

# PAPERS

RELATIVE TO THE

## NATIVE MEETING HELD AT PERIA,

IN OCTOBER, 1862.

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

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AUCKLAND.

1863.



## P A P E R S

RELATIVE TO THE

## NATIVE MEETING HELD AT PERIA IN OCTOBER, 1862.

No. 1.

CIVIL COMMISSIONER, MAKETU, TO THE HONORABLE THE NATIVE MINISTER.

Civil Commissioner's Office,  
Maketu, September 13th, 1862.

SIR,—

I have the honor to forward, for the information of the Government, the enclosed copy of a circular letter addressed by Wiremu Tamehana to the principal Chiefs in this district, inviting representatives from each tribe to attend a meeting at Peria on the 21st of October.

It is understood that Tamehana's object in convening this meeting is to ascertain the state of feeling throughout the Island on the question of maintaining a national independence under the so-called Maori King. He is said to have declared his wish to hear the arguments on both sides, and that the question should be settled in accordance with the opinion and wishes of the majority. I have been applied to for advice as to whether this invitation should be accepted. Many of the chiefs are disposed to go. I do not at present see any objection to their doing so, but have hesitated to give a decided answer before communicating with the Government on the subject. I have now the honor to request that I may be favored with the views of the Government with reference to this question.

I have, &c.,  
THOS. H. SMITH,  
C. C.The Honorable the Native Minister,  
Auckland.

## Enclosure to No. 1.

Peria, Wahi o Matamata,  
Hepetema 2, 1862.

Kia Tohi Pekamu, kia Ngakai, kia Hori Te Pukeroa, kia Topine Te Amohau, otira kia koutou Runanga katoa. E hoa ma He huihuinga kei konei mo nga iwi katoa he kupu atu tenei na matou kia koutou kia whiriwhiria mai etahi tangata mohio i roto i a koutou runanga katoa kia tokowha o tenei iwi o tenei, e haere mai ki tenei huihuinga. Hei te 21 o Oketopa ka noho ki Peria. Pena tonu te tikanga o nga pukapuka ki nga wahi o Aotearoa.

Heoi ano,  
NA WIREMU TE WAHABOA,  
Na te Runanga katoa.

(Translation.)

WIREMU TAMEHANA TO TOHI PEKAMU AND OTHERS.

Peria, Place of Matamata,  
September 2, 1862.

To Tohi Pekamu, to Ngakai, to Hori Te Pukeroa, to Topine Te Amohau, or rather to all your runangas.

Friends, there is a meeting here for all the tribes. This is our word to you to select persons of understanding out of all your runangas. Let four of this and four of that come to this meet-

ing. On the 21st of October, it will take place at Peria. Letters of like tenor are sent to all parts of Aotearoa. Enough.

WIREMU TE WAHAROA,  
From the whole Runanga.

To Tohi Pekamu, at Maketu.

No. 2.

Tamahere, Oketopa 20, 1862.

E HOA E TE HARETE,—

Tena koe. Kua rupeke nga iwi ki te huihuinga ki Peria. Te take he mahara na Wiremu Tamehana kia karangatia nga tangata mohio o nga iwi katoa kia kite i te mohio tanga o nga tangata katoa. Ko te ritenga tenei o tenei huihuinga. Ki te oti maku te reta kia koe. Heoi ano tena kupu kia koe. He kupu ano tenei naku kia koe. Ko taku hoa ka tukua atu e ahau kia koe. Mana e kawe atu taku reta kia koe. He patai naku i nga korero o kona kia mohio matou ko aku hoa tenei he korero kia rongu matou. Me he korero mau e korero mai kia ia aramau te ritenga ki toku hoa kei mate i te ki. Heoi ano tena kupu. He kupu ano tenei naku kia koe. Kua tae atu ra nei a Maka Winiata kia koe? Me he mea kua tae atu, mau e korero mai nga kupu kia matou. Heoi ano ka huri.

NA PIRIPI MATEWHA.

(Translation.)

PIRIPI MATEWHA TO MR. HALSE, AUCKLAND.

Tamahere, October 20th, 1862.

FRIEND MR. HALSE,—

Salutations to you. The tribes have assembled at the Peria meeting. William Thompson's idea being to get all the intelligent men together to have the benefit of their collective wisdom. This is the object of the meeting. As soon as it is concluded, I will send you a letter. Enough upon that. This is another word of mine to you; it is in reference to my friend whom I am sending with this letter. I wish him to gather any news that there may be there (in Auckland), for our information here. If there is any korero there, tell it to him, and do not let him want for food. I wish to ask you also if Maka Winiata has called upon you. If he has, let us know what was said. This is all.

FROM PIRIPI MATEWHA.

No. 3.

Oketopa 27, 1862.

Ko te runanga o Peria 1862 i tu te runanga o Peria i te 24 o nga ra Oketopa, 1862, ko Wiremu Tamehana Te Waharoa te tumuaki o taua runanga ko te take i karangatia ai taua runanga i roto i nga ra 1862, he whakatakoto ture mo tenei motu mo Nui Tireni kia pai, 24 Oketopa i te muri awatea ka tangi te hapa kia huihui nga iwi kia kotahi te nohoanga ka rapeke ki te nohoanga kotahi nga iwi i rupeke Ngatiporou, Ngatikahungunu, Ngaiterangi, Ngatiwhakaue, Ngatitamatera, Ngatipaoa, Ngatimaru, Ngatiraukawa, Ngatimaniapoto, Ngatikowhi, Ngatihinetu, Ngatihikairo, me Waikato hoki, Ngatihaua me te tini o nga iwi o te Motu nei me Ngatihourua, Ngatimahanga, Ngatimahuta, me Matutaera Potatau koki, 24 Oketopa, i te tawharatanga o te ra ka timata te korero.

I. Ko Tamehana te Waharoa. Tenei ano te take i karangatia ai e ahau tenei mea kia huihui nga Rangatira katoa o te motu nei kua whakaaroa hoki e au, ko te kingi he mate mo tatou tena iana whakaronga mai. Ko Mangatawhiri ka kati Whaingaroa. Ka kati ekore e puaro te rori Waikato ka kati ekore e tukua kia puta te Tima, ma koutou e whiriwhiri.

II. Ko te Raihi o Ngatihaua. Whakaronga mai Waikato, nga tangata mana e kerero tenei korero ko nga tangata o tena ki runga puta noa: pona iho nga rakau e rua.

III. Ka Whakatika ko Karaitiana, no Kahungunu. Ka mea he patai atu tenei kia koutou. No wai tena whenua a Mangatawhiri? Ka whakatika, ake ko Waikato ka mea, i au Mangatawhiri, i te Pakeha tetahi taha.

IV. Heira iramutu o te Kani a Takirau ka mea; ko ahau kei te kati ahau o te rori o te awa.

V. No Ngatiporou ano, ka mea, ko ahau kei te rakau ahau o te kati e tu ana.

VI. Te Koikoi no Rauru. Ka mea, kei te pupuru ahau i toku kainga i naianei ko tenei kei te kati ahau.

VII. Ko Hairini Ngatiporou, ka mea, mehemea ka tika te rori a te Kawana i tona pihi ka pai ano, ki te peke mai ki to te Maori me kati.

VIII. Kereopa Ngatiwhakane, ka me a, me pehatia to kati, kei roto nei hoki koe i au.

IX. Ki te poka te rori ka kati.

X. Te Wirihana kua ohangia te kati, ko te ture hei kati mate tonu atu.

XI. Wiremu Ngatiraukawa ko te kati taku mo nga rori.

XII. Ngaiporou ki Waiaapu kei te kati ahau e noho ana.

XIII. Paora te Kepa. Ka tu enei ture, Wiremu Tamehana te Waharoa ki te tika a ratou ture tera e whakarongo te Kawanatanga.

XIV. Tioriori. e Hoa ma, atawhaitia enei ture kia pai.

XV. Karaitiana, no Ngatikahungunu. Ka mea Whararongo mai e nga iwi katoa kia ata kaikai i ta koutou korero he patai atu tenei ia wai tenei whenua e ki ia nei e te Kawana kia mahia te rori, ka mea mai Waikato, i au te whenua, he rori ki whca tenei rori, ki Poneke. Ka patai ake a Karaitiana ki tona 40, e mea ma, e tika ana te rori ka keria nei ki Poneke? Ka oho katoa mai te 40, kaore e tika. Wiremu Tamehana, ka mea me ki tenei kia te Kawana hei ture nui hei pena me o te paura, o te pu, ki te kore te Kawana e pai, heoi ano me waiho ki a ia tana ki te Maori tana. Hoera, me kati Waikato ki te wai, me kati hoki nga tangata kia kaua e kuini elehi tangata.

Tioriori, Ngatikoroki ka mea, kaua te aroha ki te tangata e katia, engari ko te whenua anake me kati. Hemi Ngatihourua, Waikato, Ngatihaua, ko te ra tenei a Tawauwau, ne. Wiremu Tamehana, te tikanga o tenei o te ra o Tawauwau, Ko te kino; te he ritenga mo ta koutou ngangare ko Ngaimahanga no reira ka mea ahau, akuanei whiti kau ana te ra ki tua o Tawauwau. Mohi Kaka o Ngatihourua. Whakarongo mai naku ano taku rori, ta te Kawana rori mana ano tana.

Wiremu Toetoc, Ngatiapakura. I nga motu katoa ahau e haere ana, ko tenei ka noho au ki te kati i te tika hoki. Pakaroa: kua whakatete au ki te rori.

Herewini, Ngatinaho, No mua ano taku purutanga i te rori a tae ana mai ki nai anei.

Ti Oriori i karangatia tenei hei ture mo te mate, mo te ora, Ngaiporou tenei te ritenga, ta te Kawana, kia ia ano tana he aha te kino o tenei, me waiho ki te ture te ritenga.

Heoi ano, kihai ahau i rongoi o tetehi rangi korero. E rua ture nui i whakapumautia.

I. Ko te rori kia kaua e puta ki to te Maori pihi.

II. Ko te tima kia kaua e rere i roto o Waikato.

Enei ture kahore he whakawa, ko Waitara kaore he whakawa. Ko nga ture ririki me whakawa.

Heoi ano toku aroha ki a koe kia aroha hoki koe ki au.

Na ta pononga aroha atu ki a koe,

NA RAWIRI MOTUTARATA.

### (Translation.)

LETTER BY RAWIRI MOTUTARATA.

October 27th, 1862.

The runanga at Peria took place on the 24th day of October, 1862.

Wiremu Tamehana Te Waharoa was the President of that runanga.

The cause of that runanga being called in 1862 was, to lay down laws for the good of this island of New Zealand; on the 24th, in the afternoon, the signal was given for assembling. The tribes that assembled were the Ngatiporou, Ngatikahungunu, Ngatiterangi, Ngatiwhakane, Ngatitamatera, Ngatipaoa, Ngatinaru, Ngatiraukawa, Ngatimaniapoto, Ngatikoroki, Ngatihinetu, Ngatihikairo, with the Waikato and Ngatihaua, and many other tribes of this Island, Ngatihaura, Ngatimahanga, and Ngatimahuta; Matutaera Potatau was also there.

The korero commenced on the afternoon of the 24th.

1.—Tamehana Te Waharoa: This is my reason for calling this meeting of all the chiefs of this Island. I have considered that the King will be our death (be the cause of trouble). Harken, Maungatawhiri is closed, Raglan is closed, the Waikato road is not to be opened, nor the steamer allowed to pass. It will be for you to consider (or discuss) these matters.

2. Te Raihi of Ngatihaua: Listen, Waikato. The men who should discuss this are the men of the South. He here stuck two sticks in the ground.

3. Karaitiana of the Ngatikahungunu then arose and said: I wish to ask you a question. To whom does this land Maungatawhiri belong?

The Waikato stood up and said: Maungatawhiri is mine, the Pakehas have one side of it.

4. Hoera, Te Kani a Takirau's nephew said: I am for closing the road and the river.

5. One of the Ngatiporou said, I am in favour of the sticks for closing that are standing there.

6. Koikoi of Ngarauru said, I am holding my place at the present time, now I am for closing (te kati).

7. Hairini, one of the Ngatiporou, said: If the Governor's road is confined to his own land, well and good, but if he attempts to make it upon Maori land it must be stopped.

8. Kereopa, of Ngatiwhakane, said: How can you close (the roads) when you are in the midst of me (the Ngatiwhakane).

9. If the road is attempted it must be stopped.

10. Te Wirihana: The closing has been enjoined upon us, \*if the law closes the roads (the desire for making them) will die at once.

11. Wiremu of Natiraukawa: I am for stopping the roads.

12. Ngatiporou of Waiaapu: I am for closing or stopping the roads.

13. Paora Te Kipa: These laws must stand. Tamehana Te Waharoa: If our laws are just the Governor will listen.

\* This sentence is very ambiguous, and may also bear this construction: "If the law closes the roads, and it be broken, death will ensue."

14. Tioriori: Friends, entertain these laws well.

15. Karaitiana of Ngatikahungunu said: Hearken, all ye tribes, let us conduct our korero quietly. Who owns this land that the Governor proposes to make roads upon?

Waikato replied: I do. Where are the roads to? To Wellington.

Karaitiana then asked of his forty followers—Is this road that is to be made to Wellington right? The whole forty at once said: No, it is not right.

Wiremu Tamehana said: The Governor should be informed that this is to be a great law, like the law for stopping guns and powder. If he don't consent, enough. Leave to the Governor his and to the Maori theirs.

Hoera: Let the water of Waikato be closed, and the men kept from becoming Queen's people.

Tioriori of the Ngatikoroki said: Let love to men not be stopped, but only the land.

Hemi of Ngatihourua said: Waikato and Ngatihaua! This is the day of Tawauwau, is it not?

Wiremu Tamehana: The meaning of the day of Tawauwau is this. The evil, it is in reference to your dispute with Ngatimahanga; hence I said, the sun shines in vain beyond Tawauwau.

Mohi of Ngatihourua: My road is my own. Let the Governor's road be for himself.

Wiremu Toetoe of Ngatiapakura: I have travelled in all countries, now I am for stopping the roads, and also for what is right.

Pakaroa: I am opposed to the roads.

Herewini of Ngatinaho: I have held (against) the roads from long ago to the present time.

Tioriori: This has been proposed as a law for life and for death.

Ngaiporou: This is the plan. Let the Governor keep his. What harm is there in this? Leave the matter to the law.

This is all. I did not hear the korero of other days. Two matters of great importance were decided upon.

1. The roads are not to be permitted over the Maori land.

2. The steamer is not to run in Waikato.

These laws (or resolutions) are not to be whakawaed (discussed).

There is to be no whakawa (investigation) about Waitara.

As regards smaller laws (minor points) they may be whakawaed (investigated).

This is all my love for you, show your love for me.

From your loving slave,

RAWIRI NOTUTARATA.

#### No. 4.

KO TE KORERO A PIHOPA HEREWINI KI TE HUI KI PERIA. OKETOPA 27, 1862

Ko ahau tenei, ko te Takawaenga o Nui Tireni. Ko taku mahi tenei, he mahi Takawaenga. Ehara ahau ite pakeha, ehara ahau i te tangata maori. He hawhekaihe ahau. Kua kai ahau i a koutou kai, kua moe ahau i roto i o koutou whare, kai tahi, korero tahi, haere tahi, inoi tahi, kai tahi i e Hapa Tapu, Koia ahau ka ki atu nei ki a koutou; he hawhekaihe ahau. Ekore e taetae taku hawhekaihetanga te unu. Kei roto hoki i toku tinana, i toku kiko, i oku uaua, i oku wheua, i taku mongamona. Ina hoki, he hawhekaihe katoa tatou. Ko to koutou kakahu—he hawhekaihe he weruweru maori tetahi wahi, he kakahu pakeha tetahi whai. Ko to koutou kaha—he kaha hawhekaihe, Kei te ngakau, he toa maori, kei te ringaringa he rakau pakeha. Ko a koutou hoia—he hawhekaihe; he tangata maori te tangata. ko te kakahu ia, he kakahu pakeha, ko te whakahau, he reo pakeha. Ko to koutou mana—he hawhekaihe, ko te mana he mana maori, ko te ingoa he ingoa pakeha. Ka to koutou whakapono—he hawhekaihe; he pakeha, te matua tane; o koutou ngakau, te matua wahine, whanau ake he tamaiti, na, ko te whakapono. Koia ahau ka ki atu nei ki a koutou, he hawhekaihe katoa tatou, me noho tatou i runga i te whakapono kotahi, i te aroha kotahi, i te ture kotahi.

Ae ra, kia kotahi te Whakapono, te Aroha, te Ture. Kia kotahi. Kahore i wareware i a au te kupu a to tatou matua, ko te Whakapono, ko te Aroha ko te Ture. Kahore ia i mea mai ki a tatou, kia maha nga Whakapono, kia maha nga Aroha, kia maha nga Ture, engari kia kotahi. Ka tuturu oku waewae i runga i tena kupu. Kei mea koutou he pokanoa naku. Na Wiremu ahau i karanga. Whakaaetia e te Runanga o Whaikato tetahi i takiwi tenei ra hei whakapuakanga maku, kia rongo katoa ai nga iwi ki aku whakaaro. Tena koa, hurihia mariretia aku whakaaro nunui.

I. Ko te Ture kia kotahi.

II. Ko Waitara kia whakawhaka.

III. Ko Tataraimaka kia nohoia mariretia e te pakeha, nona te pihia.

I. Ko te Ture kia kotahi, Kua rongo koutou ki te kupu a Tamihana mo te pukapuka a te Duke of Newcastle. Maku hoki tera pukapuka e whakamarama. Ki te pai koutou kia waiho ma Matutaera ratou ko tona runanga e whakatakoto ture mo koutou ano, whakaaetia a koutou ture ki a Kawana; mana te whakaaro kia whakapumautia; kia takoto ai hei ture mo tatou katoa, kia hopohopo ai te pakeha, kia hopohopo ai te tangata maori i aua ture.

E pena ana te mahi a te pakeha, he Runanga ano kei Poneke, he Runanga ano kei Akarana, he Runanga ano kei Ahuriri, me to ratou upoko takitahi ano. Whakatakotoria e ratou nga ture mo o ratou wahapu, mo o ratou rori, mo o ratou hokohokonga, mo o ratou whenua, mo o ratou aha noa; na, ka oti te whakatakoto, waiho ma Kawana e whakapumau, hei ture mo nga tangata katoa e haere ana i nga rori, mo nga kaupuke katoa e tau ana ki nga wahapu. Kahore kau he ture whakahipahipa, kowhiti tangata. Engari, he Ture katahi mo tatou katoa.

Koia ahau ka ki atu nei kia koutou, Whakaaetia taku whakaaro tuatahi:—Ko te Ture kia kotahi.

II. Tenei ano te tuarua:—Ko Waitara, kia whakawakia.

Ehara tenei i te mea, naku anake tenei kupu. Nau, e Tamihana, na koutou, e Ngatikahungunu, na matou katoa, na nga Pakeha takawaenga, na te Matina, naku, na nga Minita katoa.

Nau tenei kupu, e Tamihana, i te otinga o te whawhai ki Waitara.

Ko WAITARA, waiho mate Ture e titiro.

Ma tehea ture, ma ta te tangata maori ranei? ma ta te pakeha ranei? kahore. Engari, ma ta tatou taahi.

Na koutou tenei kupu, e Ngatikahungunu:—Mehemea he puhera witi, ka, whakawakia; he hoihoi, ka whakawakia; he poaka, ka whakawakia; tena ko tenei ko te whenua, ko te mea tino nui kihai i whakawakia.

Na matou katoa, na a koutou hoa pakeha tenei kupu o mua iho.

Ko te he o Kawana Paraone, kihai i whakawakia a Waitara.

Ko toku mate tenei. Kahore i whakawakia a Waitara. Ko te rongoa tenei mo toku mate; kia whakawakia. Ma wai ma e whakawa? Ma tatou taahi. Ma o koutou tangata mohio ki te tikanga maori. Ma o matou tangata mohio ki te Ture pakeha. He tangata kotahi o koutou nana te he; na, ko Te Teira. He tangata kotahi o matou, nana te he, na, ko Kawana Paraone. Waiho ma tatou ma te tokomaha e whakatika te he a te tangata kotahi.

Tena koa, whakaaetia mai taku tikanga, te tuarua:—Ko Waitara kia whakawakia.

III. Tenei ano te tuatoru:—Ko Tataraimaka kia nohoia marietia e te pakeha nona te pihhi.

Ehara tenei i te kupu hou. No taku haerenga i houange nei, i tenei marama ano, i Oketopa, maua ko Tamati Ngapora, i kiia mai ai e Wiremu Kingi raua ko Rewi, "meake ka marama." Taku haerenga atu ki Taranaki i runga i tena kupu kahore i whakaponohia taku korero. Kua rongoa koutou ki toku matenga ki reira. Ekore e whakanuia e ahau tera take. Kua oti rawa atu. Kua mau ta maua rongoa ko Hori Ngatai. Engari, te take i tino pouri ai toku ngakau, na aku pouaru, aku pani, e noho rawakore nei i te taone, i Nu Paremata: kahore i tukua kia hoki ki o ratou kainga. Kahore a ratou he, a te pouaru, a te pani. Me haere etahi o tatou ki te whakahoki i a ratou ki o ratou kainga. Ma taua tenei mahi, e Tamihana, he ki hoki na Taranaki i rongoa ai ahau, "Kia kotahi te kupu a Tamihana."

Tena, homai tau kupu, kia kotahi, Ekore e kaiponuhia mai tau kupu kotahi. Ekore hoki e kaiponuhia ta koutou kupu ta te tokomaha. Ko Tataraimaka kia nohoia marietia e te pakeha. (Na, ka anga atu te titiro a Pihopa ki a Matutaera, me te unu ano i tona potae.) E. Matutaera, e te tino Rangatira o Waikato, tenei ahau te tohe atu nei ki a koe i runga i te ingoa o to taua matua, kua moe nei i runga i te Aroha.

Whakaaetia e koe nga tikanga pai e ora ai tatou. (Na, ka anga atu ki a Wiremu Tamihana.) E taku tamaiti, E Tamihana, tenei ahau te tohe atu nei ki a koe i runga i te ingoa o to taua hoa aroha, e rongoaia nei te tupapaku i roto i toku urupa i Ngamotu. Whakaaetia e koe nga tikanga pai, e ora ai tatou. (Na, ka anga atu ki te tokomaha.) E koutou, e nga IWI KATOA o Nui Tiren e noho nei, e runanga nei, tenei ahau te tohe atu nei ki a koutou katoa i runga i te ingoa o to tatou Ariki, o IHU KARAITI e Whakapono nei, e tumanako nei tatou katoa; Whakaaetia nga tikanga pai, e ora ai tatou.

(Translation.)

SPEECH OF BISHOP SELWYN AT THE PERIA MEETING, 27TH OCTOBER, 1862.

Here am I, the mediator of New Zealand. This is my work, mediation, I am not a Pakeha, neither am I a Maori; I am a half-caste. I have eaten your food, and I have slept in your houses: we have eaten together, talked together, travelled together, prayed together, and partaken of the Lord's Supper together; and therefore I tell you that I am a half-caste. My being a half-caste cannot be altered (or uprooted). It is in my body, in my flesh, in my sinews, in my bones, and in my marrow. We are all half-castes; your clothes are half-caste—one portion of your garments is Pakeha and the other Maori. Your strength is half-caste; in your hearts you have the Maori courage, and in your hands Pakeha weapons. Your soldiers are half-caste; the men are Maori, but their clothes are Pakeha, and the word of command is given in the Pakeha language. Your "mana" (power or authority) is half-caste; the "mana" is Maori "mana," but the name is Pakeha. Your religion is half-caste; the Pakeha is the father, and your hearts the mother, and the son that is born is religion. Hence, I say to you, we are all half-castes, and therefore let us live together in one religion (or faith), one love, and one law. Yes, let there be but one religion, one love, and one law; let us be united. I have not yet forgotten the words of our parent, "Religion, Love, and Law." He never told us to have many religions, many

loves, and many laws; but to have one. My feet shall stand upon that word. Do not suppose that I am acting on my own authority? I was invited by Wiremu. Consent, O Runanga of Waikato, to appoint a portion of this day for me to express my thoughts in, that all the tribes may know my thoughts. Consider carefully my great propositions.

I.—That there be one law.

II.—That Waitara be investigated.

III.—That Tataraimaka be quietly occupied by the Pakehas to whom the land belongs.

Ist.—That there be one law. You have heard Tamehana's word in regard to the Duke of Newcastle's Despatch. I will explain that document to you. If you wish Matutaera and his Runanga to make laws for you, submit your laws to the Governor, and it will rest with him to confirm them, that laws may become laws for us all, and be respected by Pakeha and Maori.

The work of the Pakeha is similar. There is a Council (Runanga) at Wellington, a Council at Auckland, and a Council at Ahuriri, each having its head. They lay down laws for their wharves, roads, business transactions, lands, and other things. When the laws are made they are submitted to the Governor for confirmation, and then they become laws for all; for men travelling on the roads, and for all vessels anchoring in the harbour. There is no irregular or partial law. There is but one law for us all. Therefore, I say to you, consent to my first proposition—That here be but one law.

This is the second: that Waitara be investigated. It is not as though this was my word alone. This was from you, O Wiremu Tamehana, from you, O Ngatikahungunu, and from us all, from the Pakeha mediators, from Sir W. Martin, from myself, and from all the ministers.

This was your word, O Tamehana, at the conclusion of the war: "As for Waitara, let the law look into it." Which law? The Maori law or the Pakeha law? Neither, but the law of both.

This was your word, O Ngatikahungunu: "If it was a bushel of wheat, a horse or a pig, it would be investigated; but land, the great thing, was not investigated."

This was our word, the word of all your Pakeha friends from the first.

Governor Browne's error was not investigating Waitara. It was this that caused my sickness, Waitara not having been investigated; and the medicine for my sickness will be to investigate it. Who is to investigate it? Both (Pakeha and Maori). It must be done by your men who are well acquainted with Maori customs, and by our men who are skilled in Pakeha law. The error on your side was that of a single man, namely Te Teira: and on our side the error was that of one man, namely Governor Browne. Leave it to us; the many rectify the error of one man.

Come now, agree to my second proposition: That Waitara be investigated.

3rd.—This is the third:—That Tataraimaka be quietly occupied by the Pakehas, to whom the land belongs.

This is not a new word; when I came here this time last year (in October) with Tamati Ngapora; Wiremu Kingi and Rewi said that "it would soon be clear." When I went to Taranaki on the strength of that word, my statement was not credited. You heard of the difficulty I got in there (you heard of my *mate* there.) I shall not enlarge upon that subject. It is finished, and Hori Ngatai and I have made friends. But the thing that grieves my heart is, my widows and orphans who are living in poverty in the town of New Plymouth not being permitted to return to their places. The widows and orphans have done no wrong; let some of us go and convey them back to their places. Let this be your and my work, O Tamehana, for I have heard that the Taranakis have said,—“Let Tamehana say but one word.”

Let me have your one word; don't begrudge your word, for the word of the many will not be grudged. Let Tataraimaka be quietly occupied by the Pakeha. (Here the Bishop looked towards Matutaera and took off his hat.) O Matutaera! Principal chief of Waikato, I urge you now in the name of our parent who went to sleep in love, consent to the good plans (or propositions) by which we shall be saved. (He then turned towards Wiremu Tamehana.) O my son Tamehana! I importune you now in the name of our loving friend whose body is preserved in my tomb at Ngamotu, consent to the good plans by which we shall be saved. (He then turned towards the people.) All ye tribes of New Zealand sitting here, holding Council here, I importune you all in the name of our Lord Jesus Christ, whom we believe in, and in whom is our hope, consent to the good plans by which we shall be saved.

## No. 5.

KO TE KAUPHAWA A PIHOPA HEREWINI KI TE HUI I PERIA, OKETOHA 26, 1862.

“NA, ano te pai, ano te ahuaireka, o te nohoanga o nga teina o nga tuakana i runga i te whakaaro tahi.”—*Waiata* 133, 1.

I te kimi ahau i roto i te Karaipiture, e pai ranei te Atua ki te wehewehe. Kimihia noatia ake, i te tinaatanga taea noatia te mutunga, na, heoi ano taku e kite ai, e pai ana te Atua ki te whakakotahi. Na Hatana te wehewehe, na te Karaiti te whakakotahi, koia hoki a te Karaiti i haere mai ai ki tenei ao, hei Heparā pai, hei huihui i nga hipi katoa kua whakamararatia, kia meinga ai hei kahui kotahi. Tera ko te mahi a Hatana, he whakamarara i nga hipi. (*Hoani* 10, 12.)

Kua kitea e koutou tenei tikanga. Kua korerotia e koutou tenei tikanga. Kua korerotia nuitia e koutou tenei waiata,—“Ano te pai, ano te ahuaireka o te nohoanga o nga teina o nga tuakana i runga i te whakaaro tahi.”

Na, te rerenga mai o nga tangata o ia iwi, o ia iwi, Waikato, Hauraki, Ngatihaua, Ngaiterangi, Ngatiwhakaue, Wakatohea, Ngatiporou, Ngatikahungunu, ki tenei Hui i runga i te whakaaro tahi. Ano te pai, ano te ahuareka, o tenei tu noho, o te noho tahi.

Kotahi te mea i hapa. Na, ko te pakeha hei noho tahi. Kahore ano kia ata rite te kupu a to tatau waiata. Te tuakana kua tae mai, te Teina kua noho atu. Me noho tahi te teina raua ko te tuakana.

Ko wai te Tuakana? na, ko koutou ko nga Tamariki a Hema. Kowai te Teina, na ko matou, ko nga tamariki a Tapeta. Me noho ke ranei matou? me noho tahi ranei? tena koa, hurihia mariretia taku patai.

Ehara tenei i te pokanoa, i haere mai ai te pakeha ki tenei whenua. Engari he kawenga na te Atua. Nga Minita Pakeha. Na te kupu whakamutunga a te Karaiti, a te Tamaiti a te Atua,—“Haere koutou ki te ao katoa, kawhautia te rongo pai ki nga tangata katoa.”—(Maka 16, 15.)

Tenei ano te kupu a te Atua, mo matou katoa, mo nga Tamariki a Tapeta.

“Ka meinga a Tapeta e te Atua kia tohatoha noa atu, ka noho ano hoki ia ki nga teneti o Hema.”—(Kenahi 9, 27.)

Ko te tino tikanga tenei o to tatou waiata; kua ra taua e whakatete ki a taua, he teina he tuakana nei hoki taua. (Kenahi 13, 8.) Engari, kia pai, kia ahuareka, te noho o nga teina o nga tuakana i runga i te whakaaro tahi.

Kua rongo koutou ki ta te Atua i pai ai. Tenei ke te mahi a Hatana, me waiho a Ihairaira hei whakatupato mo tatou.

He tangata mohio rawa a Horomona, Taina a Rawiri. Koroheke ka koroheke, parori ke tona ngakau, whaia te karakia whakapakoko. Koia te Atua i mea ai, kia wahia tona kingitanga kia rua. He whakaaro ki a Rawiri, ki tona papa, i roa ai te wehewehenga. No Rehopoama, no tana tamaiti, ka tahi ka tino wehea. Kotahi tekau nga iwi ki te kingitanga o Ihairaira. Erua ki te kingitanga o Huria. Te take, he pakeke no Rehopoama. He taitamariki hikaka tena, kikai i rongo ki nga matua. Ko taku mohiotanga tenei, ko te tino tupuna o te kino, ko te pakeke. Korero mai, korero atu, ngawari mai, ka kore te pakanga. Whaktika ake, ko Heropoama. Na te Atua ia i tu pai ai, nana ano ia i tu kino ai. Me i pai ia ki te whakakotahi, kua tu pai. I tu kino ai ia, he wehewehe hoki. Kahore ia i pai kia haere ana tangata ki Hiruharama karakia ai. Wahia e ia temepara, kia rua, te karakia kia rua, te ture kia rua. Peratia te mahi me ta Horomona, he karakia whakapakoko. Hanga e ia nga kuao kau erua tahi, hei rite ki te karakia o Ihipa. Tupu ake, tupu ake, he kingi kino. he kingi kino, mo Ihairaira, taea noatia te ra, i roo herehere ai nga iwi kotahi te kau, a, ngaro noa.

Koia i whakaaukia ai tona ingoa:—Ko Heropoama tama a Nepata, nana a Ihairaira i mea kia hara.

Huri noa nga tau kotahi mano, na, ka tae mai a te Karaiti. Kua hoki etahi o nga tamariki o Ihairaira ki Hamaria, me te mau ano i to ratou pakanga. E mohio ana koutou ki te korero a te Karaiti raua ko te wahine o Hamaria. (Hoani 4, 9.) Heoi ano ta ratou i pai ai, he kati kau. Katia nga kai, katia nga huarahi, kati nga wai, katia nga tangata; kahore i tatatata te Hurai ki te tangata o Hamaria. Kahore i manakohia te tangata, i nga ona kanohi ki te haere ki Hiruharama. (Ruka 9, 53.)

Na, te putanga mai o te Karaiti, oti rawa atu te tikanga wehewehe, te tikanga kati. Pakaru iho te taiepa wehewehe. Haehaea te arai. Tahoroa nga maunga. Wharikitia nga repo. Whakaitia nga wahi kopikopiko. Whakamaenuetia nga wahi taratara. Whakamaroketia nga wai hohonui hei huarahi ma tana i whiriwhiri ai. Karangatia nga manu katoa o te rangi kia rere mai ki te rakau kotahi, maru ai. Huihuitia nga hipi katoa, ki roto ki te kahui kotahi. Haoa nga ika katoa ki roto ki te kupenga kotahi. Tamariki a Hema, a Hama, a Tapeta—Tamariki a Aperahama. a Ihaka, a Hakopa,—haere katoa mai ki te Atua kotahi, ki te Ariki kotahi, ora ai i te whakaponu kotahi:—mau ai ki te aroha kotahi—tu ai i te ture kotahi.

Tenei matou te tu nei, he teina, he tuakana, i runga i te whakaaro tahi. He Pihopa pakeha te teina, he Minita maori, te tuakana. Ko te hiahia tenei o toku ngakau o mua iho, kia waka-pakia te Minita maori, hei rite ki a matou. Ahakoa kiia e te pakeha, “ekore e rite.” kahore ahau i whakaae atu. Ahakoa kua mea te tangata maori i mua, “Hei aha mawai te Minita maori, ekore matou e tahuri,” kahore ahau i whakaae atu. Tohe tonu ki te whakato i nga tau e rua tekau, titiro mai,—na te Atua tenei hua. Ka titiro ahau ki aku tuakana, ki enei Minita maori, e noho nei, na, ka tino kaha rawa taku whakahua i to tatou waiata:—“Ano te pai, ano te ahuareka, o te nohoanga o nga teina o nga tuakana i runga i te whakaaro tahi.”

Tenei ano taku ritenga maori hei whakamutunga.

Kua kite ahau i tetahi manga i pipi mokemoke ki roto ki te repo. Heoi ano tona nuinga, he he nuinga paru kau. Ko tona otinga tenei, he ngaro noa. Ehara ia i te wai, ehara i te whenua. Kahore ia i inumia e te tangata, kahore i haerea e te hoiho, kahore i hoea e te waka: kahore i parautia e te parau; kahore i rengia e te kaupuke. Kati noa iho i runga i tona nuinga poauau te manga kahore nei i pai kia rere ki roto ki te awa. Waiho, ma te tuna e ngokingoki, ma te poaka e titakataka ki reira.

Engari te manga ataahua, te manga pai, he mea whanau hou no roto no te kopu o te rangi; tirohia tona kaha ki te pekepeke ki nga wairere: ki te rerere ki nga taheke; he tohe hoki nona ki te mahi i tana mahi, ara, he wakanui i te awa. Tae rawa mai ki te putahitanga, kua ngaro tona ingoa. Tengaronga o Puniu, na, ko Waipa; te ngaronga o Waipa, na, ko Waikato: te ngaronga o Waikato, na, ko te moana nui. Ko tona nuinga tenei, ko to te manga, kia ngaro pai ki roto ki te awa. Ko tona nuinga tenei, ko to te awa, kia ngaro pai ki roto ki te moana. Waihoki, ko toku nuinga tenei, ko to te tangata kotahi, kia ngaro ki roto ki te Hahi; ko to te Hahi nuinga,

kia ngaro i roto i a te Karaiti; ko to te Karaiti nuinga, kia ngaro i roto i te Atua, "kia katoa ai te Atua i roto i nga mea katoa." (1 *Korin.* 15-28.)

### Translation.

SERMON BY BISHOP SELWYN AT THE PERIA MEETING, OCTOBER 26TH, 1862.

"Behold how good and how pleasant it is for Brethren to dwell together in unity."—*Psalm* 133, 1v.

I searched in the Scriptures to see whether God approved of division; I searched in vain from the beginning to the end. The only thing that I saw was, that God approved of unity. It is Satan who causes division; unity is Christ's. It was for this that Christ came into this world, as a good shepherd to collect all the scattered sheep that they might be called one flock. Satan's work, on the contrary, is, to scatter the sheep. (John 10—12.) You have seen this, and have frequently read this—

"How good and how pleasant it is for brethren to dwell together in unity."

Now, the men of the different tribes of Waikato, Hauraki, Ngatihaua, Ngatirangi, Ngatiwhakane, Whakatohea, Ngatiporou, and Ngatikahungunu, have with one accord assembled together at this meeting. How good and how pleasant it is thus to dwell, to dwell in unity. There is one thing wanting, and that is, that the Pakeha should sit together with you. The words of our psalm have not quite been fulfilled yet. The elder brother has arrived, the younger has staid away. Let the elder and the younger brother sit together.

Who is the elder brother? You, who are the children of Shem. Who is the younger brother? We, who are the children of Japheth. Must we dwell apart, or dwell together? Carefully consider my question.

The coming of the Pakeha to this land was not an unauthorised act; they were led here by God (or they were moved to come here by God), the Pakeha ministers. The last words of Christ, the son of God, were:—"Go ye into all the world and preach the Gospel to every creature." (Mark 16—15.)

This is God's word for us all, for the children of Japheth. "God shall enlarge Japheth, and he shall dwell in the tents of Shem." (Genesis 9—27.)

This is the real meaning of our psalm. "Let there be no strife between me and thee, for we are brethren." (Genesis 13—8.) "But well and pleasantly let brethren dwell together in unity."

You have heard what God approves of; Satan's work is different. Let Israel be a warning to us.

Solomon, the son of David, was a very wise man, but when he grew old his heart changed, and he followed the worship of idols, therefore God commanded that his kingdom should be divided in two. It was consideration for his father David that delayed the separation, but in the days of his son Rehoboam the separation was finally accomplished. Ten tribes to the kingdom of Israel, and two to the kingdom of Judea. The cause of this was the hardness of Rehoboam. He was a rash young man, who did not listen to his parents. I believe that hardness (obstinacy) is the real parent of evil. Talk together, and let each party yield (a little), and there will be no wars. Jeroboam then arose. God placed him in a good position, but he put himself in a bad position. Had he approved of unity he would have been in a good position. His being in a bad position was through division. He did not approve of his people going to worship at Jerusalem. He divided the temple in twain; divided the worship, and divided the law. He did as Solomon did, worshipped images, and made two golden calves, imitating the worship of Egypt. Then a succession of bad kings reigned over Israel, until the day in which the ten tribes were carried away captive and lost. Hence he is called "Jeroboam, the son of Nebat, who caused Israel to sin."

At the expiration of one thousand years Christ came; some of the Children of Israel had returned to Samaria, but their feud still continued. You remember Christ's conversation with the woman of Samaria. (John 4-9) The only thing they cared for was prohibition of intercourse. There was an interdict on food, on the roads, on the water, and on the people. There was no intercourse between the Jews and the men of Samaria. No man was received whose face was set towards Jerusalem. (Luke 9—53.)

When Christ appeared, the system of separation and non-intercourse was at an end. The division fence was broken down, the partition torn asunder, and the mountains levelled; the swamps were covered over, the crooked made straight, and the rough places smooth, and the deep waters were dried up to make a way for his chosen. All the fowls of heaven were called to fly together to one tree, there to be sheltered; the sheep were brought to one fold, and the fish into one net. Children of Shem, Ham, and Japheth; children of Abraham, Isaac, and Jacob, come all to one God and to one Lord; to be saved by the same religion, to be kept in the same love, and to stand in the same law.

Here we stand, the elder and the younger brother, in one and the same mind; the younger brother is the Pakeha bishop, the elder the Maori minister. This has been my desire of old, to ordain Maori ministers, to be like (or equal to) ourselves. The Pakehas might say that "they will never be equal;" but I did not agree (with them.) Although the Maoris might say formerly,—“Who wants Maori ministers? we shall not turn (to them).” Yet I would not agree. For twenty years I have continued to plant, and behold! this is God's fruit. I look at my elder brothers, these Maori

ministers sitting here, and repeat with fervour our psalm ; “ How good and how pleasant it is for brethren to dwell together in unity.” I give a Maori parable in conclusion. I have seen a solitary piece of water (*manga*, a branch, *i.e.*, of a stream) which sprung up in a swamp ; it was only great in mud, and the end of it was, it disappeared altogether (or was lost) ; it was neither water nor land. No man drank of it, horses could not walk on it, nor could canoes paddle there. It was not ploughed with a plough, nor could vessels sail upon it. It remained alone in its stupid greatness, this branch stream which refused to flow to the river ; it is left for eels to crawl through, and for pigs to wallow in. But a good and pleasant stream newly born from the womb of the heavens ; behold ! with what vigour it leaps the falls and flows down the rapids. It perseveres in doing its work, that is, in increasing the size of the river. By the time that it reaches the confluence its name has ceased ; the Punia is lost in the Waipa, the Waipa in the Waikato, and the Waikato in the ocean. This is the greatness of the branch stream, to be lost in the river, and that of the river to be lost in the sea. So in like manner this is my greatness, that of the one man, to be lost in the Church, that of the Church to be lost in Christ, and the greatness of Christ is, to be lost in God, “ That God may be all in all ”—(Corinth. 15—28.)

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## No. 6.

REPORT OF THE MEETING AT PERIA IN OCTOBER, 1862, BY BISHOP SELWYN.

Matutaera arrived at 1 p.m. on Thursday, October 23rd.

I did not attend the opening ceremonial, but there were no war dances, or firing of guns.

The afternoon was spent in complimentary speeches, after which the King's procession—40 soldiers in uniform—and the Ngaruawahia Council returned to their house at the top of the hill.

The ground was occupied by about 500 men and women ; with the King's party there may sometimes have been six hundred persons on the ground.

As far as I could gather there were present of men—

Ngatikahungunu	-	-	30 to 40
Ngatiporou	-	-	20 to 30
Ngaiterangi	-	-	20 to 30
Hauraki	-	-	20 to 30
Rotorua	-	-	10 to 15
Taupo	-	-	1 to 2
Waikato Upper, with Ngatihaua	-	-	120 to 150
Kawhia	-	-	5 to 10
			226 to 307

The principal persons present were—

Matutaera and most of his Council  
 Karaitiana (Ngatikahungunu)  
 Hori Tupara (Tauranga)  
 William Thompson (te Waharoa)  
 Heta Tauranga (his Secretary)  
 Rewi (Ngatimaniapoto)  
 Kihirini (Middle Waikato)  
 Porokoru (Ngatimaniapoto)  
 Hoera (leader of Ngatiporou party)  
 Kereopa (ditto, Rotorua)

The first day was ended as usual by evening service, which was well attended.

### 2nd Day, Friday, October 24th.

Long waiting in the morning ; much private talk with some of the principal men.

W. Thompson asked about the opinion of the Duke of Newcastle. I told him that the Duke had written to say that there was no objection to Matutaera and his Council making laws, and presenting them to the Governor for confirmation, in the same manner as the Superintendents of Provinces. The idea seemed to strike him, and he announced it afterwards to the meeting.

12.30. The hopper of a steel mill, used as a speaking trumpet, sounded for dinner, and we went into a long booth with two rows of low tables, set out with large slices of bread, and pannikins, and containing about 130 persons. The waiters, including W. Thompson, passed in the open space between the two tables, replenishing pannikins with tea, and supplying bread and sugar—all very clean and orderly. Huge fires were at the end of the booth, with cauldrons of boiling water.

Business began at 1 p.m., W. Thompson coming forward and planting two sticks, one for the ayes, and the other for the noes, and announcing the subjects for discussion,—

1. Maungatawhiri.
2. Whaingaroa (Raglan).
3. Native Land Disputes.

The first and second subjects were a good deal mixed up, as being of the same nature, and a number of speakers rose in rapid succession, to deliver their votes on the same side, namely for stopping the roads (Kati), and their votes were registered by a teller, placing smaller sticks by the side of the negative pole.

Raharuhi o te awa a te Atua asked whether the Maories had anything to do with Maungatawhiri, as they had with the Waipa Road, referring to the opposition of Wiremu Nera Awaitaia.

Te Raita answered that the question of Maungatawhiri was only between Maoris and Pakehas. Speakers then began to give their votes for stopping the roads.

Hohaea Matata (of Whakatane)

Hoera (Ngatiporou)

Paraone (Tauranga)

Te Tauaroto (Ngaitatea)

Wiremu (Waihoa)

Kercopa (Rotorua)

Raharuhi (Te Awa o te Atua)

Wiremu Toatoa (Ngatikahungunu) thought that some of the speakers had gone too far, that they proposed a complete division between the two races, which could not be carried out.

W. Thompson (Ngatihaua)

Eparaima (Waipuu)

Pineaha (Ngatimaru)

Te Reweti te Mauotea (Tauranga)

Paora (Putatere)

Tawati (Tauranga)

Tawaha (Tauranga)

Tamihana (Awa o te Atua)

Perenara (ditto)

Hemi Matene (Tainui, Whaingaroa) asked what they would do if he made a road on his own ground. William Thompson answered in the same terms as his former letter to Wi Nera Awaitaia—"Waiho nga awaawa marama ai maku."—"Let the streams or gullies alone that I may be light." "Waiho nga Herere marama ai moku."—"Let the forests alone that I may be light."

Wiremu Toetoe (Awamutu)

Te Pakanga

Te Herewini Ngatiho (Kohokohe)

Tioriori (Ngatihaua)

Pineaha (Hauraki)

Wiremu te Raho (Pukaki)

Karaitiana (Ngatikahungunu)

Karaka

Tuhoroa

&c., &c., &c.

A question then arose about three pieces of ground at Lower Waikato—

Takingawairua, Koheroa, and Mercer—

And it was answered, "Kihai i hokona takitahitia, kihai i whakaetia e te iti e te rahi."—"They were not purchased singly, they were not agreed to by small and great."

Wiremu Tamihana addressed the Governor as if present, referring to the prohibition of arms and ammunition as a reason for stopping the proposed roads. "He mea whakamate i a koe to paura he mea whakamate i au tenei (rori) he ara pu mau ki tenei whaitua."—"Powder is a thing to kill with, the roads are a thing to kill me with, for you to bring guns to this side."

Karaitiana reproved the "hikaka" of Hoera Ngatiporou, and deprecated their style of speaking. "Kia ata ki. E Ngatiporou. E Hoera, he tangata tauhou koe, me tou korero kua tae ahau ki nga iwi katoa, kahore he wahi o tenei whenua i toe i ahau, kei te pito rawa koe, ko ahau kei waenga nui."—"Speak gently, O Ngatiporou, O Hoera, you are a stranger, and your speech is also strange. I have attended all meetings, there is no part of this land where I have not been; you are from one end; I am from the centre."

There was a good deal more, but at last William Thompson pronounced the decision of the meeting: "Kua oti te puru mo Waikato."—"Waikato is closed."

III. The third question was brought forward—"Ko nga Pakanga o tenei whenua kia waiho ma te ture e titiro, ma te whakawa e whakarite."—"All disputes in this land to be enquired into and judged by the law."

Some discussion arose upon this, and the debate was adjourned.

3rd Day, Saturday, October 26th.

The debate was resumed upon the Pakanga Whenua (land feuds) questions, and discussed well and temperately, and finally agreed to as above.

William Thompson proposed two new questions—

I. Nama (debt).

II. Pakehas living in Native Districts, divided into two heads—

a. Pakeha hoko.

b. Pakeha mahi wairua.

I. The debate on debt was useful and good. Pakehas were to be paid, but debt was prohibited for the future.

II. Pakehas living in Native districts. Hoera, of Ngatiporou read the Kawakawa laws, one of which expressed Sir R. Bethell's "true idea of the supremacy."

"To cut out the tongue of any minister who treated the authority of the Maori King with contempt, and any Pakeha who treated the King with contempt to be expelled."

Wirihana Toatoa (Ngatikahungunu), objected to such laws as promoting division between them and the Pakehas, describing their own position among the settlers at Ahuriri, and the peaceable way in which they lived together.

"Our King is set up—love,

"Our King is set up—esteem,

"Our King is set up—unity.

"Our King cannot be set up by division."

At this stage of the meeting, about one on Saturday, I asked William Thompson when the greater questions, Waitara, Tataraimaka, and the Governor's plans would be discussed.

He said that his wish had been overruled, and they would not be discussed at all. I said, then I have nothing more that I care to hear at this meeting; and went away.

The Pakeha question, I afterwards heard, was discussed in a friendly spirit; and it was agreed that Pakehas were at liberty to stay where they are. But I did not myself hear the decision.

—  
Ath Day, October 27th.

Early this morning I wrote to Matutaera, W. Thompson, Rewi, and Karaitiana, proposing three questions, and asking for an audience:

I. There should be one law.

II. That Waitara be investigated.

III. And that Tataraimaka be occupied by the Pakehas who own it.

I received answers from the King's Council and W. Thompson, granting the request.

About nine, the King came down with his guard, and many old men spoke and sung their songs; about 9.30 the King came out of his tent, and made the shortest of all short king's speeches:

"Welcome my parents.

"Welcome my elder and younger brothers: welcome all the tribes of New Zealand.

"Hold fast to religion.

"Hold fast to love.

The third co-efficient (TURE) was dropped, probably as involving an inconvenient question, on which he did not wish to express an opinion.

I was then called upon to speak, and spoke to my three points for about a quarter of an hour, after which I sat down; the opposition took the lead.

Hoera of Ngatiporou, brought up his party to the negative pole for Waitara, calling for the women to swell the number.

Ngaiterangi came up in a body, and did the same.

Then both parties came forward again and sat down in a body and fired off a Ngeri.

Hauraki then came forward 14 or 15, and sat in the middle as neutrals, some of my friends claimed them as affirmatory votes, but their old leader rose and said,

"No, we are sitting in the centre (between the two parties); there is death here, and death there."—(Pointing to the two sticks.)

An old man came up to me and said,

"Do you consent that the King shall stand?"

This being repeated thrice, I was obliged to rise and answer:

"I consent to there being one law, whether by the Queen, by the Governor, or by Matutaera. Whether carried out by a Pakeha or Maori Runanga. I consent to there being one law for us all. This is what I consent to."

The speaker was not satisfied with this, but remarked that I called him Matutaera, and not the King, and defined his own shade of opinion thus—

"Let there be one law, but let the authority be divided in two."

Many speakers followed, chiefly on the opposition side; among them W. Thompson, whose whole apology for an acknowledged change of opinion, was the "Deception of the Ministers, the occupation of the Ia, and the Governor's letter to Matutaera," ("That he would be punished by-and-by.")

I was obliged to deny the charge of "deceit," and to remind him that from the time of my meeting him at the Hui at Ihumatao till now, I had never ceased to object to the name of king.

Voters then began to come forward in favour of the Waitara enquiry.

Heta, Tauranga

Hoera, teacher of Ngaruawahia.

Paora, brother of Wetini Taiporutu, with a good sensible speech.

A native Assessor, whose name I did not learn.

Old Kihirini came and sat by me, and said he would have voted for me, but for the occupation of the Ia.

Ngatikahungunu then began to speak, but as they entered into long details of their own letters, and Renata's speech, which was read at full length, I came away at one o'clock, taking a friendly hint from Karaitiana that as I had expressed my opinions, and opened the subject, they would get on better without me.

I forgot to mention that Heta Tauranga was called upon to read the Governor's letter to Matutaera, and then another, in which he said it was promised that the troops should not go to the Ia.

I asked whether it was from Governor Browne or Governor Grey, and settled the point by referring to the date, Oct. 3rd, 1860.

An old man ingeniously said, that they had been often told, that though the Treaty at Waitangi was made by Governor Hobson, it was binding on all the Governors.

I then left the meeting and came on to Tamahui.

My general impressions are,

1. That the meeting was much more orderly, temperate, and friendly than heretofore.
2. That there was no perceptible abatement of tenaciousness as to the King.
3. That the most noisy and rigorous opposition came from new members from the East Coast.
4. That among all the Tribes there is an acknowledgment of the necessity of one law for both races.
5. That the difficulty is to reconcile the Unity of Law with the Duality of Mana.
6. That it will not be impossible to bring about a compromise on the basis proposed by the Duke of Newcastle.
7. That there is absolutely no trace of an hostility of Race: and no unanimity even on the subject of a division of races.

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## No. 7.

TE HOKIOI E BERE ATU NA..

Ngaruawahia, Nowema 10, 1862.

Nga korero o te hui ki Peria. Na Wiremu Tamahana Te Waharoa. Na i haere mai hoki nga Rangatira o nga Whenua tawhiti, no te rua tekau matahi o Oketapa, 1862. Ka taria te korero, ka whakatika a Wiremu Tamahana ka mea; Tenei te mea i Karangatia ai koutou e ahau ki a haere mai, kaati maku ko te whakatu Kingi, ko tenei ma koutou ma nga Rangatira katoa i tenei Whakaminenga e ata whiriwhiri marire. nga kupu ka whakapuakina nei, ko te ora raua ko te mate, ara. Ko te rori i Mangatawhiri, i Whaingaroa hoki. Kia puare ranei ki a kati ranei. Na, ma koutou enei mea e mahi, kei runga ko Hohaia ka mea, no Ngatiawa ahau no Whakatane, taku kupu na: me ata kimi marire. Ka kitea te mea e puare ai; me puare, ka kitea te mea e kati ai, me kati.

Kei runga ko Eparaima ka mea, no Ngatiporou ahau ki Whaiapu, he reo ahau no nga mano e rima 5000, ekore ahau e pai kia puare te rori, kia whiti ranei i Mangatawhiri, i Whaingaroa, ki te tuakina te puku o te tangata ka mate. Waihoki, ki te puare te rori i waenganui nei o te motu nei ka mate, ko tenei me kati.

Kei runga ko Hoera Te Titahaka ka mea no Ngatiporou ahau ki Wharekahika, no roto ahau i nga rohe kotahi tekau ma rua 12. Kaore nei e pai kia puare he rori i waenganui i te motu nei, no te mea he mate kei roto, ko tenei me kati.

Kei runga ko Henni no Ngatimahanga i haere mai ahau ki a kite i te ra o Tawauwau, na te reta a Wiremu ahau i tiki ake kia haere mai ki a kite i te ra o Tawauwau. Mo te aha te tangata i rere ai ki runga i taku rori kati ai, naku ano taku piibi, kaore e tika te kati i taku rori.

Kei runga ko Wiremu Tamahana Te Waharoa, ka mea, naku koutou i karanga kia haere mai; he mahara hoki noku, kei whiti kau te ra i tua o Tawauwau, he whakatauki hoki taua kupu, ko te kino kei mua ko Tawauwau kei muri, no reira i kiia ai e namata (e) whiti kau ana te ra i tua o Tawauwau. Ka ngaro nga tangata, na. Ko tenei e taua ma kati ra te tohe kia mahia te rori, mahara mai ki te iwi, no te mea he Pakeha to korua hoa. Kua kite hoki ahau i te Nupepa e ki ana, e rima rau pauna moni: e wha hereni mo te ra, na kona koa ahau i mahara ai he mate tenei e tohea mai nei e koutou ko o hoa Pakeha; he tupato hoki noku kei haria mai nga pu nui i runga i taua rori, e tata ana hoki ki Ngaruawahia, na reira koa taku tupato, na' he tika hoki te tupato o Te Kawana ki te puru i nga pu, i nga paura, kei hokona e nga Maori kei tahuri atu ano kei whakamate i a ia, me ahau ano hoki e tupato ana ki te rori, kei tahuri mai kei whakamate ano i ahau. Kowai koia te tangata ekore nei e tohu i tona ake tinana? E ki ana hoki te Karaitiura e Whangai ana e Whakamahu ana i tona ake kikokiko. Ka huri.

Kei runga ko Kereopa Te Rau, Ngatiwhakane, Rotorua, kua e kainga mahanatia te Karaka kei rori; erangi me kawe ki te wai ka kai ai ka reka, kua ano hoki e inumia wawetia te tutu kei rori, erangi kia whaimoeti ka kai ka reka, Waihoki, ki te hohoro te tangata ki te whakaae kia puare te rori, he mate tena mo tatou, erangi ra e te iwi me kati nga rori.

Kei runga ko Te Reweti Manotini, no Ngaiterangi Tauranga, ka mea, he mate tenei mo tatou, e ki ana ra taku whakaaro, tera e puta mai he wai i taua awa ina whakatahea. Koia koa ahau ka mahara nei me kati.

Kei runga ko Wiremu no Ngatiraukawa Patetere, ka mea, me kati Mangatawhiri me Whaingaroa, he mate kei reira ana tukua te rori kia puare, ko tenei ka kati.

Kei runga ko Matiu Wahapurua no Ngatimaru Hauraki, ka mea, kaore au e pai ki taku tupuna Whenua kia tapahia tona iwi tuaroa, koia ahau ka mea nei me kati Mangatawhiri, Whangaroa ka huri.

Kei runga ko Ngairo, no Kahuhunu, ki Wairarapa, ka mea, no te ngutu ahau o te ika nei o Aotearoa kei te wehiwehi au ki Mangatawhiri ki Whangaroa me kati ena, ka huri.

Kei runga ko Paora kaiwhata, no kahuhunu Ahuriri. Ka mea. Kaore matou e ata matau ki te ritenga o Mangatawhiri, i a wai tera wahi i te Maori ranei i te Pakeha ranei? ma Koutou e Waikato e korero mai kia mohio ai matou. Kia kati tahi ai tatou, me korero mai ano hoki te ritenga o Whaingaroa ka huri.

Kei runga ko Herewini Te Whataete, ka mea, na Whakaronga, ko te rori e ahu mai ana i Whaingaroa ki Waipa, he papa tupu, kei te awa a Waitetuna te rohe atu ki te Pakeha, he papa tupu tetehi taha o te awa ahu mai ki Waipa, ka huri tena.

Na whakarongo, ko Mangatawhiri, ko te Koheroa, ko Meremere. Ko enei pihi kei runga mai o Te Ia. Ko enei pihi he mea hoko tahae, kaore matou i kite i te tangohanga o nga moni, kaore ano hoki matou i pai ki taua mahi nanakia, no mua ano to matou pakeke a tae mai ana ki tenei ra. No te 1854, o nga tau, ka haere mai tetahi Pakeka ki te ruri, ko Te Honiana, ratou ko etahi Rangatira o Manukau, na ka rongo nga Rangatira o Waikato, he pakeha tenei e haere mai nei ki te ruri i Meremere, i te Koheroa, i uta o te Awa o Mangatawhiri, na ka mea, tatou ka haere ki te pei atu i a ia, he mea tika ano kia puritia te Whenua mo nga uri i muri i a tatou. No te mea ko te kai i puta mai i te Whenua, pera hoki me te tangata i puta mai i te Wahine, na. He mea tika ano enei, a haere ana ratou ki te pei atu i taua pakeha, ka mea atu, e hoa ma, Ko nga Whenua i tangohia tahaetia na nga Moni maaka, ekore rawa e tukua atu, me mutu atu i Mangatawhiri te rohe atu kia koe ki te pakeha, kaore matou nga tangata o konei e pai ki tena mahi ki te hoko, kua pau mai na hoki tena Whenua nui ka poka mai ano ki konei hoko ai, kaore e tika.

Kei runga ko Karaitiana no Kahuhunu i Ahuriri, ka mea, he pena ano hoki nga pihi o Kuini kei roto i nga rohe o te Kingi, he Whenua kihai i to tika, katahi nei matou ka matou ki te ritenga o Mangatawhiri o Whaingaroa me kati ena rori, ka huri.

Kei runga ko te Wirihana, Ngatikabuhunu Ahuriri. Ka mea. E rite ana Mangatawhiri ki nga pihi i io matou whenua ka patai ki tona iwi, e hoa ma, he runanga whakariterite korero tenei kua e whakaroaia, taku ra me waiho i ta te tokomaha i kite ai, ka huri.

Kei runga ko te Harawira Ngaiterangi Moturoa wahi a Tauranga. Ka mea, ko tenei, ka kati nei i a tatou ma Waikato ano e he ai tenei korero, ka huri.

Kei runga ko Hohaia, no Whakatane, ka mea, Whakaronga mai e nga iwi nei, na te Atua ano ahau i hanga, me tenci Whenua hei nohoanga moku, kua mahue atu i o tatou tupuna i nehera, e ra whenua ki o tataua hoa, whai mai ano ki konei whakararuraru ai, ko tenei e te iwi, me kati te rori, ka huri.

Kei runga ko Perenara no Ngatiawa, i te Awa-ate-atua, ka mea, taku kupu ra me kati te rori ka huri.

Kei runga ko te Hira no Ngatihau Whanganui, ka mea, he kotahi ahau na Hau i haere mai au ki te kawae mai i nga kupu a te rima rau 500 me kati te rori, ka huri.

Kei runga ko Wiremu Toetoe no Waikato, ka mea, Wharongo mai e te iwi katoa o tenei huihuinga, ko ahau te tangata kino rawa i nga ra o te kingitanga o Potatou, na, kua tae ahau ki nga whenua o tawahi, kua kite ahau i nga kingi e noho mai ra i te ra whenua nui i Uropi. Kaore te mana o tetahi Kingi i eke ki runga ki tetahi Kingi, no reira katahi au ka mahara (au e! he tika ano te mohiotanga o te iwi ki te whakatu i tetahi Kingi mo ratou, koia ahau ka mea me kati te rori, ka huri.

Kei runga ko Wiremu te Waharoa ka mea, kua oti enei kupu. Na Whakarongo mai e tenei huihuinga, e toru enei take korero ka whakapuakina nei, ko te reti, me reti ranei me kore ranei, ko te nama, me nama ranei me mutu ranei, ko nga rongo taima me whakarite, ko nga Pakeha e noho ana i roto i nga rohe o nga maori, me pei ranei me kore ranei, ma koutou ena e whiriwhiri, ka huri tenei.

Na, he mea wehewehe nga tangata motu ke tenei iwi, me tera iwi, me ia iwi, me ia iwi, a he mea rite tonu a ratou mohiotanga, he mea tuhituhi ki te pepa, ta tenei iwi ta tera iwi, ta tera atu ta tera atu, koia ra tenei. 1. Me aroha nga Pakeha e noho ana i o tatou rohe. Nga Pakeha pai ano ia. Ko nga Pakeha e ahua kino ana me pei atu. 2. Tu arua, ko te reti, kaore e pai inaianei no te mea he ra kuraruraru enei ra. 3. Tuatoru, ko nga rongo taima me whakaca. 4. Ko te nama me whakamutu. 5. Ko te whenua tautohe ma te whakawa o tirotiro e mahi.

No te rua tekau ma whetu, 27 Oketopa, 1862, ka whakatika te Kingi ka mea. Haere mai e nga tangata o te ita o te weta o te weta o te hauta. Haere mai ki Waikato, he iwi Rangatira ano tatou i mua iho, inaianei, ahokoa mangu te kiri kia marama te whakahaere a nga kai whakahaere tikanga, kia mau ki te Ture ki te aroha ki te whakapono.

Kei runga ko Pihopa Herewini, ka mea. Tena koe. E Matutaera te Rangatira o Waikato. Ko taku tenei kia kotahi te Ture, ko ta te Kuini; kia kotahi te mana, ko te te Atua, kua e wehea nga Ture kia rua, ka raruraru. E Wiremu Tamehana me homai Waitara kia Whakawakia, me Tataraimaka kia hoki atu aku Pouaru ki to ratou Pihhi, ma korua ko Matutaera e whakaae mai, kei whakaae korua ki tetahi atu. Ki te mea ka puritia a Tataraimaka ka hoki matou ko aku pouaru ki tawahi "ka waiho tenei hei whenua raruraru.

Ka tu Kereopa no Roturua. Whakaronga ra e tenci hui, taku hei mua ano te whakaaronga kia whakawakia a Waitara, inaianei ekore e ahei, e rite ana hoki ki te puhera witi kua pakaru nei ki te whenua, a mawai e kohikohi kia rite ai ki te taimaha o mua.

Ka tu ko Hoera no Ngatiporou no Whiapu, i mea. Kaore e pai kia cke mai te mana o Kuini, ki te mana o Kingi Matutaera ekore hoki e ahei te hoiho te kau ranei ki te pea kotahi. Na taku whakaaro mo Waitara i whea hoki i mua i te wa e marama ana, titiro hoki, i whakawakia e ngira me tetahi atu taonga ina tahaetia. Ko Waitara ko te mea nui waiho ana ma te toto e Whakawa, ka huri. Ka tu ko Tamehana te Waharoa. Ka mea. E Pihopa, ki te whakawakia Waitara, me pehea te Kingi? E ki ana koe kei reira anake te mate, ki taku, ko te Kingi te mea nui na i te wa e whawhai ana ki Waitara, ka tae mai a koutou reta ki ahau, i penei. E Wi, tikina houhia te rongo, kaore he aha ki te Kingi, no reira haere ana ahau ki te hohou i te rongo. Na i taku hokinga mai ka ki mai koutou. E Wi, tukua iho te mea na ki raro, katahi ahau ka mahara e mamingatia ana ahau, mawai ano e whakaaro nga tini raweke a te Kawana e whakapokaikaha nei i au i te motu nei, ka he ra taku manawa, mawai ano e karo tenei me tera, ka huri.

### Translation.

Te Hokioi which is flying towards you.

Ngaruawahia, Nov. 10th, 1862.

The speeches of the meeting at Peria, by Wiremu Tamehana te Waharoa; chiefs from distant places also attended; on the 21st Oct., 1862, the talking began.

Wiremu Tamehana got up and said, This is why I have called you to attend; It is enough for me to make (or establish) the king, and now, it is for you, for all the chiefs of this assembly, to consider the words that (I am) going to utter, It is life and death, that is the road at Mangatawhiri, and Whaingaroa, whether it shall be open or closed. These things are for you to settle.

Hohaia stood up and said: I am of the Ngatiawa, of Whakatane. My word is, let it be enquired into, and if it is seen why it should be open, then let it be open, but if it is seen that it should be closed, then let it be closed.

Eparaima then got up and said: I am of the Ngatiporou of Waiapu; I am the voice of the five thousand (5000); I will not approve of the road being open, or that it should cross Mangatawhiri or Whaingaroa. If the entrails were taken out of a man he would die; and therefore if the road is open through this Island, it will die; now let it be closed.

Hoera te Titaha then got up and said: I am of the Ngatiporou, at Wharekahika; I am one who is within the twelve boundaries (i.e. the representative of twelve Hapus), and who does not approve that any roads should be open in this, because there is evil (mate) in it; now let it be closed.

Hemi, of the Ngatimahanga, then stood up. I came to see the sun of Tawauwau; it was Wiremu's letter that brought me here to see the sun of Tawauwau. Why have men opposed my road? That piece is mine, and it is not right (for anyone) to oppose (or close) my road.

Wiremu Tamehana te Waharoa, stood up and said: It was I that summoned you because I thought, lest the sun should shine needlessly beyond Tawauwau, that word is a proverb, "The evil first, and Tawauwau afterwards." Therefore it was said in olden times, "The sun shines uselessly beyond Tawauwau (when) man has disappeared." But now, O sons, cease in persisting in the making of the road; Remember your people because the Pakeha is your friend, for I have seen the newspaper which says, there is five hundred pounds of money, four shillings a day, Therefore I thought, there was evil (mate) in that which you and your pakeha friends are persisting in. I am fearful lest the big guns should be brought upon that road, for it is near to Ngaruawahia; that is why I am cautious. It is proper (tika) also for the Governor to be thoughtful (tupato) in prohibiting the sale of fire-arms and ammunition, lest the Maoris turn round and kill him. I also am suspicious of the road lest it should turn upon me and kill me. For what man is there that will not guard his own person. It is said in Scripture, "He feedeth and cherisheth his own flesh."

Kereopa te Rau, of Ngatiwhabae Rotorna, then stood up, Do not eat the Karaka while it is warm, lest you become delirious, but take it and steep it in water, then eat it (for then it will be pleasant.) Do not also drink the Tutu while it is fresh; let it stand awhile, then drink, and it will be pleasant. Therefore if a person hasten to consent to the road, then there will be trouble for us, but rather, O people, let all the roads be closed.

Te Reweti Manotini, of the Ngaiterangi, at Tauranga, stood up and said: In this there is evil for us. I know in my mind that the water will come down that river if it was cleared, therefore, I say, let it be closed.

Wiremu Haumeu of the Ngatiraukawa, of Patetere, then got up and said: Let Mangatawhiri and Whaingaroa be closed, for there will be evil in it, if the road is allowed, It must be closed.

Matiu Wahapurua, of the Ngatimaru, at Hauraki, stood up and said: I do not approve of the backbone of my ancestors, the land, being cut. I now therefore say that Mangatawhiri and Whaingaroa be closed.

Ngairo of Kahuhunu at Wairarapa, got up and said: I am from the lips of this fish, Aotearoa; I am fearful of Mangatawhiri and Whaingaroa. Let those be closed.

Paora Kaiwhata of Kahuhunu at Ahuriri, then got up and said: We do not understand the rights of Mangatawhiri, or to whom it belongs, whether it belongs to the Maoris or to the Pakehas;

it is for you, O Waikato, to tell us, that we may know, so that we may close the road together. Tell us also the particulars relating to Whaingaroa.

Herewini Te Whahaete then got up and said: (with reference) to the road from Whaingaroa to Waipa. It is a whole piece (papatupu—unsold and of purely native title). At the creek of Waitetuna is the pakeha's boundary. At one side of the river and on to Waipa is native land, enough on that, hearken, Mangatawhiri, Te Koheroa, and Meremere are situated above Te Ia. These pieces were sold secretly. We did not see the taking of the money for these places. We did not approve of that bad work; our opposition was from the beginning and up to this present day. In the year 1854, a Pakeha named Johnson, came to survey with some of the Manukau chiefs; now, when the chiefs of Waikato heard that a Pakeha had come to survey Meremere, Te Koheroa, and inland of Mangatawhiri river, they said "Let us go and send him away, for it is right to keep the land for (our) descendants that may come after us, because food proceeds from the land, as with man, for he proceeds from woman; this is perfectly right." They then went to send away that Pakeha, and said, "My friend, the lands that were sold secretly, by receiving the deposit-money, will not be given up. Let Mangatawhiri be the boundary for you, for the Pakeha. We the men of this place do not approve of that work of selling (our lands). You have consumed that extensive country, and yet you come here buying more. It is not right.

Karaitiana of Kahuhunu, at Ahuriri, got up and said: The lands of the Queen are like that, they are situated within the boundaries of the King's. It is land that is not clear. Now we know the particulars of Mangatawhiri and Whaingaroa. Let those roads be closed.

Wirihana of Ngatikahuhunu, at Ahuriri, got up and said: Mangatawhiri is like some of the pieces of our place. He then said to his people: "My friends, this is a runanga to enquire into words; do not detain it. This is my proposal: Let it be as the majority may say."

Harawira of Ngaiterangi, at Moturoa, a part of Tauranga, said: Now that the road is closed by us, this talk (determination) will only fail through Waikato.

Hohaia of Whakatane stood up and said: Hearken, O ye tribes; God made me and also the land for me. Our ancestors (or grandfathers) left our friends those places some time ago, and still they have followed, and are troubling us; but now, O people, let the road be closed.

Perenara, of the Ngatiawa at Te Awa-o-te Atua, stood up and said: This is my word, let the road be closed.

Te Hira, of the Ngatihau at Whanganui, stood up and said: I am one of Hau. I came to bring the word (uttered by) five hundred (500) men, that the road must be closed.

Wiremu Toetoe of Waikato then stood up and said: Hearken, all ye tribes that are assembled here. I was the worst of men during Potatau's reign; but now I have been to other places, and I have seen those kings that are living in that great country (Europe). I saw that the mana of one king did not extend over another king. I then thought, surely, the (my) tribe were right in establishing a king for themselves. Wherefore, I say, let the road be closed.

Wiremu Te Waharoa stood up and said: That is settled. Hearken, O assembly, here are three subjects for consideration that I am now going to propose. (That is) the subject of Leasing; whether (we shall) allow leasing or not. The Credit system; whether credit should be allowed or not. The old debts must be settled. The Pakehas that are living within the boundary of the Maories, shall they be sent away or not? These things are for your consideration.

The whole of the people were divided; each tribe was separated one from the other. Their opinions were the same, it was written on paper; each one of the tribes (wrote his opinion).

These are the results.

1st. To protect the Pakehas living within our boundaries; that is, those good Pakehas; those that have a bad tendency must be sent away.

2nd. The Leasing. It will not do to lease now, because this is a troublesome period.

3rd. Debts to be cleared off (paid).

4th. Credit to cease.

5th. Disputes about land must be settled by a Court.

On the 27th of October, 1862, the King arose and said: Welcome, O men, from the East, from the North, from the West, and from the South, welcome to Waikato. We are a noble people, even from olden times. Even now, although our skin is dark, let the mind of the directors be clear. Hold fast to the law, to love, and to Christianity.

Bishop Selwyn then got up and said: Salutations to you, O Matutaera, the chief of Waikato. This is mine, let there be one law, the Queen's; let there be one *mana*, God's. Do not have two laws or there will be confusion. Wiremu Tamehana, give Waitara to be investigated, and also Tataraimaka, that my widows may return to their places. It is for you and Matutaera to consent; do not consider any other (subject). If Tataraimaka is kept back, I and my widows will return to (England) and leave this for a land of trouble.

Kereopa of Rotorua got up and said: Hearken, O assembly, this is my opinion, at the commencement only should the investigation have taken place for Waitara; but now it cannot be. For it is like a bushel of wheat spilt on the ground—who is to gather it up and make it agree with its former weight?

Hoera of Ngatiporou at Waiapu got up and said: It will never do for the *mana* of the Queen to extend over the *mana* of King Matutaera. For a horse cannot be paired with a bullock. This is my opinion about Waitara, why was it not investigated in the beginning when it was clear? Behold! A needle or any small trifle is investigated if stolen; but Waitara, this large thing, was left until blood brought it forward.

Tamehana Te Waharoa stood up and said: O Bishop, if Waitara was investigated, what of the King? You say it is there alone that the evil is. In my opinion the King is the greatest

matter. At the time of the fighting at Waitara your letters came to me which said "O Wi, go and make peace, there is nothing in the King," therefore I went to make peace, and on my return you again said "O Wi, pull down that thing." I then thought I was being deceived, for who is able to mind the many tricks of the Governor, who is bothering me and (the people of) this Island? I am quite wearied, and who is to guard against this thing and that thing?

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No. 8.

MEMORANDUM BY MR. CLARKE.

Having learnt from Mr. Gorst that we were not to attend the meeting at Peria unless especially invited, and having had no invitation, my visit to that place was a very hurried one; my object being to carry a letter to his Lordship the Bishop of New Zealand and one to William Thompson, with instructions to return as soon as possible. The following may be termed a journal of the events of the day.

Having received instructions from Mr. Gorst to proceed to Peria with letters to his Lordship the Bishop of New Zealand and Thompson, I left Otawhao late in the afternoon of Thursday, October 23rd, and arrived at Peria the following day. On my arrival I found the chiefs with four or five hundred natives assembled, discussing the subject of making roads through the district.

The Chief who was speaking on my arrival was Kereopa, from Rotorua. His principal remarks were confined to cutting roads, which he strongly objected to, using violent language of rather a threatening character, declaring that they should see him, wherever roads were being cut into the district; thereby intimating to oppose them.

He was followed by a number of other speakers, all upon the same subject, but most of them very temperate. The three violent chiefs were Hoera, from the East Cape; Kereopa, from Rotorua; and Tapihana, from the West Coast. This last chief is considered by the natives as a "porangi" (crack-brained); his speech was so violent that they asked the Bishop not to take it down. It was to the following effect:—That he would allow no Europeans to come into the district. He used to say very strong terms such as "he would cut off the legs of any European who dared to enter his territory." You will judge of the worth of these remarks when in all probability he has several Europeans resident in his district. But while so violent in reference to Europeans, I heard no remark about the Governor or Government.

I now proceed to give the almost unanimous feeling of the natives with respect to roads or any communication with Waikato by steam, as they had heard had been proposed by the Government.

Their objection and right of doing so are grounded upon the following reasons. Thompson said that as the Government had made laws to prevent the sale of ammunition to the Natives, so were they competent and justified in preventing roads being cut into the interior; that the forests and swamps were their protection. He concluded by saying that this should be their *tare*, (law) "Kati, kati katoa" (Let everything be closed); he then adjourned the meeting till next day.

I returned to Otawhao early next morning, but should have been glad to have remained in order to have heard the whole business of the meeting discussed. Although I saw but little of the meeting and heard but few of the speeches, it will doubtless be expected that I should offer a few remarks upon what I did see and hear, and what I consider to be the general feeling of these infatuated natives.

1. While the violent speeches of the few were generally disapproved of by the greater part of the Chiefs, there appeared a cool determination to oppose any approaches into the interior.

2. They maintain the same dogged opposition to any measure or interference of the Government, as manifested on all former occasions.

3. I heard that Rewi Maniapoto was going to propose that the mail between Auckland and Otawhao should be stopped, and that the Europeans should be sent out of the district. Whether he proposed it or not I cannot say.

4. From hearsay I learn that they were not only disinclined to settle the Waitara question, but opposed its settlement by arbitration on any terms; except that it be given up unconditionally.

5. There can be no doubt that much that was said by the visitors was to please William Thompson, and most that that chief said was to maintain (what I think) his dying influence with the people.

The fact is this: he has called into action a machinery he cannot control, and which will, if left alone, destroy itself.

6. It is impossible to judge from their speeches what the real state of feeling is, especially when there is little or no opposition; it is at the night runangas, when no European is present, that all the mischief is done.

7. The attention paid me by Thompson on this and on all occasions was courteous and kind.

MARSDEN CLARKE.

The Hon. the Native Minister.

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## No. 9.

Matamata, Oketopa 28, 1852.

E HOA E KAWANA KEREI,—

Tena ra ko koe, e hoa. Kua oti te mahi a te Runanga Maori i huihui mai nei ki toku kainga ki Peria o Matamata, kia rongo mai koe, kihai i ata marama te mahi a tenei Runanga Maori. Ki taku whakaaro he reo ano to tetehi tangata, he reo ano to tetehi, ko nga kupu i whakatuturu—tia e taua Runanga, ko te rori kaua e whiti i Mangatawhiri, ko te poti nui kaua e rere i roto o Waikato. Ko enei kupu kua waiho hei ture ma ratou. Heoi ano nga kupu i marama ki taku whakaaro, na Matutaera Potatau, ko tana kupu tenei, whakarongo e nga iwi o te Nota, o te Weta, o te Hauta, he kiri mangu tatou kia ma a roto, he rangatira ano tatou kia mau ki te whakapono, ki te ture, ki te aroha. Hoi aku kupu marama, ko te nui o nga kupu a nga rangatira katoa kaore e ata marama. Ko etahi e whakatika ana ki te kupu, ko etahi e whakahe ana; ko tetehi kupu e mea ana me whakawa a Waitara, ko etehi rangatira e pai ana kia whakawakia taua wahi, ko etahi e kino ana, e hoa he kino noa iho nga kupu, ma te aha e tuhituhi atu, mau e whakarongo ki te korero o te Pihopa o Nuitireni, ka rongo koe i te tika, i te he, o tenei huihuinga kia ia.

Heoi ano na Te Raihi, kia rongo mai koe, kei nga ra o Nowema o Tihema ranei ka haere atu matou kia kite i a koe kia rongo hoki i tau kupu, i tenei tau ano.

## Translation.

TE RAIHI TO HIS EXCELLENCY THE GOVERNOR.

Matamata, October 28, 1862.

FRIEND, GOVERNOR GREY,—

Salutations to you! The work of the Runanga Maori which met at my place is ended. Hearken! In my opinion the work of this Runanga Maori was not clear: one man said one thing and one another. The things decided upon by that Runanga were, that the road should not cross Mangatawhiri, and that the large boat should not sail in the Waikato. These words they have made a law for themselves. These were the only words that were clear in my opinion.

This was Matutaera's speech: Hearken, O tribes from the North, West, and South. We are all black skinned, but let us be white inside; we are also Chiefs, let us hold fast to religion.

These were the only words that were clear to me. The words of most of the Chiefs were not very clear. Some approved of the word, others condemned it. One proposition was, that Waitara should be investigated. Some Chiefs approve of that place being investigated, others are against it. Friend, there were many words spoken, but who can write them all? Hear what the Bishop of New Zealand has to say, and then you will hear what was right and wrong at this meeting. Enough.

From TE RAIHI.

We are coming to see you in November or December, and to hear your words.

## No. 10.

Uruhau, Oketopa 29, 1862.

Ka tukua atu kia koutou kia rongo ai koutou ki nga ritenga o tenei huihuinga ko te tua tahi ko Mangatawhiri kaua e whiti te rori 2 ko Waikato. Kaua e rere te tima i roto i Waikato engari kia kotahi te whakaaro a Te Kawana ka pai hoki ta nga Maori. 3 Ko Waitara kia whakawakia ki te ritenga o te ture. Kua whakaae hoki nga rangatira katoa o Waikato kia haere mai a Kawana ki roto o Waikato ara ki Tamahere he huihuinga mo nga rangatira katoa o te motu nei hei kitenga hoki i a Kawana hei whakapuakanga i a ratou whakaaro kia rongo ai i a ia ratou whakaaro kia rongo hoki matou i ana whakaaro. E hoa e te Hareti tena pea etahi tangata te haere atu na he karere mo Te Kawana ara he whakarongo i tona kupu whakaae ki te haere mai. Kia mohio ai nga tangata i te haerenga mai o Te Kawana. Na ta koutou hoa aroha e tuhituhi—atu nei na,

TE HAKIRIWHI TIRAUOTERANGI.

## Translation.

HAKIRIWHI TIRAUOTERANGI TO MR. HALSE, AUCKLAND.

Uruhau, October 29th, 1862.

I send to inform you of what took place at this meeting.

The first thing was, that the road should not cross Mangatawhiri; the second, that no steamer should run on the Waikato, but if the Governor had one thought that of the Maoris

would be good. The third was, that Waitara should be investigated according to law. All the Chiefs of Waikato consented that the Governor should come to Waikato, to Tamahere; that is, that there should be a meeting at Tamahere of all the Chiefs of this island, in order that they may see the Governor and tell him their thoughts, that he may hear ours and we his.

Friend Mr. Halse,—Some men are probably going there (to Auckland) as messengers to the Governor, to hear his word and to know whether he will consent to come, that the men may know.

From your loving friend,

TE HAKARIWHI TIRAUOTERANGI.

To Mr. Halse,  
Auckland.

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No. 11.

THE RESIDENT MAGISTRATE, RAGLAN, TO THE HONORABLE THE NATIVE MINISTER.

Raglan, 29th October, 1862.

SIR,—

I have the honor to forward the enclosed Report of Mr. Falwasser, of the Native Meeting at Peria, held on the 24th instant.

I have, &c.,

R. H. MCGREGOR,  
R.M.

The Honorable the Native Minister,  
Auckland.

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Enclosure.

Raglan, 29th October, 1862.

SIR,—

I have the honor to inform you of the return of Hetaraka Nero and Hemi Matine from the great Native King meeting at Peria. The following is their report :—

We arrived at Peria on the 21st instant. On the 24th business commenced.

Tamehana—The tribes are not, as I expected them to be, universally represented, therefore I shall only discuss the lesser matters—the two roads. The Governor prohibits munitions of war, lest they should be used against him. Both roads are fatal matters to us. I say do not allow them? How is it to be? Divide yourselves so that you may be counted. (Nearly the whole of the assemblage voted against the roads.)

A man belonging to Te Awa o te Atua asked if Maories had any claims to Te Ia, and was answered “no” by Waikato. This man said that Naylor’s being a black skin’s road, he had nothing to do with it, but the Governor’s road should not pass. (East Coast Natives of the same opinion.)

Karaitiana (Ngatikahungunu) advised that the mails should be allowed to go as usual, and that travellers, Queen Natives, and ministers should be allowed to travel as usual: all which was in opposition to the Runanga law. A small portion of the auditory agreed.

\*Matine—I came over because I thought the weather had cleared up. Is this your fine weather?

Tamehana—I sent for you out of friendship, that you might hear for yourselves. You have heard. Do not insist on your road. (Tamehana here asked for the assent of the people to his wishes, and obtained it unanimously.)

\*Hetaraka—I will have my “mana” as well as you have yours.

\*Mohi Te Rongomau—We did not come here to make laws, but to listen. You shall not have the say about the road.

A Ngatiwhakane man—The “mana” of the road would devour my “mana.” There are many Rotorua chiefs, but I have stopped that road. Stop this also.

\*Matine—If you are strong, do so.

Last speaker—If you carry on your road, I shall go there.

\*Then do so at once.

Matine’s observations—I knew from Tamehana’s first speech that he had a sword in his mouth. I think them determined to resist if we insist on the road. Tamehana told me, in a private conversation, that we and Tamati Waka’s people were the only Queen Natives. All the others would soon join him. He said that we might make a bridle road, but nothing more, and that the Governor had prohibited munitions of war, and therefore he would not allow his munitions (bush, ravines, &c.) to be touched. \*Hetaraka said to Tamehana, You stand up for your “mana,” and I for mine! You shall not interfere with the road. If you were a Queen man with us you might have something to say. When we return home we shall hold a Council, and send

the result of that Council to you, after the Governor has been made acquainted with it. The road will not be stopped.

The asterisks denote the speakers of Naylor's party.

I have, &c.,  
HY. J. FALWASSER,  
Clerk and Interpreter.

To Major R. H. McGregor, R.M.,  
Raglan.

## No. 12.

Kirikiroa, Nowema 1, 1862.

KIA TE PERE, KEI AKARANA.—

Ehoa, tena koe! He karere tenei naku ki a koe, mo nga korero a te Runanga mui o Niu Tirenī i turia ki Peria.

1. Ko te rori ki Mangatawhiri, kua e whiti mai ki tenei taha.
2. Ko te rori ki Mangatawhiri; kua e whiti mai i Waitetuna.
3. Ko te tina kua e rere mai ki roto o Waikato.
4. Ko te pakanga whema kia whakamatua. Kia waiho ma te whakarite whakawa anake te ritenga mo te whenua.
5. Ko te nama ki nga taonga o te pakeha me mutu tera.—Roma, xiii, 8.
6. Ko nga pakeha e noho nei i o matou nei aroaro, ahakoa Minita pakeha, Maori ranei, kia kua e kino kia ratou engari kia atawhaitia. Ko nga pakeha e kino ana ki ta matou tiro me whakahoki atu ki Akarana.

7. Ko te Kawana me haere mai ki Waikato nei, a te ra e karangatia ai, ko te take, kia whakapuaki tonu mai ia i tana tino kupu ki te kanohi o nga tangata Maori mo te puaki atu hoki o te kupu a nga tangata Maori ki tona kanohi tonu, ki te pai nga korero a taua ra. Kei muri atu ka whakawakia Waitara. E hoa, kaore i ata takoto nga korero mo Waitara, he nui nga tangata i pai kia whakawakia Waitara, he nui ano nga tangata kaore i pai ki te whakawa; otira ki taku mahara tera ano e taea Waitara e te whakawa, no te mea he nui nga tangata whai whakaaro i tae ki runga i taua kupu. Heoi ana aku korero ki a koe. Tena koe. Ma Te Atua koe e tiaki.

Na to hoa pononga,

NA HETA TAURANGA.

## Translation.

HETA TAURANGA TO THE HONORABLE THE NATIVE MINISTER.

Kirikiroa, November 1st, 1862.

TO MR. BELL, AT AUCKLAND,—

Friend, greeting! This is my messenger to you about the talk of the great Runanga of New Zealand held at Peria.

1. The road at Mangatawhiri: it must not be continued (be made) on this side.
2. The road at Whaingaroa: it must not cross Waitetuna.
3. The steamer must not enter the Waikato.
4. Fighting about land is to be discontinued. The land is to be adjudicated according to law.
5. Credit for European goods is to be discontinued.—Romans, xiii, 8.
6. The Europeans who are living amongst us, whether ministers or Pakeha-Maoris, must not be ill treated, but must be taken care of. Europeans who, in our estimation, conduct themselves badly, are to be sent back to Auckland.

7. The Governor should (be asked to) come to Waikato upon a day to be appointed, that he may at once explain to us his great word (intentions) in the presence of the Maori people; and also that the natives may make known their word (or intentions) to him personally. Should the talk on that day be good, the Waitara question will afterwards be investigated.

Friend, The talk about (the investigation of) Waitara was not quite settled; many people were in favour of the investigation of Waitara, and many people were opposed to it. But, in my opinion, the investigation of Waitara will be (accomplished) carried, because there were many people of wisdom who were in favour of the investigation.

This is all I have to say to you. Greeting! May God protect you,

From your humble servant,

HETA TAURANGA.

## No. 13.

Tamahere, Nowema 3rd, 1862.

E HOA E TE KAWANA,—

Tena koe. Kua oti te huihuinga a Wiremu Tamehana. Maku e korero atu kia koe nga take o taua huihuinga nei.

Te Tuatahi ko Mangatawhiri—Kia kua e whiti te rori.

Te tua rua ko Waikato—Kua te tima e rere i roto o Waikato.

3. Tua toru ko nga Pakeha kia atawhaitia mo nga Pakeha Maori, ko nga Minita ia me haere noa atu.

4. Tua wha ko Waitara i Karangatia ano kia whakawakia a Waitara meatia ana ano me karanga a te Kawana kia haere mai kia whakawakia a Waitara. Kua takoto ano te korero mo Waitara kia whakawakia. Heoiana ena kupu.

He kupu ano tenei mo nga iwi i tae mai ki taua huihuinga nei ko Pororu ki Kahuhunu ko te Urewera ko te Atiawa.

Ko Ngaiterangi  
 Ko Ngatiwhakane  
 Ko Ngatiaukawa  
 Ko Ngatimaru  
 Ko Ngatipaoa  
 Ko Ngatiwhanaunga  
 Ko Waikato  
 Ko Ngatimahuta  
 Ko Ngatipou  
 Ko Ngatitamatera  
 Ko te Ranheha  
 Ko Ngatimahanga  
 Ko Ngatihourua  
 Ko Ngatihikairo  
 Ko Ngatimaniapoto  
 Ko Ngatiapakura  
 Ko Ngatihinetu

Otiia he maha nga iwi ekore e taea te tatou. Kei te ata huri huri marie nga tangata mo te Kawana kia karangatia kia haere mai. Heoiano.

NA PIRIPI MATEWHA.

(Translation)

PIRIPI MATEWHA TO HIS EXCELLENCY THE GOVERNOR.

Tamahere, November 3rd, 1862.

FRIEND THE GOVERNOR,—

Salutations to you. Wiremu Tamehana's meeting is over. I will tell you the "take" of that meeting.

1. Mangatawhiri. That the road shall not cross it.

2. Waikato. A steamer is not to sail in Waikato.

3. The Pakehas are to be treated with kindness. The Pakeha-Maoris, the ministers are to go about as they think proper.

4. Waitara. It was proposed that Waitara should be investigated; it was proposed also that the Governor should be invited to come and investigate Waitara. The subject of the investigation of Waitara was again brought forward. Enough upon that.

This is a word on the subject of the tribes that attended the meeting. There were te Pororu, Kahungunu, Te Urewera Atiawa, Ngaiterangi, Ngatiraukawa, Ngatimaru, Ngatipaoa, Ngatiwhananga, Waikato, Ngatimahutu, Ngatipou, Ngatitamatera, Te Ranheha, Ngatimahanga, Ngatihourua, Ngatihikairo, Ngatimaniapoto, Ngatiapakura, and Ngatihinetu. There were, however, many other tribes impossible to enumerate. The men are considering the question of inviting the Governor to come here. Enough.

PIRIPI MATEWHA.

No. 14.

Raglan, Whaingaroa,

Nowema 5, 1862.

E HOA E TE HARETI,—

Tena koe. Tenei ano ahau te tatari atu nei i te utu mai o taku pukukuka a tenei ano ka tuaruatia atu e au aku pukapuka ki a koe. Kua tae au ki Peria i reira te hui huinga nui o nga Rangatira o te motu nei. Ko te take a taua hui huinga he puru i te rori kia kua e whiti i Mangatawhiri, he puru hoki i te iwi o Whaingaroa kia kua e puta ki Waipa. He mea panui na taua huihuinga te purunga o enei huarahi erua. Ka oti te panui ka whakatika a Wiremu Tamehana ka panui i tenei kupu ki taua huihuinga. Ka mea hei Ture tenei ma tatou mo ake tonu atu.

Ki te wahi Te Kawana i taana rori ka he. Ki te wahi hoki au i taku rori ka he au ara ka waawhaitia maua ko Te Kawana e taua iwi Kingi. I roto i te mahia o nga korero. Ka whakatika atu au ka mea e toru nga pihi o Te Kawana kei te tahi taha o Mangatawhiri, ko Meremere

tetahi, ko te Kohekohe tetahi, ko Takingawairua tetahi, ekore ena e mahue. Ka mea mai ratou kaore e hoatu e pai ana nana i homai ana moni. Ka mea atu au ekore e mutu te mahi o enei rori.

Kei runga ko Wiremu Tamehana. Ka mea, na Te Kawana te timatanga o te puru. Tiro ana a Te Kawana purua ana eia te pu, purua ana e ia te paura, purua ana e ia te mata. Te take i purua ai e ia kei whiwhi te Maori i te pu kei ahu atu ki a ia. Te take o taku puru i nga rori kei ai he ara mai mo te Pakeha ki te patu i au koia au i puru ai i nga rori.

Tenei ake te maha o nga kokero,

Na to hoa,

NA 'HETARAKA NERO.

Kia Te Hareti, kei te Tari,  
Akarana.

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### Translation.

HETARAKA NERO TO MR. HALSE.

Raglan, November 5, 1862.

FRIEND, MR. HALSE,—

Salutations to you. I am waiting for an answer to my letter: I now write to you a second time. I went to Peria where the great meeting of the chiefs of this island was held. That meeting was for the purpose of stopping the roads, to prevent the road being carried across Mangatawhiri, and to stop the Raglan road from being taken to Waipa. The stopping of these two roads was proclaimed by that meeting. After the proclamation Wiremu Tamehana arose and spoke out this word to the meeting, "This is to be a law for us for ever, If the Governor breaks his road (*i.e.*, attempts to make it) he will do wrong; If I break my road I shall do wrong, that is, war will be made upon us by the Maori King party." In the midst of the talk I got up and said, "The Governor has three pieces of land on one side (the other side) of Mangatawhiri, namely, Mere-mere, Te Kohekohe, and Takinga Wairua, those will not be given up." Their reply was, "They shall not be given; it is well, he gave his money himself." I said, "The work on these roads will not be discontinued."

Wiremu Tamehana arose and said, "The Governor commenced the stopping; he stopped (the sale of) guns, powder, and lead; the object of his stopping (these things) was lest the Maoris should get guns and turn upon him, and my object in stopping the roads is that the Pakehas may not have access to me to attack me. This is why I stop the roads."

There is much more korero besides this.

From your friend,

HETARAKA NERO.

To Mr. Halse, Auckland.

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### No. 15.

Akarana, Noema 14, 1862.

KIA TE KAWANA,—

E hoa. Tena koe te matua o nga mahi.

Kia rongo mai koe kua tae matou ki Peria ki te whakarongo i nga korero na kihai tika tena te korero kei a Pihopa kaati tena. Tenei ano maua ko Taraia te haere atu na. Heoiano tena. Na he kupu ano tenei naku kia koe. Na e mahi ana te kai mahi me te whakaaro utu ano ara ko taku mahi.

Na taku kupu kia koe te mahinga o ta matou mira ka mahia inaianā ka hanga. Ko Rire te Pakeha kei a koe hoki tetahi Pakeha mohio hei mahi mo te mira nei inaianei nei ano Heoi ano.

(Signed)

NA PINEAHA WAREKOHAI,

Kai Whakawa Maori.

Kia te Kawana.

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### Translation.

PINEAHA WHAREKOWHAI TO HIS EXCELLENCY THE GOVERNOR.

Auckland, November 14, 1862.

FRIEND,—

Salutations to you, the father of works. Hearken: we went to Peria to listen to the korero, but it was not straight. The Bishop has all the korero, enough upon that.

Taraia and I are coming to Auckland soon. Enough.

This is another word of mine to you. The workmen are working, and are thinking at the same time about being paid, I mean for my work.

We are now going to have our mill built. Rire (? Reed) is the pakeha (millwright), and do you also find a skilful pakeha at once for this mill.

PINEAHA WHAREKOWHAI,  
Native Assessor

To the Governor, Auckland.

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No. 16.

THE CIVIL COMMISSIONER, MAKETU, TO THE HONORABLE THE NATIVE MINISTER.

Civil Commissioner's Office,  
Maketu, Bay of Plenty,  
November 21st, 1863.

SIR,—

I have the honor to transmit, for the information of the Government, copies of a letter addressed to certain Chiefs of this place by the Ngatirangi wewetu of Rotorua, reporting proceedings at a meeting lately convened by Wiremu Tamehana at Peria, at which some of that tribe were present, and the reply to the same.

I have found, from natives present at the meeting referred to, that the question of peace or war with the Europeans was proposed by Tamehana for discussion, and that a majority being unfavourable to a renewal of hostilities, it was formally announced by this Chief, as the decision of the people, that peace should be preserved until the Governor should become the aggressor, on which all acknowledging the Maori king would rise in arms. He added that he would leave it for some other tribe to begin a quarrel with the pakeha, as, having set up a King for the island, he thought he had done his share of the work, and would rest content with that.

Very few of the Chiefs from this district attended the meeting, though most of the principal men had been invited.

I have, &c.,  
(Signed) THOS. H. SMITH, C. C.

The Honorable the Native Minister.

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Enclosure 1 in No. 16.

Puhirua, Nowema 3, 1862.

Kia Tutanekai, otiia kia Te Waiatua, kia Pekamu Tohi, kia Tukihaumene, kia Hori Te Haupapa, ko Akuata.

E hoa ma. Kua tae mai matou i Peria, kua kite matou i te komiti a Tamehana: te putak tana huihui, ko nga rori kua kati, te tuarua ko te reti kua puru, te tuatoru, ko te riri a te takana raua ko te teina ki to raua whenua me mutu o raua ringa taimaha; te tuawha, ko nga pakeha Maori e noho takitahi ana i roto i te tangata Maori kia atawhaitia ena; te tuarima, ko nga nama a nga pakeha a nga tangata Maori me puta katoa te utu mo nga taonga a mua o naianei. Ki te homai taonga ano te pakeha i muri i enei ture kua takoto nei, kaore e puta te utu; te tuaono, ko te whakawa a te Kingi raua ko Te Kuini kua tu ke, na te mea ekore e pai kia whakawa te Kuini ki te Kingi, tuawhitu, kia atawhai ki te pouaru, ki te paui, ki te tutua, ki te manene.

Ko enei kua tino kiia e te iwi katoa hei tino ture mo Aotearoa katoa. No te 24 o nga ra o Oketopa ka whakapumautia e nga rangatira o te motu nei. No 21 ka tae mai a Matutaera Potatau kia kite i te iwi.

Tana kupu tuatahi, "Haere mai, e te iwi;" te kupu "kia mate ki te whakapono, kia atawhai ki te tangata, na te mea he kiri mangu tatou, he kiri ma te pakeha": ka mutu ngu kupu, he waiata.

Na te Atua ranei koe, na  
Te wkaahi, na te aukume  
I korupatukia. I tanghiapea  
Ka huri.

Ka tu ko Ngakapa Te Horeta "Whakarongo mai e nga iwi o te Kingi. Ko Tararu ka whiua kia koe: tona take he moni mau e keri ma nga iwi kotoa o Aotearoa, me hou koe ki kona ake tonu atu; ko nga whenua katoa kei te ringa anake o te Kingi puta noa te motu nei. Ka huri".

Na Kaingarara, Otiia na te Runanga whakariterite o Tawakeheimoa, na Te Katene hoki te Rumaiti. E hoa ma. He tika iana.

Kia Pekamu,  
Kia Tutanekai.

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Enclosure 2 in No. 16.

Maketu, Nowema 5, 1862.

Kia Ngatirangiwehewehi. E hoa ma. Kua tae mai te pukapuka o a koutou ture, ara, nga ture o te Runanga a Tamehana. Na, e hoa ma, kia rongu mai koutou kia matou i kite ai i roto ia

koutou ture. E toru nga mea kua kīia e koutou ma te riri, e wha nga mea kua kīia e koutou ma te aroha. Ko tenei e hoa ma ko nga mea e wha, kua poke i nga mea e toru. Hei konei matou.

Na Te Waiatua,  
Topine,  
Hori,  
Pekamu,  
Akuhata,

Otira na Ngatitutanekai raua ko Ngatikereru.

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Translation.

PUHIBUA, NOVEMBER 3RD, 1862.

To the Tutanekai, or rather to Te Waiatua, To Pekamu Tobi, To Tukihāumene, and To Hori Haupapa and Akuhata.

Friends, We have arrived from Peria, we were present at Tamehana's meeting. The subjects discussed at that meeting were these: the stopping of the roads;—second, putting a stop to land leasing; third, to prevent quarrels between brothers about their lands, their heavy hands to be restrained; the fourth, Pakehas living scattered among the Maoris to be kindly treated; fifth, all past and present debts of Maori and European to be paid, but if the Pakehas give any goods upon credit after the making of this law, they are not to be paid for; the sixth, the whakawa of the King and the Queen to stand separate, for it is not well for the Queen to whakawa the king; seventh, widows, orphans, poor people, and wanderers to be kindly treated. The people have decided that these shall be established as laws for all New Zealand. On the 24th they were confirmed by the chiefs of this Island. On the 21st Matutaera Potatau came to see the people. His first word was, "Welcome, O people! Hold fast to religion; be kind to man, for we are dark-skinned and the Pakehas are white-skinned." Here his speech ended and he recited a song.

(SONG.)

Ngakapa Te Horeta stood up and said,

Hearken, O people of the king, Tararu I throw to you as it contains gold, it may be dug by you, by all the tribes of Aotearoa: You burrow there for ever, All the lands throughout this Island are in the hands of the king only. It is ended.

From Kaingarara.

From the Runanga of Tauakiheimoa, and from Te Katene, Te Rumaiti,  
Friends, It is correct.

To Pekamu.

To te Tutanekai.

Maketu, November 5th, 1862.

To Ngatirangiwehi, Friends, The letter containing your laws has arrived, that is, the laws of Tamehana's Runanga. Friends, hearken to what we see in your laws. Three of your things are to be effected by war, and four by love: Friends, The four things are soiled (or stained) by the three. We shall remain here.

From—Te Waiatua,  
Topine,  
Hori,  
Pekamu,  
Akuhata, and

From all the Ngatitutanekai and Ngatikereru.

