do you, the first born of God's sons, consider these things. Let not you and me be committed to the short path; let us take the circuitous one ; though circuitous, its windings are upon firm land.

PROVERB.

'Not by the direct path, that means, traveller's fare, short commons. Let us take the circuitous route, that means abundance, or the portion of the stayer at home.'

No more, oh friend. It is for you to interpret the meaning of these proverbs. There are more to come. Enough.

From the RUNANGA MAORI.

The Governor

No. 20.

Ngaruawahia, June 7, 1861.

Ki te Kawana o Akarana.

E HOA.—Tukua atu aku korero kia perehetia, kia kitea ai te take o aku whakaaro i tupu ai taku mahi i te taha Maori. Me timata taku korero i taku timatanga ki te karakia. Kei te mahia nga whawhai ki Rotorua, ka rua tau o taua pakanga, ka tahuri au ki te karakia : ko te ingoa o taku Minita ko Hohepa Paraone. I murua taua Pakeha e toku iwi ; ka timata taku karakia i muri o taku Minita ; ka riro atu ia ki Tauranga ka tu ko ahau ki tona turanga, me te mahi ano te pakanga ki Rotorua. Ko ahau ka tohe kia mutu te riri : a ka mutu tera pakanga, ka timatatia mai e Hauraki, ko Te Topatopa, ko Te Urukakaka, ko Kauhiuta ; ka tu ano toku iwi kia rapua he utu, ka pehia e au, ka mutu tera. Kihai i roa ko Hauraki ano ka huaki ki Waiharakeke, ko Pinenga ka riro i a Taraia. Ka tu ano toku iwi kia rapua he utu, kihai i tukua kia whakatika ki te rapu utu. Otia, e pehi ana ahau, i taua takiwa ko Tarapipipi taku ingoa. Kaore hoki oku Minita hei whakakaha i au ki taua mahi, i tukua mai nei e Te Atua ki Niu Tirani nei, ki ia wahi ki ia motu. I whakaturia ahau e nga tuari o te Karaiti ki te mahi i tenei mahi, me te mahi ahau i nga takiwa Minita kore ; ka neke atu taku mahi ki te nui. Katahi ano ka hoki mai toku Minita ki te tiroiro i au, ara, i runga i tana waewae tana kainga : he haere kau mai, he iriiri, he tuku hakarameta. Ka hoki atu ki Tauranga, ka mahi ahau i nga pakanga whenua, mutu whakaua a i taku riri enei raruraru. Kua nui haere nga Minita ki nga kainga katoa, me te noho ano au i toku kainga, Minita kore, ka whakaaro au kia hanga tetahi whare nui hei whare huinga mo nga iwi e noho mauahara ana i roto o Niu Tirani, kaore nei e piri tetahi ki tetahi. Tu ana taua whare ko Pepara. Katahi ka tukua atu aku whakaaro ki te kimi i tetahi ritenga e piri ai nga iwi Maori me huihui mai kia whakakotahitia nga tangata, kia rite ki te iwi Pakeha. Karangatia ana ko Ngatipaoa, kua tae mai ki ahau, kua hui nga korero mo te pai ; muri iho ka karangatia ko Ngatitamatera, kua tae mai ; muri iho ka karangatia ko Ngatiwhanaunga, kua tae mai. Otia, huihui kau ana, e kawea ana te kino, kaore ano i kopi te awa toto, me te maia ano nga Minita, me ahau hoki, kihai i mutu te rere o te toto, tae ana mai ko koe, tuhera tonu te awa toto, katahi ano au ka rapu whakaaro kia mutu ai. Inahoki, kua roa te tohenga o nga Minita, ka whakaaro au me peneia e mimiti ai tenei toto, i tenei motu. Ka titiro au ki a koutou pukapuka i te tononga o Ihairaira, i tangi nei ki te Kingi mo ratou hei kai whakawa mo ratou ; ka titiro atu ano au ki te kupu a Mohi i a Tiuteronomi 17, 15 ; ki nga Whakatauki i te 29, 4. Heoi, ka waiho enei kupu hei maharatanga maku i nga tau katoa, me te whawhai ano nga pakanga whenua, me te maringi tonu te toto, me te mahara tonu ahau, a tae ma ana ki te tau 1857. Kua karangatia e Te Heuheu he hui ki Taupo, rupeke ake e 800 topu. Ka

tahi ka tae mai nga rongo o taua hui ki au. Katahi au ka mea, me whakaae au ki tenei hei hoa mo taku mahi, kia whai taanga manawa ai te whakapono o nga iwi kaore nei ano i piri noa tetahi ki tetahi. Ka timata ahau ki aua kupu o te pukapuka o Hamuera, 8, 5 : Homai he Kingi hei kai whakawa mo matou. No konei au i whakatu ai a Potatau i te tau 1857. Te turanga, mutu tonu iho te toto, a taea noatia tenei tau. Ko te take i whakaturia ai e au ko Potatau hei Kingi moku, no te mea he tangata ia no tera toronga no tera toronga, he tangata hoki e manaakitia ana e nga iwi o tenei motu. Koia ahau, e hoa, i whakatu ai, hei pehi i aku raruraru, hei pupuru i nga whenua o nga mokai, hei whakawa i nga he o nga rangatira. Tu ana te Kingi, tu ana nga runanga, tu ana nga kai whakawa, tu ana te whakapono ; kua mutu nga mahi aku tupuna, e iti haere ana inaianei. Ko taku e ki nei, kua mutu te toto o nga tangata Maori ; haunga tenei toto, nau i mahi takaniti koia i toto ai. Kahore aku ki kia whiua atu a Kuini i tenei motu ; engari, i taku pihi, ko au he kai titiro mo taku pihi. Heoi. Kei muri tetahi wahi.

Na Wi TAMIHANA.

No. 20.

COPY OF A LETTER FROM WILLIAM THOMPSON TO HIS EXCELLENCY THE GOVERNOR.

Ngaruawahia, June 7th, 1861.

TO THE GOVERNOR OF AUCKLAND,—

Friend,—Send my korero to be printed, that the source of my thoughts may be seen, and the cause of my exertions on the side of the Maories. I will commence my narration from the time of my first conversion to Christianity, which was during the Rotorua war. That war had been carried on for two years when I commenced to worship God. The name of my minister was Joseph Brown. That pakeha was plundered by my tribe. My 'karakia' commenced after the departure of my minister : he went to Tauranga, and I stood in his place,—the war at Rotorua still being carried on. I urged that the feud should cease, and that feud was ended. The Hauraki (people) commenced again, and Topa Topa, Urukarak and Kaukiuta were taken. My tribe again arose to seek payment, but I repressed them, and that ended. The Haurakis made another attack at Waiharakeke, and Pinenga was taken by Taraia. My tribe again arose to seek payment (or revenge), but they were not permitted (by me) to rise and seek payment,—they were repressed by me. At that time my name was Tarapi-pipi. I had no minister to strengthen me in that work which God sent into New Zealand, to every part, and to every Island. I was given this work to do by the stewards of Christ, and I also worked during the time there was no minister. When my work had increased, then only did my minister return to see after me ; that is, his place was on his feet ; he used merely to come to baptize and to administer the sacrament, and then return to Tauranga. I worked at quarrels about land, and through my exertions these troubles were with difficulty ended. By this time there were many ministers at all the places, whilst I continued to reside at my place without one. I thought about building a large house as a house of meeting for the tribes who were living at variance in New Zealand, and who would not become united. That house was erected, and was called Babel. I then sent my thoughts to seek some plan by which the Maori tribes should become united ; that they should assemble together, and the people become one, like the Pakehas. The Ngatipaoa were invited, and they came to me, and united their talk for good. Afterwards the Ngatitamatera were invited and came ; afterwards the Ngatiwhakaue were invited, and they came ; afterwards the Ngatiwhanaunga were invited, and they came. However, they merely assembled together ; evil still manifested itself ; the river of blood was not yet stopped. The ministers acted bravely, and so did I, but the flow of blood did not cease. When you came the river of blood was still open, and I therefore sought for some thought to cause it to cease, as the ministers had long persevered. I considered therefore how this blood could be made to diminish in this island. I looked into your books, where Israel cried to have a king for themselves to be a judge over them, and I looked at the word of Moses in Deuteronomy xvii. 15 ; and in Revelations xxix, 4 : and I kept these words in my memory through all the years ; the land feuds continuing all the time, and blood still being spilt, I still meditating upon the matter. When we arrived at the year 1857, Te Heuheu called a meeting at Taupo. Twice 800 were assembled there. When the news of that meeting reached me, I said, I will consent to this to assist my work, that the religion of those tribes that had not yet united might have time to breathe. I commenced at those words in the Book of Samuel viii. 5, "Give us a King to judge us." This was why I set up Potatau in the year 1857. On his being set up the blood at once ceased, and has so remained up to the present year. The reason why I set up Potatau as a king for me was, he was a man of extended influence, and one who was respected by the tribes of this island. That, O friend, was why I set him up, to put down my troubles, to hold the land of the slave, and to judge the offences of the Chiefs. The King was set up, the Runangas were set up, the Kai-whakawas were set up, and religion was set up. The works of my ancestors have ceased, they are diminishing at the present time ; what I say is, that the blood of the Maories has ceased (to flow.) I don't allude to this blood (lately shed) ; it was your hasty work caused that blood. I do not desire to cast the Queen from this island, but, from my piece (of land.) I am to be the person to overlook my piece. Enough.

Another portion will follow.

From Wi TAMIHANA.

No. 21.

COPY OF A LETTER FROM WILLIAM THOMPSON TO HIS EXCELLENCY THE GOVERNOR.

Peria, wahi o Matamata, Hurae 9, 1861.

E Koro e Kawana,—

Tena koe. I te taenga mai o Te Wirihana, minita, ko tana kupu tenei : I haere mai ia ki a au kia haere atu ahau ki Akarana, kia whakina atu aku whakaaro ki to aroaro, kia whakina mai hoki au whakaaro ki toku aroaro. Heoi ana kupu. Ka ki atu ahau ki a ia, Waiho, maku e whakaaro i muri i a koe nei. Na, i te haerenga atu, ka rapu ahau i roto i nga ra i muri i a ia, ka whakaaro ahau ki toku ahu whakahihi, i runga i nga tohenga a te Runanga, au hoki ka huri, taea noatia te ra i a Wi Maihi kua tae mai; katahi ahau ka hiahia kia haere atu, otiia mau e pai kia haere atu ahau, ka pai kia whaki ahau i te take i tupu ai enei raru e mahia nei i Niu Trani nei : koia taku pai kia o rawa ake to tatou tangata ketanga kua rongu koe i aku take. Te takiwa pai hei haerenga atu moku hei te ra e tu ai to Runanga Maori i Kohimarama, kia tokomaha ai nga tangata hei titiro i toku he, i tou hoki. Heoi ena kupu.

E hoa e te Kawana. He kupu tenei naku, kia rongu ano koe i nga mea e pai nei ahau kia whakina ki to aroaro. E kore aku kupu e taea te hoki atu ki muri, heoi ano taku, ko nga kupu timatanga mau tonu, whaki atu ki to aroaro ko te timatanga ano, heoi tena. Me ui atu ahau i konei ki a koe, ki te kite koe i a aku tikanga e mau tonu ana, pehea to whakaaro, ka whakahokia paitia ranei ahau e koe ki taku kainga, ka pehea ranei? Whakina mai tau whakaaro, kei a koe te tikanga o au whakaaro. Heoi.

Na W. TAMIHANA.

Ki a Kawana Paraone.

(TRANSLATION.)

Peria, Matamata, July 9th, 1861.

FRIEND THE GOVERNOR,—

Salutations to you. When the Rev. Mr. Wilson arrived here, his word was this: that he had come to ask me to go to Auckland to make known my thoughts before you, and that you might make known your thoughts before me. These were all his words. I said to him, Leave me to consider the matter after you are gone.

After his departure I pondered over the matter. I thought of my arrogant demeanour in regard to your persuasions, and those of the Assembly.

I continued to turn over the matter up to the day of Wi Maihi's arrival. Then for the first time I desired to come, that is, if you are willing if I should come, it will be good, that I may make known the root from whence sprang these troubles (or difficulties) that are being worked at in New Zealand.

This is what I wish, so that if the time of our being strangers to each other (enemies) should arrive, you will have heard my reasons.

The best time for my coming would be the day upon which your Kohimarama Conference is held, so that there may be many persons to look to my faults, and also to yours. Enough of those words.

Friend the Governor,—This is a word that you may know what things I desire to make known in your presence. My words cannot go back. All I have to say is that my words at the commencement will be adhered to. What I have to say in your presence is what I said at the commencement. Enough upon that.

Let me now ask you, if you find that my policy is firm, what are your thoughts? Will you send me back safely to my place, or what? Reveal to me your thoughts. Your thoughts rest with yourself. Enough.

From WI TAMIHANA.

To His Excellency the Governor,
Auckland.

No. 22.

COPY OF A LETTER FROM WILLIAM MARSH TO HIS EXCELLENCY THE GOVERNOR.

Hurae 9, 1861.

E hoa, E Te Kawana,—

Kua whakaae a Wiremu Tamihana ki te kupu i whakapuakina e au ki a ia.

1. Ko te Tiriti ki Waitangi, ara ko te whakaae tanga a te Kuini i te mana maori ki a tohungia mana tangata, mana whenua.

2. Ko te whakapono a nga Minita, me nga Kura maori kua tupu nei nga Minita maori i roto.

3. Ko te Tiriti o Kohimarama, ara kua apitia ano te Tiriti o Waitangi hei whaka pumau i a tatau rohe, me te mana o a tatau mea katoa, a turi ana koutou ki taua huihuinga i Kohimarama.

4. Ko te Nupepa o Hune 1, 5, 15, 1861, [Nos. 6 & 7,] i tukua mai hei tirohanga ma te Runanga o Waikato i Ngaruawahia, heoi.

5. Ko ta koutou urunga ki te kino ki Waitara.

He kupu taku kia a koe, e Wi Tamihana, ko te mea mui o enei mea ko te whakakake, muri iho ko

te kino. Tena huri huri hia e koe, ko te hea te mea pai o enei mea, ko te Kingitanga' maori, hui tahi ki te whakakake me te mate?

E kore au e korero mo te kara mo te Kingitanga, kei a koutou te tikanga, erangi ko nga tikanga maha i roto i te whakatu Kingi, me te whakatu a Kuini i te mana maori, me nga tikanga.

Taku tikanga ia, kia whiriwhiria e koe tetahi Runanga Rangatira mau, erangi me tonu ki a Kawana, kia uru ki te Runanga e haere ake nei, ko te whawhai pai o enei takiwa he komiti, katahi ka marama a Tamihana, ka tino whakaae ia ki te haere mai, me tana Reta, ko te take o tana Reta, he whakahau mai i te Komiti o tenei tau kia turia i tenei marama e haere mai nei.

Otira kei au te kupu, meake au tae atu apopo ki a koe

Kati au i konei, Na tou hoa aroha

NA WIREMU MAIHI TE RANGIKAHEKE.

Kia te Kawanatanga, mo Kawana Paraone.

(TRANSLATION.)

Peria, July 9, 1861.

FRIEND THE GOVERNOR,—

Wiremu Tamihana has consented to the word that I spoke to him.

1. The Treaty of Waitangi, that is, the Queen's consent to the "*mana*" Maori being respected, in regard to the men and the land.

2. The religion of the Ministers and the Maori schools from which Maori Ministers have been produced.

3. The Treaty of Kohimarama, which has been appended to the Waitangi Treaty, which was to make permanent our boundaries, and the "*mana*" of all our things. To that meeting at Kohimarama you were deaf.

4. The newspapers of June 1st and 15th, Nos. 6 and 7, which were sent to be viewed by the Waikato Runanga at Kohimarama. Enough.

5. Your joining in the evil at Waitara.

I have a word to say to you, O William Thompson! The greatest of these things is obstinacy, the next is evil. You turn the matter over: which is the best of these things? The Maori King movement, together with obstinacy and death. I will not speak about the flag or the King movement, that will rest with you; but (I will speak of) the many matters contained in the setting up of the king, about the Queen's setting up the "*mana*" Maori, and other matters.

My plan is, that you should select a Runanga of Chiefs for yourself, but you had better ask the Governor (to be allowed) to take part in the Runanga that is to be held soon. The good fights for these times are meetings.

Tamihana was pleased at this, and truly agreed to come, and (he also wrote) his letter. The root of his letter was to ask that this year's committee (conference) should be held this next month.

The word, however, is with me. I will probably call upon you to-morrow. I will now cease.

From your loving friend,

WIREMU MAIHI TE RANGIKAHEKE.

To His Excellency the Governor,
Auckland.

No. 23.

COPY OF A LETTER FROM WILLIAM MARSH TO MR. FOX AND MR. BELL.

Peria, Hurae 9, 1861.

MO TE RUNANGA KI TE POKIHA RAUA KO TE PERE,—

Kei te miharo au ki te ahua pai o nga tikanga e tu mai i Waikato nei, ko te kino ia kei nga Rangatira kaumatua. Otira i te rongona ki aku take i whakapuaki ai, ka miharo aua Rangatira ka mea, mei haereere tonu atu au i nga wa i tu ai te Kingi Maori, ara nga Runanga, whakapuaki ai au i aku take, kaore pea i tino pokake nga ritenga a nga iwi i whakatu Kingi nei. Aku take i whakapuaki ai; ko te kawenata o Waitangi, me nga pai o te kupu a Kuini mo nga iwi Maori, e mau tonu ana te mana o tana Tiriti. Ko te whakapono ta nga minita me nga kura, me nga minita Maori i tupu nei i roto. Ko te Tiriti o Kohimarama, apitiria ana te Tiriti o Waitangi.

Me te nupepa o Kawana i tukua mai ki te hui i Ngaruawahia, rite tonu ki te mana o te Tiriti o Waitangi. Ke te ahua pai o nga iwi e rua e whakatupu nei i te pai ki tenei motu.

Na tenei taku kupu. He mea noa iho te Kingitanga Maori ki taku whakaaro, heoi ano te mea nui i roto i nga iwi Maori i whakatu kingi nei, ko te whakakake. Me he mea, e pai ana koe, e Wiremu Tamehana, kia whiriwhiria au Rangatira me koe ano hoki kia haere ki Akarana. Kia tu tahi ki roto i nga Runanga whakatakoto tikanga mo tenei motu, kua kore e whawhaitia, kua waiho te whawhai, ko te komiti anake, ana! He rongu mau te tukunga iho.

I te mutunga o aku kupu, ka whakaae mai a Wiremu Tamehana kia haere mai. Otira, ko te wa hei taenga mai ko te hui e haere ake nei, he whakahau tana kia turia taua hui. Erangi ko ana korero, me ta ki te nupepa i karanga mai ai ki au.

Kati au i konei.

Na tou hoa aroha,

NA WIREMU MAIHI TE RANGIKAHEKE.

(TRANSLATION.)

Peria, July 9th, 1861.

FOR THE RUNANGA OF MR. FOX AND MR. BELL,—

I am wondering at the good appearance of the matters now standing in Waikato, but the evil is with the old Chiefs; but when they heard what I did (had to) tell them, these Chiefs wondered, and said that I must visit them so long as the Maori King lasted. That is, the Runangan who heard my words (said this), and perhaps those who have made the Maori King may not think very different. The things which I spoke about were, the "Treaty of Waitangi," and the kindness of the words of the Queen respecting the Maori tribes, that the truth of the Treaty is still upheld, the Gospel was sanctioned by the Treaty of Kohimarama, to the Ministers, and the schools, and to the Maori Ministers, this was added to the Treaty of Waitangi (or according to the Treaty of Waitangi).

And the document sent by His Excellency to the meeting at Ngaruawahia was in accordance with the *mana* of the Treaty of Waitangi. The good appearance of the two tribes (European and Maori) who are making good for this Island.

Now this is my word: The Maori King is a thing of no note according to my thought. The only great thing in the midst of those Native tribes who are putting up a Maori King is boasting, but if you, Wiremu Tamihana, that you select your Chiefs, and you go with them to Auckland, that you may be in the Runanga which enacts laws for this Island, there will not be war, but the war will be in the meeting alone, and peace will be the object gained.

When I had ended my words Wiremu Tamihana consented to come (to Auckland), but the time when he will come is to the Maori meeting that is to be soon, and his wish is that this meeting may be called (or take place soon), but he wishes such meeting to be called by a notice in the newspapers.

Let me stop here.

From your loving friend,

WIREMU MAIHI RANGIKAHEKE.

The Runanga of Mr. Fox and Mr. Bell,
&c., &c., &c.
Auckland.

No. 24.

COPY OF A LETTER FROM TAWARI TO MR. BELL AND MR. FOX.

Peria, Hurae, 11, 1861.

E HOA E TE PERE, E TE POKIHA,—

Tena koutou, ko te Runanga o Niu Tireni nei. E hoa ma, whakarongo mai, katahi ano ka puta te kupu a Wiremu Tamihana ki te haere atu ki te taone, ki te whaki i ana whakaro ki a te Kawana, ara ki tana Runanga hoki; otiia kia rite te korero a nga Rangatira katoa o Waikato ma ratou te tikanga e whakaae/ki te haere atu, ki te purutia ranei, otiia ki tana whakaro e kore ia e noho. Na he kupu ano tenei kia kaha te pehi i te kino, kei te rapu ritenga a Wiremu inaianei kia ata haere te whakaro a Kawana inaianei. Heoi ano.

NA TE TAWARI.

Kia Te Pere.

(TRANSLATION.)

Peria, July 11, 1861.

FRIENDS, MR. BELL AND MR. FOX,—

Salutations to you, and to the Runanga of New Zealand. Friends, hearken! William Thompson has for the first time spoken about going to town, to make his thoughts known to the Governor, that is, to his Runanga also. All the Chiefs of Waikato, must, however, first agree. It will rest with them, either to consent to his going, or to detain him. However, his own opinion is that he will not stay. This is another word. Be strong to keep down evil. Wiremu is seeking just now for some means by which the Governor's thoughts may proceed quietly at this time. Enough.

From TE TAWARI.

No. 25.

COPY OF A LETTER FROM WETINI TE RAU TO MR. BELL AND MR. FOX.

Hakapuakanga, Peria, Hurae 11, 1861.

I rokohanga mai matou e Wi Maihi ki Peria. E hoa e te Pere, e te Pokiha, timuaki o te runanga, Tena korua, kua tae mai a Wi Maihi, kua rongo matou i ana koreio, kanui te pai o ana korero otiia

na matou ano te tahi wahi. E hoa ma, kanui te ngawari o nga tikanga a nga rangatira; mehe-
mea pea ka roa te whakaaroanga ena e puta te pai ki waenganui ia tatou. Kua puta ta Wi Tame-
hana kupu kia haere atu ia ki Akarana kia wakapuakina ana ritenga ki waenganui o koutou, e ngari
me ata hurihuri marire koutou ki te ritenga o ana korero, tena pea kei te roa o tana whakaaroanga te
puaki ai i aia, e hoa ma kia pa marie kia ngawari, kei tua te ra e witi ana; heoti taku tuhi, tena pea
matou te haere atu na, matou ko Piripi ma, kia kite i a koutou whakaro.

NA RIRI WETINI TE RAU.

(TRANSLATION.)

Hakapuakanga, Peria,
July 11th, 1861.

We were found at Peria by Wi Maihi.

Friends Mr. Bell and Mr. Fox, heads of the Runanga,—

Salutations to you two. Wi Maihi has come here, and we have heard his words, and his words
are very good; but part of it belongs to us. Friends, great is the softness of the Chiefs (they will not
resist) if perhaps length of time was given for thought, then good would come from it in our midst.
Wi Tamihana has said that he will come to Auckland that he may disclose his intentions in your
midst, and do you carefully consider the intention of his words. Perhaps he will take some time before
he expresses them. Friends, do you be kind, and soft (not austere). "The sun is bright beyond."

Enough is my writing, from

RIRI WETINI TE RAU.

Perhaps we may come with Piripi to see your thoughts.

No. 26.

COPY OF A LETTER FROM WILLIAM THOMPSON TO MR. BELL AND MR. FOX.

Te Rapa, Hurae 13, 1861.

Ki nga Tumuaki a te Runanga. Kia Te Pere, Kia Te Pokiha,—

E koro, ma, kua tae mai a Wiremu Maihi kia au, kua korero ia kia au. A kua marama
toku ngakau i ana kupu i ata whaki marire, no reira au i hiahia ai ki te haere atu ki Akarana. Ko te
taima tika mo taku haere atu, ko taku ka whakahau atu nei. Me whakatu te tuarua o nga Runanga
a te Kawana, pera me Kohimarama, kia haere atu au ki kona.

Ki te pai koutou ki toku haerenga atu, me hohoro te whakahoki mai i a Maihi ki te tiki mai i au.
Heoi ano,

NA WIREMU TAMIHANA,
Tarapipipi.

(TRANSLATION.)

Te Rapa, July 13th, 1861.

To the Heads of the Runanga, to Mr. Bell and Mr. Fox,—

Friends, Wiremu Maihi has come to me, and has talked with me and my heart has become
clear by his words which were gently given; this is why I desire to come to Auckland. The right
time for me to come is what I now tell you. Let there be a second meeting called by the Governor
like the Kohimara, that I may attend.

If you wish me to come, do you send Maihi back quickly to come for me. Enough.

From

WIREMU TAMIHANA,
Tarapipipi.
