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this, that they expect the latter will be the result. The friendly Natives, to whom the enemy ascribe nearly all their disasters, are in an unenviable position, and are constantly threatened by King's party and the Ngatiruanui. They are planting very little, as their crops were nearly all destroyed last year by ourselves; and they appear to have no heart to commence cultivating again, as they are kept in constant excitement by Native reports from Waikato. The general impression there is, that Waikato will be invaded this spring, and Ihaia Kiri Kumara told me in course of conversation that the Natives intended to give battle to the troops at Mangatawhiri: he is of opinion that they would not hold Rangiaohia, should attacking parties in three divisions be made, one for the Thames, another for Raglan, and another at Mangatawhiri; he believes they would then fly to the mountains, where regular troops could not follow them. There is a small section of the Taranaki tribe desirous of coming in to the Governor's terms, but the tribe will not allow them; and as to the Ngatiruanuis, their hatred for the white man is deep rooted, and nothing, in my opinion, but inflicting severe punishment on this tribe will ever settle the Taranaki question.

With regard to the origin of the King movement, it has, in my opinion, many causes. It has been said that Wi Tamahana some years ago visited Auckland for the purpose of presenting a complimentary letter to the Governor, when a European, then in Government employment, told him to go back and have a King of his own, which originated the Waikato movement; this may or may not be the case. My own views on this question may appear peculiar. I believe the change of Government in New Zealand seven or eight years ago, together with the Australian gold-fields, had much to do with the revolution which took place in the minds of the Natives towards the Government and the settlers. The gold-fields have changed the minds of the Natives towards us, as regards the enormous sums (comparatively speaking) which were obtained by them at that period for wheat. I have seen traders up the Waikato giving a sovereign a bushel for wheat, in any quantity that could be offered, and the same rate was obtainable on the East Coast and elsewhere; the following season the price of wheat fell to five shillings, and the Natives generally entered into a compact not to sell under the price previously realized. The Natives on Waikato and the East Coast were so determined in the matter, that they held to their produce until large quantities were destroyed by rats; and I have frequently heard large parties of Waikatos at Waiuku complain bitterly of the *maminga* of the Pakeha in cheating them in the price of their produce, because, to their avaricious ideas, what they have for sale should rather increase in price than diminish every year, and conversely with what they wish to purchase. I remember well in 1856, while stationed in the Native Land Office for a period, being prevented from hearing the debates in the House of Representatives from the crowded state of the strangers' gallery; and I have invariably found Natives outside, listening and wondering what the white people could possibly be doing, whether they were holding a secret meeting or Runanga to kill the Maories? I frequently amused myself outside, explaining to them the nature of Responsible Government. It may be worth remarking that the word Runanga only came into general use since this period, the word Komiti being used by them previously. Now Runangas are held all over the country. There are doubtless many other reasons for the change which has taken place in the minds of the New Zealanders towards their European neighbours, and there can be little doubt that the relaxation of the sale of arms and ammunition stimulated the people to rebel against the Government.

In conclusion, I beg to offer an opinion on the great question of the country, which will occupy the serious consideration of the Government; that is, the question of restoring permanent tranquillity to the North Island of New Zealand. It is generally believed by the settlers in the North, that in the event of the Waikatos not accepting the terms offered by the Government, an attack on their territory is inevitable; and the Waikatos themselves quite expect this will be the case, because they say they will not give up their King or country (in reference to roads being made). Neither will they give up the plunder which has been taken from Taranaki. This, it appears to me, is a state of things which may exist for a time, but it certainly can have no duration; because even suppose the Government would submit to pass over the grave offence of people rising, without any real cause, murdering settlers, and burning and destroying their property, that would only be an incentive to them to pursue the same course again. At the same time, if a conclusion may be arrived at from the late wars which we have had with the New Zealanders, in the less difficult parts of the country, where we have had many advantages, both natural by water communication and scientific by improved implements of warfare, what probability of success may be expected in a rough country like Waikato, which may be said to be in a perfect state of nature, without anything approaching to a road of the roughest kind being made, and where the most dense population in the country can be congregated in the shortest notice? A reference to the map of the country will show that Waikato may be described as the centre of a circle, to which the Natives from Upper Whanganui, Mokau, Kawhia, Aotea, Raglan, Waiuku, the Thames, Bay of Plenty, and as far as Hawke's Bay, could rally: and although they could not live for any length of time in Waikato, they are not to be easily starved out; every rivulet is a source of life to the Maori. I believe an army invading Waikato would take Rangiaohia without any difficulty; but the Maories have learnt much by the late war, they see we cannot move without *taonga* of all kinds, and in every turn of a road, in all difficult places, baggage trains and escort parties would be attacked when least expected; midnight murders and destruction of property would follow on the outskirts of the different settlements. Those who know the country, and the cunning and ability of the Maori in his own mountain land, must look upon an invasion of Waikato in a very grave light.

With regard to the Ngatiruanui, who were the first to rise, they should, I submit, be dealt with first for that reason. Unless something is done to humiliate these people, Taranaki can never be a peaceable settlement, and also for the reason that invading Ngatiruanui there is little or