

# FURTHER PAPERS

RELATIVE TO

## N A T I V E   A F F A I R S .

NOTES BY THE HON. THE COLONIAL SECRETARY

DURING HIS VISIT TO THE WAIKATO, DECEMBER, 1861.

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PRESENTED TO THE HOUSE OF REPRESENTATIVES BY COMMAND OF  
HIS EXCELLENCY.

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A U C K L A N D .

1863.



# FURTHER PAPERS

RELATIVE TO

## NATIVE AFFAIRS.

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No. 1.

COPY OF DESPATCH FROM GOVERNOR SIR GEORGE GREY, K.C.B., TO HIS GRACE THE DUKE OF  
NEWCASTLE, K.G.

Auckland, 7th January, 1862.

MY LORD DUKE,—

I have the honor to enclose a very interesting journal kept by Mr. Fox, the head of the present New Zealand Ministry, during a visit he recently made up the Waikato River, which is well worthy of your Grace's perusal.

I have, &c.,  
G. GREY.

His Grace the Duke of Newcastle, K.G.

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Enclosure to No. 1.

NOTES BY THE COLONIAL SECRETARY DURING HIS VISIT TO THE WAIKATO, DECEMBER, 1861.

18th December.—Left His Excellency at Maungatawhiri. Proceeded up the river in the Rev. Mr. Ashwell's canoe, reached Paetai at midnight. This is a very good specimen of a Maori village, more orderly and well kept than most. The Court House built when Mr. Fenton was Resident Magistrate, is still standing, and in good repair, and as if to bear testimony to his work was partly filled with a quantity of grass seed. We slept in the Court House, and in the morning visited the school kept by Roka, which we found in very good order, and the children remarkably clean and tidy. See Mr. Gorst's report on this school. It is one of a class which ought to be encouraged by Government. At present schools of this class are not in receipt of any Government aid, and the consequence is that they seldom continue in existence for any length of time. They could be almost indefinitely multiplied, and if a small salary, say from £10 to £25 a year, were paid to the teachers, and a small supply of books, &c., provided, they would probably become permanent institutions. At present very little instruction is given in them, but they do good notwithstanding, in reclaiming the children from the worst habits of the pa, and accustoming them to cleanliness and a certain amount of discipline. I shall authorise Mr. Gorst to promise salaries and assistance in all cases in his district in which he may think it advantageous.

Paetai is the residence of Kissing, one of the most influential old chiefs of lower Waikato. We visited him before leaving.

Called in passing at Mr. Armitage's place. Found him at home. Offered him the appointment of Resident Magistrate, which he accepted, with the understanding that as soon as the district of Lower Waikato is organized, he will be appointed Commissioner. He will at once assist Mr. Fenton in organising the district. He ought to be immediately gazetted as Resident Magistrate. This appointment has been approved by every person to whom I have mentioned it in this district.

Arrived at Taupiri Mission Station (Mr. Ashwell's) at 4 p.m., after encountering the heaviest thunder storm I have experienced in New Zealand.

20th.—Rainy day.

21st.—Started on horseback for Tamahere (accompanied by Mr. Gorst, R.M., and Mr. J. Palmer, who is acting as his interpreter, pro. tem), expecting to find William Thompson (Tarapipipi) there, as a message had been despatched to Peria on the previous Wednesday, requesting him to

meet me. Found that the messenger had got no farther than to Tamahere, his excuse being a sick horse. Mr. Palmer volunteered to ride on to Peria while Mr. Gorst and myself went on to Otawhao (Mission station) the residence of the Rev. J. Morgan, where we arrived at 8 p.m.

22nd (Sunday).—Accompanied Mr. Morgan to Kihikihi (about 5 miles from Otawhao), where he held Church service in a partly finished building, the completion of which, like many others in this district, has been prevented by the unsettled state of the times. The resident Natives were absent, but there was a considerable party of Ngatihauas (Thompson's), who after the service wished me to tell them about the Governor's plans. Appointed to-morrow, at Otawhao, for a meeting with them.

23rd.—Rode over early to Rangiawhia, where we called on the Rev. Mr. Garavel, R. C. clergyman, whom we found just returned from Auckland, accompanied by a German priest. There is a great deal of cultivation in this neighbourhood, probably quite sufficient for the food of the people here, if not consumed and wasted at their endless *huis*. The soil in this neighbourhood, and for hundreds of thousands of acres around, is very good, and most easily cultivated. This part of the Upper Waikato is a first rate agricultural country.

On return to Otawhao, found a considerable number of Natives (chiefly Ngatihaua and a few Ngatiraukawa) awaiting us. Held a korero in the orchard. Their desire was to know the Governor's thoughts. I addressed them for about three quarters of an hour with some effect, principally as his Excellency had addressed the Natives in Lower Waikato on the following subjects:—1. The King movement. 2. The Governor's plans for their future government, laws, magistrates, &c. 3. Roads. 4. The Taranaki question, including the investigation into Te Teira's sale of the disputed block, stoppage of mail and travellers by Ngatiruanui, occupation of Tataraimaka block, and the plunder. 5. Land Sales generally. 6. The stationing of troops at Maungatawhiri and Waiuku. Mr. Morgan obligingly interpreted. The Natives listened with great attention, and when I was done, they said the talk was very good, all except taking the soldiers to the Ia. This I argued with them at length, and they admitted that it was "tika," but that they did not like it. Wiremu Toe Toe was present, and said that he was sure William Thompson would agree to all I had said, except about the soldiers; and as I had told them that my principal object in coming was to see Thompson, they said, "Talk to Thompson, and whatever he says all the Maoris will agree to." I asked the Maoris to whom the Waitara land now belonged. They said it had been given to Thompson to keep for the law. The natives at Tamahere said the same. This confirms the account of the transaction between King and Thompson, reported some time ago in an article on the latter in the *New Zealander*, which has been extensively circulated, and is, I see, attracting considerable attention at home. Everywhere I am told that Thompson is a trustee of that land for all parties, and whatever he decides will bind the Natives. The promise of investigation into Te Teira's sale seemed to give general satisfaction. As Toe Toe was going to the great *hui*, which is to take place at Hangitikei (on the road to Mokau) on Christmas day, he will report all I said, and if I may judge by the way in which this small party received it, and Toe Toe's own evident satisfaction, it will do good. I should go to Hangitikei myself, but hope to find Thompson at Tamahere to-morrow.

Transacted post-office business with Mr. Morgan, in reference to several alterations and improvements of mail routes, and authorised him to act accordingly, on which he will report to the Postmaster-General when done. The Government is very much indebted to Mr. Morgan for the very great trouble which he has gratuitously taken in reference to the mail arrangements, which, in addition to their postal utility, have at present very great political importance. It is interesting to find that the Natives on several parts of the line, who, during the war and previously, were opposed to the mail being established, are now eagerly competing for the contracts, and the only difficulty is, to distribute them among the applicants.

I saw at Mr. Morgan's and Mr. Garavel's two coloured engravings after Winterhalter's well known picture of the Royal Family, which were sent out by Her Majesty some years ago as presents to the Natives at Waikato. When they first arrived, they attracted the greatest interest, and natives travelled very great distances to see them. Mr. Morgan's house was frequently quite crowded with visitors; and they would stand looking at the picture for hours at a time. One chief, after being so engaged for a long time, exclaimed, "Great is my love for the Queen; if she were here I would give her a pig." It is sad that any thing should have occurred to check these feelings of loyalty, which were I have no doubt as truly felt as they were simply expressed.

Left Mr. Morgan's at 3 p.m., and rode over to Tamahere, where we arrived at sunset. Found Mr. Palmer there, but with bad news. Thompson was not at home. He had gone early in the previous week to Hauraki, more than three days' journey off, and nearer Auckland than Waikato. His wife, Wikitoria, said that she expected him soon, and that he was **very** anxious to see me, but did not know I was coming. It is significant that Thompson abstains from attending the *huis* and *runangas*, which the more active of the war and king party are continually holding. It is not improbable that there is a coldness between him and the Ngatimaniapotos, who are the greatest agitators, and in whose country nearly all the meetings are held, on the ground of their being the only tribe that has any food to spare. One report which Mr. Palmer heard at Peria was, that Thompson had been trying to slip into Auckland by way of the Thames, unobserved, but that he was detected and stopped by some of the Natives, after he had got aboard of a small vessel to go. I do not think this is true, but it confirms the report that Thompson is desirous of coming in, and is only prevented by the threats and interference of those Natives who are afraid of his making terms with the Government, and deserting the King party. Had such not been the case, no such story would have been invented by them. His wife believed that he had merely been stopped at Hauraki to spend Christmas with friends there.

Took up our quarter's in Piripi's school-house, a capital Maori building, some 30 or 40 feet long, by 15 to 20 wide. There is now no school kept, for reasons detailed in Mr. Gorst's report, *quodvult*. Natives soon began to drop in, and after we had had tea, they asked me to tell them the Governor's thoughts. One of them, however, asked why the Governor had not come to tell them himself, as he had done at Taupari. I replied that the Upper Waikato *runangas* had not asked him. He replied that they had, and he had himself written the letter of invitation. The Speaker turned out to be Heta Tuawaiki, Thompson's Secretary, and a discussion followed as to the authenticity of the letter referred to. Heta positively affirmed that they were written by order of the *runangas* of Te Rapa and Ngaruawahia, but he was not supported, and we were told privately that they were not authorised. Heta, however, very properly asked (as his Excellency will remember that I did when the letters were brought to his and my notice, some three or four weeks after they had been received at the Native Office, and laid aside unanswered) "why, if their authenticity was doubted, enquiry had not been made?" This talk lasted a long time, and when it was done we engaged the *runanga* in composing a letter to Thompson, telling him that I had come to see him, and should be in the neighbourhood for ten days. Then I engaged a young man to start the next morning, and if Thompson is really desirous of meeting me, he will probably come to Tamahere by the middle of next week.

24.—Up before sunrise, breakfasted, and rode back to Taupiri (Mr. Ashwell's), where we arrived about 10 a.m. Mr. Ashwell reported considerable excitement among the neighbouring Natives about the troops being taken to the Ia; but Mr. Morgan had told me that as he went up the Waipa, he did not find much excitement, though they did not like it. I think Mr. Ashwell over-estimates it.

25th, (Christmas-day).—Attended church service at the Mission Church. A large attendance of children, many of whom had come from Paetai and elsewhere to keep Christmas. In the afternoon there was a very interesting Missionary meeting, the especial object of which was to raise funds to assist in sending Eruera, a Native teacher, educated by Mr. Ashwell, as a missionary to the Melanesian group under Bishop Patteson. Eruera himself, and several other Natives, spoke very well. There was a collection, to which I observed many of the school children contribute pennies. I enquired how they became possessed of money, and was told that Roka, of Paetai, who had brought her children to spend Christmas, brought a cargo of kumeras with them, by the sale of which she raised some pence, which she gave to these children that they might be able to contribute.

In the evening two Natives came down from Ngaruawahia, to see me about a report which had reached them that soldiers would be sent to the Ia. All the Ngaruawahia Natives, but themselves, had gone to the *hui*, at Hangitikei. They expressed themselves as greatly startled "at the report," and wanted to know if it were true. I told them it was, and gave them the Governor's reasons for the step, laying particular stress on the Patumahoe affair of last year, and reminding them that the Ia was the Queen's land. The former ground is one which they cannot deny affords a good reason, though they say as no harm came from it, and it was not in Governor Grey's time, he ought not to notice it. The latter they admit is "Tika," that we have the right to move troops on the Queen's land where we like. But they say it makes them suspicious that we mean to attack them. I replied that wise Kings and Governors use their soldiers not to attack people, but to prevent war by locating them in places where they may stop fighting; that the soldiers would be like the policemen, whom they might have seen in Auckland, who do not seize every man by the throat, but only such as they see doing wrong, and that the fact of their being ready to seize wrong doers prevents wrong being done. "Well," said they, "that may be true; but when a man builds a gaol, he means to put somebody into it; and it is seldom long till he has some one there. So it will be with the soldiers, if they are put convenient for fighting, there will soon be fighting." I told them that that was not so; that when Governor Grey went to the Cape, he found troubles just like the troubles here, and he located ten regiments of soldiers in the same way on the frontier, and there had been no fighting. I then told them that Governor Grey did not wish to fight about the King, and that the Queen did not wish it. If Her Majesty had wished to fight with the King, she would have kept Governor Browne here, who began the fighting, and not sent Governor Grey, who was their friend formerly, and did them good for many years when they lived at peace. I reminded them that His Excellency had ever since he was young been trying to do good to the Natives of different countries, in South Australia, in New Zealand, and in Africa; and that when he heard there was trouble and fighting here, he came here hoping to stop it, and to put things right again. "Then why does he begin by bringing soldiers?" "I have told you he brings them only to prevent fighting." "Ah, that is what Governor Browne said when he took soldiers to Taranaki. He said he was not going to fight; but he no sooner got his soldiers there than fighting began. How can we believe Governor Grey after that?" There was too much truth in this, Governor Browne having told the Natives he did not intend fighting, after the proclamation of Martial Law had been privately prepared and sent to Colonel Murray. I could only reply by saying, "That then there was a quarrel about land, whether it was the Queen's land or not; here there was no quarrel about land, and the troops would only be on that land which the Natives themselves admitted was Queen's land." I told them also that the soldiers would be employed in making roads on the Queen's land, from Maungatawhiri to Auckland, and to Waiuku and other places. They expressed great anxiety that the soldiers should not be allowed to cross the river at any time,—they did not mean the officers who behaved well, but they were afraid that if the private soldiers were allowed to cross to the Maori ground, there would be mischief. I told them that I had no doubt that the Governor would direct that no soldier should cross the river, and that if any did, they should be brought back by the Maoris, and the General

would punish them. I wish to call His Excellency's attention very particularly to this point. I think that stringent orders should be issued on the subject, and if a small reward were offered for bringing in every soldier who might transgress, it could be easily prevented. Probably, after a little time the Natives would not care about it.

So far as I have seen yet, the Natives are not inclined to offer any practical opposition to the location of the troops at Maungatawhiri, &c., so long as they are kept on the purchased land. I have not seen anything that can be called excitement, much less anger or irritation, on the subject. The prevalent feeling is probably one of wounded pride, and a conviction that the step will really give the Government the means of controlling the movements of the Waikatos. I expect that there will be some "tall talk" about it at the *huis*, now being held at Hangitikei and elsewhere, but that it will end in talk. Takerei te Rau, who called here during my absence, on his road to Hangitikei, left a letter, which I enclose with a copy of my reply. As far as I can judge, the war spirit has greatly subsided in this district, and the manner in which His Excellency has treated this King movement has annihilated the only rallying point on which a general feeling could have been excited. All the efforts of the war party have been exerted to concentrate the feeling of the tribes here and elsewhere on this one point, and the assurance that the Governor cares nothing about the King, so long as he does not interfere to control other tribes by force, has so taken them by surprise, and made their idol seem so small, that they are evidently at a loss for a "cry."

My belief is, that the only difficulty now ahead is the Taranaki question; and I feel very confident that if the Waitara part of that question can be disposed of to the satisfaction of all parties, there will be no further trouble. It is for this I am so anxious to see William Thompson. If the investigation can be arranged on a basis which will satisfy him, and he as trustee of that land (in which light all the Maoris now regard him), can be made a party to the investigation, by the appointment of some of the Commissioners being made on his suggestion, I think there will be no difficulty remaining which time and patience will not satisfactorily dispose of. The above proposition, which I discussed with His Excellency the last evening we were at Kohanga, recommends itself the more forcibly to me the more I see and hear in this district.

Till Thompson's return, I intend to go among the Ngatimaniopotos, and others of the war party. For that purpose I start to-morrow for the Wesleyan Mission Station, on the Waipa, accompanied by Mr. Gorst. I hope to be in Auckland by Saturday week at the latest.

It is a great pity that the proclamation issued by His Excellency, relative to his late visit to Waikato—his reason for moving the troops to Maungatawhiri, which I am informed was issued in a special *Gazette*, in both languages, some days before the leaving of the mail, was not sent up here immediately. The Natives to whom I was talking yesterday, asked why the Governor had not told them of his intention in the *Nupepa* (*Gazette*). No copies of the entire Maori message, which contained the Spirit Law, have been sent, except two or three which Mr. Gorst brought. The law has given universal and great satisfaction, wherever heard of; but it is unfortunate that these documents should not have been forwarded. There seems to be some very unnecessary delay in the Native Office in forwarding documents. The mail of yesterday (25th December), brought the "Maori Messenger," of the 15th November, for the first time! Will Mr. Bell be so good as to enquire into this, and see that for the future documents of this sort are forwarded by the first opportunity. As in the present instance, where *huis* are being held in reference to these subjects, it may be of the greatest consequence that such documents should be speedily circulated.

As I consider the establishment of a Commissioner here only a question of time, and one which will be most materially expedited by Mr. Gorst's presence in the district as Resident Magistrate, I have arranged to take a lease of the house and premises belonging to Mr. Chetham, near Otawhao (held under Crown Grant), for two years at £50 a year, in order that Mr. Gorst may without delay locate himself here. The place is central in reference to the future probable boundaries of the district, and is the only habitable house to be got in the whole Waikato country. I enclose a memorandum, a duplicate of which I have left with Mr. Chetham, who will be in Auckland early in January. I enclose also a valuation of the property, in case Government should incline to purchase it. It adjoins a block belonging to the Government, on which there is a dilapidated house, formerly occupied by Dr. Harsaut. There are 30 acres of good grass paddocks attached to Mr. Chetham's property, surrounded and sub-divided with good live fences.

Epiha, the leader of the Rangiawhia war party which went to Taranaki, and who will be remembered for saving the life of Mr. Parris, when the Ngatiruanuis had laid an ambush for the purpose of assassinating him, died last week. He was one of the first men in the King's party—energetic, accessible to reason, and capable of being made a most useful adherent, had he lived to feel the effect of better influences. His death will be a loss to the King party, but no less a loss to the side of the Government, as it is more than probable that a man of his character would have moderated, rather than incited, the councils of those about him; and the day would probably have come when we should have found him an useful ally on our side.

WILLIAM FOX.

27th December.—Left Taupiri for Otawhao, accompanied by Mr. Gorst, R.M., and Mr. Palmer, Acting Interpreter. Reached Mr. Morgan's at 8 p.m. Learned from him that the Ngatimaniapoto *hui* was still in session at Hangitikei, about thirty miles off, and that the whole of the principal Natives from Taupo were on their road down, and might be expected daily at Kihikihi, four miles from Otawhao.

28th December.—Started after breakfast for the Rev. Mr. Reed's (Wesleyan Mission Station on the Waipa), accompanied by Rev. Mr. Morgan and Mr. Gorst. Reached Mr. Reid's at one

p.m., and found him just returned from the *hui*, which had been held about five miles beyond Hangitikei. He had been there since Wednesday, and reported that there had been very little political talk, the meeting being chiefly a Christmas one. The *hui* had now broken up, but all the leading chiefs were at Hangitikei, and Mr. Reid suggested that if we wished to see them we had better go that afternoon. As he very kindly offered to accompany us, though but just returned, I determined to go, and after getting some lunch, Mr. Reid, Mr. Gorst, and myself set off for Hangitikei. The road runs partly along the Waipa and partly along one of its tributaries, till it enters the hills about eighteen miles from Mr. Reid's station, where Hangitikei stands on a particularly picturesque site. The village is small, but there are many kaingas about it, altogether containing a population of between 200 and 300.

As we approached the village a Maori galloped on and reached it perhaps five minutes before us. As we ascended the hill on which it stands we found all the people turned out, and the King's household troops, forty strong, just falling in on each side of the road. As we passed between the ranks they presented arms, and the officers, who wore sashes and carried swords, offered the usual military salute. Our horses were then taken from us, and one of the very best houses in the village was placed at our disposal. The church bell was ringing, and we accompanied Mr. Reid to the evening service, which was numerously attended. On our return we found our house newly strewn with fresh fern, and we were asked by a young woman in excellent English whether we would have roast fowls or a sucking pig for supper. As we had brought some provisions with us we declined both, but accepted the former for our to-morrow's dinner. Potatoes, salt, cups, spoons, &c., were however provided.

We had our attention called to a notice posted near the "Guard-room," informing all the world that any person wishing to see Matutaera (the King) must send in a note requesting an interview. Mr. Gorst wrote one, saying that I had come to see Matutaera and his friends. A reply was forwarded in about half an hour by the Colonel of the household troops, written by Rewi, the principal Secretary of the King, fixing Monday morning for a "korero."

The "Army" afforded us much amusement during our visit. The "Guard-room" was close to our house, so we had ample opportunity of observing the numerous parades and other evolutions, which were almost unceasing. The whole force consisted of forty rank and file, many of whom were mere boys, and four officers, the principal of whom was Hemara, one of the two Natives who went to Europe in the "Novara." We were admitted to the privilege of his personal acquaintance, and found him very communicative, having, besides his native language, a very small smattering of four others, German, Italian, French, and English. He informed us that he had only accepted of his present position for a short time, and on the whole seemed rather ashamed of being caught at it. The army was drilled several times a-day, the word of command being always given in English. There were two church parades, two school parades, and one early service, besides several inspections. This body-guard, or whatever it is called, is provided by different "hapus," each sending three monthly contingents. The lads we saw had only been drilled two or three weeks, and really went through their facings very well. Mr. Reid heard an old chief saying, "What are they drilling those boys for?—they'll soon spoil them for fighting; they'll soon be only fit to guard barracks." They certainly did appear to be doing all they could to emulate the stiffness and perpendicularity of her Majesty's troops; and if anything could secure such a result on short notice it would be such an imitation of soldiers' stocks as they had tightly buttoned round their throats at the imminent risk of strangulation. Their uniforms were of various patterns and colours, but there was an attempt to give them a military cut. The caps were white, with a red cross in front. I observed the character and quality of their fire arms, which were by no means first rate. Of the thirty-six on parade on Monday morning twenty-four were armed with old flint and steel muskets, two Enfield rifles (one long and one short), and the rest carried double and single fowling pieces. They receive no pay, but the King has promised them some land, some day or other, which my informant seemed to think rather problematical. The Colonel (Hemara) carried their "rawiris" (prayer-books) to church in a bag; and occasionally when he observed any want of decorous behaviour stepped up to the offender and gave him a cuff. On the whole, however, their behaviour was very good. The King continued invisible. A report was circulated that he was unwell, but that was probably only an excuse for his not appearing at church on account of Europeans being there. He is usually kept shut up as carefully as the Grand Llama, and even chiefs of importance are not always allowed to see him. Two sentinels with fixed bayonets walked one on each side of the royal residence. The King flag was erected in front.

30th December.—After church parade and breakfast we were informed that the chiefs were ready for the korero, which was to take place in the church, a large building (unfinished) fifty or sixty feet long by thirty to forty feet wide. Nearly all the leading men of the war party, except Wm. Thompson (if he can be said to belong to it), were present: Te Rangitake (Wi King), Rewi Maniapoto (next to Thompson the chief man in the King movement), Waitere, Reihana, Porokoru, Wetini, Anatipa of Kawhia, Takerei of Kawhia, Takerei of Waipa (not committed as a King man), W. Barton, (an ordained Wesleyan minister and a chief of consequence), Nepi, Aporo of Kawhia, Mohihi of Hangitikei, Ihaka (Mokau) Parone, and many others, about 200 altogether. W. King seated himself nearly opposite to me, Rewi immediately behind. The latter requested me to tell them my thoughts.

With the kind assistance of Mr. Reid as interpreter, I then addressed the meeting for about an hour, touching chiefly on the same topics as his Excellency did at Taupari, with the addition, however, of proposing that the great source of all the troubles, the Waitara, should be settled by an investigation, to be conducted by six Commissioners,—one Pakeha and two Māoris to be

appointed by the Governor, and one Pakeha and two Maoris by those Natives who are entitled to the "tikanga" of the land. I also, in stating the Governor's views on the subject of roads, laid particular stress on the instance of the Taranaki-Wanganui road, and the stoppage of mails there, and I stated at some length his Excellency's reason for sending troops to the Ia, and intimated that he would probably do the same at Tataraimaka. I was listened to with the utmost attention, particularly by W. King, who seemed greatly interested. When I had finished, an orator of the King party (Aporo) was put up to reply. He declined the offer of the reference to the six Commissioners on various grounds: 1st, that some such course should have been resorted to by Governor Browne before he began fighting; 2nd, that the affair was too recent—the wounds of the Natives were bleeding, and must have time to heal; and 3rdly, that the land was now hung up for the Gospel, and must be allowed to rest. I asked him on this whether Thompson had not said "that he would hold the land for the law?" He evaded the question by saying that the law was a wild beast that tore men to pieces, but that the Gospel would keep all quiet, or to that effect. I again asked whether Thompson had not said expressly that the land should be kept for the law, and whether what I proposed was not the right course, for the law to settle it. He was evidently baffled, and turned round to consult the chiefs behind him. Mohihi now broke in, and said it was clear why the Pakehas wanted peace now, because the Maoris had been victorious—"but all their things are under my hand (meaning the King's hand), the Waitara, the roads, the King, and everything else." He then talked very wildly about the right of shutting up the roads and wandered off to other topics. He was evidently not the appointed mouthpiece of the party, and Aporo again took up the argument. He now said that as regarded the Waitara, the proposal I had made must be for the chiefs to consider. As regarded the opening of the road to Wanganui, it had been kept closed because Parris had prevented the Ngatiruanuis from coming into New Plymouth. How would it be, I asked, if that restriction was removed? Perhaps then the road would be opened, but answered hesitatingly. There was much more argument on various points but not worth recording; the determination to hold on to the King being very decided. With the exception of what fell from Mohihi, there was nothing offensive, on the contrary the talk was calm and respectful; but except upon the Waitara point, which evidently took them by surprise, their arguments were clearly prepared beforehand. Finding, however, that the great chiefs were not inclined to commit themselves, I closed the interview, Rewi and others saying that my talk was that of love, and that they would think it over.

We now prepared to return to Mr. Reid's, and while getting ready, the King went off under escort of his Military guard, part of his escort being mounted, till he got clear of the village, when he took his horse and the footguards returned. We followed him shortly afterwards, but though we rode fast we did not overtake him, and just as we reached Mr. Reid's, we heard the shouts of welcome which greeted his arrival at a kainga a short distance off. Reihana, Hemara, and other chiefs had lagged behind and rode with us, and Mr. Reid sent by the former an invitation to Matutaera to come over to his house to tea. In the course of the evening a note came from Reihana to the following effect: "Friend Reid, Matty is indisposed and can't come to tea. Rather do you send us some pork and a little pepper. Your Friend Reihana." The pork and pepper were sent, and next morning the King's compliments were presented, with a further request for a little tobacco. Such was our experience of Royalty. It would be altogether ludicrous, and very much so, were it not mixed up with so much that is sad. To see what, if rightly directed, four years ago might have resulted in the social elevation of the Maori race, degenerating into the most miserable mountebanking, and the most pitiable travesty, and a large section of the people deluded into the belief that the harmless young man who is kept shut up in a hut under the guardianship of a ragged regiment, is to be the father of their independence, is indeed melancholy. And then to reflect that the real remedy for this folly was devised and partly carried into execution four years ago, that its administration was attended with marked success, and that it was abandoned just when the greatest difficulties had been overcome!

I should state that during our visit to Hangatikei nothing could possibly exceed the kindness, courtesy, and friendliness of the Natives. Every pains were taken to secure our personal comfort; we were treated with great respect; and while on the one hand there was none of that intrusion on our privacy which is common at native pas. we were received much more like old friends than new acquaintances such as I was.

31st.—Returned from Mr. Reid's to Mr. Morgan's, where we arrived early in the afternoon. Heard that the Taupo natives were to arrive this day at Kihikihi, four miles off, to hold a "Tangi" over Epihas remains, and to meet the King and the Ngatimaniapotos. I had already sent a message by Rewi to the Taupo people that I should come over and see them. As they would be engaged in the Tangi this day, I postponed the visit till to-morrow. Inspected Mr. Morgan's farm.

1st January, 1862.—Rode over to Kihikihi. Found a very great gathering, every chief of note from Taupo and of the Ngatimaniapoto being there. The former were collected in a large building used as a *hui* house, church, &c. Among the leading Taupo men were Te Heu Heu, Poihipi, Honetere (a very influential chief) and others. Mr. Law (teacher at the Mission School, who had resided two years at Taupo) introduced me to these chiefs. Te Heu began the Korero by requesting me to tell them what I had told the Ngatimaniapotos at Hangatikei. I proceeded to do so and had got through the topic of the Waitara, the King, &c., when Rewi, who had not spoken at Hangatikei, got up to reply to me. Of course I gave way and he spoke at considerable length. On the Waitara question, he said that if that proposal had been made before, it would have been well, but now that the soldiers had been brought to the Ia, the way was not marama (clear). Let the Governor take back the soldiers and then they would talk about Waitara. Much argument



followed on the subject of the soldiers, and though they admitted, as they had done at Hangatikei, that the Governor had a right to move troops on the Queen's land, they said it manifested distrust and they would not treat about anything else till they were taken back to the camp. There was, however, nothing like excitement about the soldiers, nor any talk of fighting. During last night three Maoris came from Paetai to tell Matutaera that the soldiers were come to the Ia, and he sent word back that "his children (Tamariki) should be patient and not go over to the land where the soldiers were, and that he would go down the river to be near them." He started this morning for Ngaruawahia.

The arguments between Rewi and myself occupied most of the morning till dinner time. Rewi very seldom speaks in public, and his object on this occasion evidently was to prevent my talking over the Taupo natives, who are not staunch Kingites, and not at all war men. Not one Taupo man went to Taranaki. However, he outwitted himself, for when we re-assembled after lunch, Poihipi and the best Taupo men did not return, but went off to a house in the rear, where they remained by themselves. They sent for Mr. Gorst and told him that they were greatly disgusted with Rewi for taking the part he had done, that they were deputed from Taupo to talk with me, and that they wished to have an interview without the Ngatimaniapotos. Mr. Gorst communicated this to me, and when Te Heuheu had finished a two hours oration *de omnibus rebus*, with which he indulged us after lunch, I slipped away to Poihipi and the others, and it was arranged that to-morrow they will come down to Mr. Morgan's to see me by themselves. They declare they will go no further with the Ngatimaniapotos, but rest where they are and return to Taupo, evidently very much offended.

There is no doubt that the overbearing conduct of the Ngatimaniapotos is tending to create divisions in the King party. It is doubtful whether Thompson and the Ngatihauas will put up with it much longer. There seems also some prospect of a split in the direction of Ahuriri, arising out of the deaths of Epiha and another native, who are believed to have been bewitched by an Ahuriri chief. The talk of the Waikatos has been so loud about it, that two Ahuriri natives, who came down with the Taupo Natives, took fright the first night they got into Waikato at what they heard, and went off for home in the night. All this goes for what it is worth, but put together there are indications that the different tribes are not strongly united and that if hostilities can be avoided, they will not long hold together with no other bond of union than their King.

I had a long private talk with Rangitake, (William King) Mr. Morgan interpreting for me. On the subject of Waitara he says it must stand over, it cannot be disposed of at present. He repeated the statements that have been so often made of the multifarious ownership of the block sold by Teira. He wants Teira to be taken to live in town (Taranaki) and particularly urges that in any negotiations we may hereafter have about it, Parris may not be allowed to interfere. He reported that the stoppage of the road to Wanganui was based on Parris' stopping the Ngatiruanui from coming to Nga Motu; and said distinctly that if the latter restrictions were removed, the road would be opened. He asked if the Governor meant to take troops to Tataraimaka. I told him the pakehas would certainly be replaced on their farms there and elsewhere in Taranaki, and that, if necessary, soldiers would protect them. He begged me not to hurry this, that it was "Tako the pai ana;" all right, but wait a little. My impression is that the only thing William King cares about is Waitara, and that I think he would arrange if the Ngatimaniapotos would let him. Indeed, but for this tribe I believe we should have but little trouble with any of them. They seem thoroughly stubborn and had such good fortune in the war and so much plunder, that they would like to fight again. Apropos of the plunder King said quietly, "Don't say any more about the plunder, the pakeha took plenty of my property. I have said nothing about it." He did not speak in public at all but I found him very pleasant in his private talk. Personally, he is the finest Chief I have seen, though now getting somewhat old and rather grey. Subsequently as I passed his whare, as I was going to mount my horse, he saw me, beckoned me in, and went into a state of great good humour, which ended in his clutching two sticks of tobacco from my hand, which I was about to present to a lady whom I took to be his wife, and which, notwithstanding the most urgent entreaties on her part, he declined to restore, laughing at the joke till his eyes ran over. The last time I saw him was in 1857 or 1858 in Queen Charlotte's Sound, at a Tangi over a Ngatiawa Chief named Robert. He is much changed, but not altogether for the worse.

The result of these various *huis* is to satisfy me that there is a great ferment going on among the Natives. How it will eventuate none can say, though I think it is clear they will not fight unless we strike the first blow. I do not look upon anything that the Natives have said about Waitara or other subjects as conclusive. Thompson has not been consulted, and till he is, nothing will be decided finally. I think the impression made by the Governor's talk at Taupari and mine here has decidedly been good, and has inclined many to listen to reason. But on the other hand, the advance of the troops has nipped the growing confidence in the bud, and is a handle for the more disaffected and warlike to work with on those who are less so. The greatest care should be taken to prevent any intrusion by the soldiers, collectively or individually, on Native land. So long as this is avoided I think there will be no mischief arise out of their presence at the Ia, and probably before long the natives will be reconciled to it. Special messengers have been sent off for Thompson by the natives in consequence partly of my talk at the *huis*, and partly on account of the soldiers. There will be great *huis* at Ngaruawahia as soon as he arrives. The messenger I sent for him a week ago ought to return to-morrow at latest, and I shall then probably know whether and when he is coming. If there is a probability of his being here within the week I shall remain to see him, unless I find from my letters by this mail (which are at Taupari) that I am wanted at Auckland. If the day is not too far advanced after I have seen the Taupo Natives to-morrow,

I shall go on to Tamahere, where my messenger and possibly Thompson may be, thence next day to Taupari.

Te Heu Heu told me that he had written a letter to His Excellency, asking him to come to Taupo. The old man seemed really affected when talking on the subject, and said, sotto voce, to another "Yes, that is what I want." His speech, which lasted for nearly two hours, was insufferably tedious, beginning with Governor Hobson and recording nearly everything that he had said himself, or anybody else had ever said to him, ever since. He was very emphatic in his demands for powder. I told him the Governor refused to let the Natives have powder lest they should burn their fingers, at which there was a very hearty and general laugh. From what I can hear and learn their supplies are short and they are aware of it. They say they get it from Ahuriri. This ought to be enquired into. There is no licensed dealer there. The Colonial Treasurer refused a license very lately, and I believe none have been issued. I have heard the same statement before.

WILLIAM FOX.

SUPPLEMENTARY NOTES.

2nd January.—Wet morning, nevertheless Poihipi and three other Taupo Natives came over according to appointment. Poihipi was in a state of great indignation with the Ngatimaniapotos and Te Heuheu, for the part they had taken at yesterday's meeting; and he told me he had had an angry discussion with them over night, and had "broken them up,"—that Honi Terei and the rest of his party had already gone back to Taupo, and that he would not go to any of the meetings of the king party, but come into Auckland to see the Governor, and do some business about a mill he is building.

He had read the paper circulated by the Government, on the proposed Native Institutions, and thought it very good. He wished for a Magistrate at once, and expressed his desire to receive a gentleman who was present (Mr. Law), who resided two years in the Taupo district as teacher at the Rev. Mr. Grace's school, and who I am glad to say seems very well qualified for the office. He said he would give him a piece of land to build a house on and to make paddocks. Mr. Law is willing to undertake the office, and I have arranged with him that he is to make a preliminary visit to Taupo, and as soon as he has made the necessary arrangements with Poihipi, he shall receive the appointment of Resident Magistrate. The result of this split between Poihipi and the others is likely to be very beneficial, and will give us a position at Taupo which will detach the greater part of the population there from the king movement; and as the district joins the Upper Waikato, it is of the utmost importance.

Started in the afternoon for Tamahere, hoping to find W. Thompson, or at least our messenger returned. Unfortunately we found neither, and no certain account of Thompson's whereabouts, beyond a belief that he had returned to Peria, which afterwards proved not to be true.

3rd January.—Returned to Taupari.

4th January.—Heavy rain this day and the following. Unable to get out. In the evening of this day, Matutaera (the king) passed down the river in his canoe, accompanied by a few "soldiers" (some half dozen). He left a civil message for Mr. Ashwell, to the effect that "he was not to be alarmed, that he (Matutaera) was going down to quiet his people on the subject of the advance of the troops, and that there would be no aggression on the part of the Maoris."

Monday, 5th.—Started for Auckland in a down-pour of rain at 6 a.m., per canoe. Passed Rangiriri at 10 a.m., where the king's flag was flying, and we understood Matatuera was; but as there were very few Natives about, we did not land. All seemed quiet, and no indications of excitement visible. Such Natives as we saw were either busy on their farms or paddling up the river; and their greetings were friendly. The location of the troops on the very banks of the Waikato is a great step, and the manner in which the war party has submitted to it is indicative of a great change of feeling. Six months ago it would almost to a certainty have been the signal for an immediate outbreak. They then regarded every movement of troops as an intended aggression. They now perfectly understand that they are only used for defensive purposes, and to prevent rather than invite war; and they feel that this forward movement has given the Government an effectual check upon the operations of the Waikatos. Even if a resort to force should occur at Taranaki or elsewhere, I think the Waikatos would scarcely dare to join in it, with the certainty that a few days would see our troops in occupation of the interior of the country, and in their strongholds.

The impression which my visit to the war party has left on my mind is, that they are by no means so united as they were. The manner in which his Excellency has treated the king movement has completely baffled them, and deprived them of the only rallying cry which might have strengthened their position. They have at present no ground of quarrel, and it is certain that many of their adherents are getting tired of the movement, in particular the Ngatihauas, Thompson's tribe, one of the largest and most important of the Waikatos. There is little doubt that the course now being pursued by the Government is the right one; and if patience, firmness, and activity, in pushing the proposed Institutions into such districts as will receive them, be exercised, we shall succeed in regaining that hold on the Native mind which the unhappy events of the last four or five years have at present almost entirely destroyed. The great difficulty I found in my discussions with the Natives, during my late visit, was their entire want of confidence in the Europeans. They do not believe a single promise we make. Their answer constantly was, "That is just what Governor Browne said, and then he went and fought at Taranaki;" or "Governor

Browne promised us all that, but we never got it." Such arguments are unanswerable, and time and experience of our sincerity can alone remove the feeling of distrust indicated by them.

WILLIAM FOX.

Auckland, 8th January, 1862.

Oruanui, Taupo, 21st February, 1862.

Saturday, 15th.—Left Otawhao for Taupo accompanied by Rev. J. Morgan, J. E. Gorst, R.M., G. Law, Esq., Marsden Clarke, and Mr. Hunter Brown. Reached Taupaki, about 30 miles. Road good. Wet through.

Sunday, 16th.—Remained at Taupaki. Rained all day.

Monday, 17th.—Started at 8 a.m. Dull morning, which soon changed into a soaking day. Reached Whakamaru at 6 p.m., thoroughly soaked,—man, beast, and baggage.

Tuesday, 18th.—Fine. Crossed the mountain and the Waikato river at Waimahura, and came on to Tahatahara, where we camped at a small neat kainga, belonging to a party of Ngatiraukawas, who returned from Otaki last October, after a residence there of some 30 years, having been driven South from Maungatautari.

Wednesday, 19th.—After riding about ten miles we were met by Hohepa Tamamutu and Rewheti, chiefs of this place, staunch Queenites, who were on their road to see Mr. Law, at Otawhao, to urge him to make this place his head-quarters, instead of Honi Terei's, as he had intended. They turned back with us. The Natives on the east side are all ready to accept the Governor's "tikauga," to make roads, &c. I have never met a more civilized and intelligent Maori than Hohepa. He keeps a house of entertainment for travellers, and a store. He thoroughly appreciates the benefits of European customs, and is going to build a good house that he may live like an Englishman, and have chairs and tables that he may sit at his meals like Pakehas. I am writing now at a rough table, on a good portable desk, in the "travellers' house."

The Natives on the East side of the lake have had a meeting among themselves, and are agreed that this should be the magistrate's residence. I have no doubt it is the proper place for the following reasons: 1st.—It is on the mail road, whilst Honi Terei's kainga is not. 2nd.—There is abundance of food for man and horse. 3rd.—It is central; and 4th.—The Natives have already given me for the Queen a block of about 50 acres of excellent land on which to place the Government buildings, and will put up a house forthwith.

On the other hand, Mr. Law seems to have led Honi Terei to believe that his kainga would be selected; but in addition to its being deficient in all the above particulars, Honi is a Kingite, and says that he will not give up his King. Now the great error committed in the Waikato, when Mr. Fenton was removed, was that the Government did not encourage and support the Queen's party. We must not fall into this mistake again. If the result should be to create two parties, it is better than surrendering our party to the King's. But the two already exist, and the simple question is, which shall we support?

Thursday, 20th.—Spent the day in talking with Hohepa and other chiefs. In the afternoon walked over to some hot springs, where we indulged in alternate plunges into sulphurous water, as hot as could be borne, and an adjacent brook as cold as ice.

On the return to the kainga found Poihipi and his party, whom we had left two days ago on their way back from Auckland.

Friday, 21st.—Poihipi concurs in all that has been done. The mail has come in from Auckland. A good deal of disappointment that the Governor has not come and is not coming. I propose to go over to Honi Terei's place, about 20 miles on the back route; but the Natives say he is ill, and out of his mind. Finally arranged to go this afternoon to a kainga beyond Poihipi's place on the lake, accompanied by him and the Natives of this place, where they will have a korero, and on Monday I shall go on to Hawke's Bay.

Nothing can be more decided and earnest than the loyalty of the people at this end, and I hear on the east side of the lake. I have already written requesting that Mr. Law's appointment may be made immediately. He will come into Auckland at once, to receive instructions, arrange his private business, and return here at once. A district, enclosing the east side of the lake and the north end, and extending till it meets Mr. Smith's, at Rotorua, can be formed at once, leaving it to Mr. Law to bring over the west side at a future period. It is no use going there now, as Te Heuhen is reported to be from home, and Honi Terei ill.

I shall probably not have another opportunity of writing till I reach Hawke's Bay.

WILLIAM FOX.

Tuesday 25th.—Started at 7 a.m. for Napier. First stage to Opepe, ten miles; then to Rangitikei River, where rested an hour; then on to Tarawera bush, where, it being dusk, we encamped in some deserted Maori whares.

Wednesday 26th.—Saddled and started at 5 a.m. Reached Tarawera at 8. This is the kainga of Nicholas, a very civilized Native, who has a good weather-board house, with verandah and glass windows. An European was busy putting up a post and rail fence round a paddock in which the house stood. Nicholas was absent, but his wife proceeded to cook some scones, and soon supplied us with a comfortable breakfast, with china, plates, knives, forks, tea-kettle, &c. After breakfast pushed on through a very heavy and broken country to the Mohaka River, where we rested. Reached Messrs. Toogood and Campbell's station, near the Petani River, at 7 p.m.

Thursday 27th.—Crossed the ridge, and rode down the Petani Creek. Lunched at Petani; thence to Napier, which we reached at 7 p.m. Great disappointment at his Excellency's non-arrival.

Friday, 28th.—I had intended to ride out to Mataiwi, where the Natives are collected at the grand "tangī" over the remains of Moananui, but was advised to send them notice of my arrival. Mr. Locke kindly rode over and fixed a meeting for Monday. He reported that the Natives were about 800 strong, and 400 or 500 more expected from Wairoa, Wairarapa, and elsewhere. All the leading chiefs of this part of the country were there, except Hapuku, who had made an excuse to go to meet the Wairarapa Natives, but probably to avoid the festivities in memory of his late rival and victor. Mr. Locke stated that during the previous night the resident Natives had very nearly come to blows with the party of Waikatos at the feast. A canoe full of tea had been prepared, when the Waikatos jumped into it and finally upset it. Renata was very indignant, and arms were being brought, when, by the intervention of others, the affair was stopped. Next morning a runanga was held, when the Waikatos pleaded in extenuation of their conduct that they only intended to do honour to their hosts, and had jumped into the canoe in order to be able to say that the Hawke's Bay Natives had provided them with a tea-pot big enough to swim in. They were, however, severely censured by the runanga, and the incident has probably not tended to increase the friendliness of the Ahuriri and Waikato Natives.

Saturday, 1st March.—Had interviews with various persons, particularly a deputation of gentlemen, consisting of Messrs. FitzGerald and Buchanan, on the subject of the leasing of the Ahuriri plains, from whom it appeared that, notwithstanding the caution contained in the Government Proclamation, they had been attempting to induce the Natives to lease their lands to them for purposes of colonization, &c. I expressed myself much annoyed at their interference, which appeared to me very gratuitous and calculated greatly to impede the plans of the Government for the settlement of Native Difficulties in this District. I was glad to learn that the Natives had given them the cold shoulder, and declined to treat with them, being satisfied to wait for the appointment of a Commissioner and the creation of the runanga.

Sunday, 2nd March.—

Monday, 3rd March.—The rain, which began last night, was pouring down in perfect sheets, but being anxious not to break my appointment I got an open trap, and, accompanied by the Superintendent (Captain Carter), Mr. George Cooper, Land Commissioner, and Mr. H. Browne, I started at 10 a.m. for Mataiwi, about nine miles off. Mr. Locke and Mr. Hamlyn (Interpreter) had preceded us early in the morning. I was not sorry that the weather was bad as it effectually prevented a crowd of Europeans following us from Napier, and also obliged us to hold our meeting in a weather-board house, where only the great chiefs were present. The conversation was consequently much more unreserved and practical than if it had been carried on in set speeches before 800 or 1000 people.

Renata began by welcoming me. He said he had heard of the Governor's intentions, which were good. That when Governor Browne was here the policy of the Government was all dark. The Natives saw the result of the dispute about Te Teira's land at Taranaki, and they knew that they had very similar disputes here. They believed that as soon as Governor Browne had beaten them at Taranaki we would make a similar excuse to begin war here and destroy them all. Therefore they formed the King, and sympathized with the Taranaki war party. Now, Governor Grey had come, and his thoughts were good; all was become clear (marama), and if we carried into practice that which we talked of, all would be well. He wished to know when the Commissioner would arrive.

In reply I explained the reasons why his Excellency had been prevented from fulfilling his intention of visiting them, but said I knew his thoughts on these matters, and proceeded to give them an outline of his proposed plans for their government, ending by telling them that the Commissioner would be appointed as soon as possible.

Renata replied that they entirely approved of what I said, but that there were some things which required immediate redress. First, there was the root of the evil, Waitara,—that it should be investigated.

I replied that the cause of the delay in that matter did not rest with the Governor, and told them of the offer which I had made to the Waikatos for the appointment of a Board of Enquiry. I gave this in full detail, describing exactly what passed at Hangatikei in Waikato, at Christmas last.

This statement "took them entirely aback." They said the offer was most fair, and they expressed great surprise that Waikato had never communicated it to them. They were very much excited, and Renata, Karaitiana, and the other leading chiefs consulted together a long time in whispers. At last they said, "the Government is no longer to blame in this matter; the wrong is now with Waikato. We will see what we can do; we will bring our weight to bear on Waikato." They seemed very much pleased that the Government had made this offer, and I suspect the conduct of the Waikatos in not accepting the offer and not consulting the other tribes about it, will greatly shake the adherence of these Natives to the King party. Indeed, those who have been watching them lately think there are many signs of an approaching rupture between them.

They then said there was another grievance. Mr. Colenso's occupation of the piece of land formerly given to the Church Missionary Society. This has long been a bone of contention between Mr. C. and the Bishop of New Zealand, who has unsuccessfully endeavoured for years past to eject Mr. Colenso. The latter is unpopular to the last degree with the Natives, and the

failure of all attempts to turn off Mr. C. has not impressed the Natives with any great respect for our law. They now insist that we shall turn him off "or they will take and throw him into the river." The land they say was given for the teaching of the Gospel and you allow "this bad man" to keep possession of it in spite of the Bishop, the Law, and everybody else."

I told them that I had just received a letter from the trustees of the Church Mission Society, giving up their claim to this land, on condition that the Government should hand it back to the Natives, and that as soon as the Commissioner was appointed he should look into it. I have written to the Attorney-General separately on the subject.

Some remarks on the Schools, which they are anxious for, closed the "korero," when a very good cold luncheon, served on a table with knives, forks, and plates, concluded our visit, and we again returned to Napier.

I think the neck of opposition is broken here, but it will much conduce to cement good feeling if his Excellency should visit these Natives as early as he conveniently can. The removal of the frigates under Commodore Seymour's orders has prevented the best opportunity he is likely to have for a long time, and so large a number being collected together. But the principal chiefs, Renata, Karaitiana, and others live within a few miles of Napier, and can easily be got together at any time.

WILLIAM FOX.

5th March, 1862.

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No. 2.

COPY OF DESPATCH FROM GOVERNOR SIR GEORGE GREY, K.C.B., TO HIS GRACE THE DUKE OF NEWCASTLE, K.G.

Auckland, 5th March, 1862.

MY LORD DUKE,—

Just as the Mail was closing, a letter reached me from Mr. Fox, from which I enclose extracts. Mr. Fox has just travelled overland from Auckland to Hawke's Bay, by the route of the Waikato and Taupo, and your Grace will be glad to learn from his letter, that from all he heard on the River Waikato, and during the rest of his journey, he does not think that the Natives themselves expect that any further outbreak will take place.

I have, &c.,  
G. GREY.

His Grace the Duke of Newcastle, K.G.

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Enclosure in No. 2.

EXTRACTS FROM LETTER OF MR. FOX TO SIR GEORGE GREY, 27TH FEBRUARY, 1862.

Napier, \* \* \*

On further grounds, however, I am very sorry that you have not been able to come. At Taupo a visit from you would probably have gone far to fix Te Heuheu's loyalty. From what I can hear your letter and present have gone a long way towards it, and if correctly informed, his intended journey to Waikato was to hold back the Natives there from fighting, as it was reported at Taupo they were about to do about the Ia. The North and East side of Taupo are, I think, all right, and my ministerial notes, notes to Mr. Sewell, and Mr. Law in person, will inform you of what I found and did there.

The Natives here are collected in great force (I hear 2000) at Waipureku, ten miles off. Their Hui commenced to-day; but they have put off their great feast till your arrival, which they expect on Saturday.

I shall go out to-morrow to tell them the cause of your not coming, and shall assure them that you will come as soon as you can. Nevertheless, there will I fear, be great disappointment.

From all I have seen and heard, both in Waikato and since, I do not think that the Natives themselves anticipate any outbreak. I still think if no untoward accident happens, that a few months will so weaken the King's party, that they will give it up. The extraordinary amount of rent which the Natives here are getting for runs will, I think, keep them quiet. People say they have all the money in the place. I heard to-day of one Chief clearing a store of £400 worth of flour, sugar, &c., in preparation for the great Hui. This is very different from the Ngapuhis, whom we have to pay handsomely to eat their own provisions.

WILLIAM FOX.

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COPIES OF LETTERS RELATIVE TO THE INVESTIGATION  
OF THE TITLE TO THE WAITARA.

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No. 1.

KARAITIANA AND OTHER AHURIRI CHIEFS TO THE GOVERNOR.

Heretaunga, 19 Akuhata, 1861.

EHOA E TE KAWANA.—

Tena koe. No to matou rongonga ka tae mai koe ki to tatou kainga, na kona matou i hohoro tonu ai ki te tuhituhi atu i to matou aroha i to matou koa kia koe. E ta haere mai, haere mai ki te whakatika i nga mate o to tatou kainga, e mahia rarururutia nei e tena Kawana. E ta. E hara i te mea i rite tahi matou te kuware, kaore. No te Kawana anake tona he. Ki ta matou hoki me whakawa nana tonu i tohe ki te he a takoto nei ano ta matou whakaaro a rokahanga iho nei e te mutunga o te whawhai tonu tonu mai nei kia utua atu nga tupapaku o te Pakeha me nga taonga hoki, ka mea matou ka he ano ekore te tangata mahi rua etau hei kai whakawa ka mea ano matou ma tetahi tangata hou mai ano o Ingarangi e whakawa kia kite ai na Wiremu Kingi ranei te he, na te Kawana ranei ka kitea hoki te he ka mohiotia te tangata mana te utu. Ka kitea na te Maori te he ko te Maori hei utu. Ka kitea na te Kawana te he ko te Kawana ano hei utu i nga mea i pau i taua whakatututanga. E ta e puta te whakaaro kia whakawakia taua he ki Waitara me tuhituhi mai he pukapuka kia rongu atu matou ki te mea ka whai Whakawakanga mo Waitara kai kona matou kua matou e toua mai ki te tini o te korero. Ko te korero anake mo Waitara te korero e haere atu ai matou.

Kati ano.

Na nga hoa aroha.

NA KARAITIANA TAKAMOANA,  
NA TAREHA,  
NA RENATA TAMAKIHIKURANGI,  
NA NOA HUKU,  
NA TE WIREHANA TOATOA.

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(Translation.)

Heretaunga, 19th August, 1861.

FRIEND THE GOVERNOR.—

Salutations to you. When we heard of your arrival at our place, we made haste to write to send you our love, and let you know of our joy at your arrival. Friend, welcome. Come and set straight the works which were confusedly done by that other Governor. Friend, it was not that we were equally in fault. No: the Governor alone was to blame (or did wrong), and we are still of the same opinion. When the war was ended, he continued to demand payment for the Pakehas who were slain, and for the goods (plunder). We said that this also was wrong,—that a double dealer was not fit for a judge (or investigator). We also said that a new man should come from England to investigate the matter, and ascertain who was in fault, the Governor or Wiremu Kingi. When the error was ascertained, it would be seen who was to pay. If the Maories were proved to be in the wrong, the Maories should pay; if the Governor was proved to be in the wrong, the Governor should pay for the things destroyed during that disturbance. Friend, this was what we said in the letter that we sent to you. Friend, if you should decide upon investigating that Waitara disturbance, write a letter to us that we may know; and if there is to be an investigation, we will go there, but let us not be sent for for any other matter, but only for that which has reference to Waitara. Enough.

From your loving Friends,

KARAITIANA TAKAMOANA TAREHA,  
RENATA TAMAKIHIKURANGI,  
NOA HUKU,  
WIREHANA TOATOA.

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## No. 2.

HON. F. D. BELL TO BENATA AND OTHERS.

Akarana, Tihema 30th, 1861.

E HOA MA,—

Tena koutou. Kua tae mai ta koutou pukapuka o te 19 Akuhata, kua whakaarohia e Te Kawana, na e whakapai atu ana ia kia koutou mo a koutou kupu mihi mai kia ia i tona taenga mai.

E mea ana ia, ekore pea e roa ka tae atu ia ki kona kia kite i nga tangata Maori o Ahuriri, ata kororerero ai i ana tikanga hei whakamutu i nga raruraru kua pa mai ki tenei motu, waiho iho nei hei mate. Na ko te kupu mo Waitara. Ko tetahi o nga kupu i whakaaria e Kawana Paraone i a Aperira, 1861, kia Ngatiawa i Taranaki, hei houhanga rongu, koia tenei. Me haere tonu ano te kimihanga o nga take o te Whenua ki Waitara, me te ruri ano hoki o taua wahi, a me whakaoti rawa. Kua ano hoki tetahi tangata e rere ki runga whakaha ai: na konei hoki ka tika ano kia whakaritea tena kupu. Kia kimihia ano taua wahi i runga i te tikanga Whakawa; a ka whakaritea ano e Kawana Kerei, a ka panuitia ano ki nga tangata katoa. Pakeha, Maori hoki, puta noa i Nui Tireni, te ra e tu ai taua Whakawakanga. Ki a ai he putanga ki te aroaro o katoa mo te kupu a tera tangata a tera tangata he kupu nei tana ki runga ki taua mea.

Na to koutou hoa,  
NA TE HARETI.

(Translation.)

Auckland, December 30th, 1861.

FRIENDS,—

Your letter of the 19th August has been received and considered by the Governor, and he thanks you for your kind words of welcome and remembrance. He hopes soon to be able to pay the Natives of Ahuriri a visit, and talk fully with them of his plans for putting an end to the troubles which have afflicted the Island. With regard to Waitara, one of the terms of peace proposed to the Ngatiawa at Taranaki by Governor Browne, in April, 1861, is that the investigation of the title to Teira's land should be proceeded with and completed. It is therefore right that such investigation be carried out, and Governor Grey intends to go on with it. Notice will be given to all men, European and Maori, throughout New Zealand, when such investigation will take place, in order that every man who has anything to say about the matter, may have an opportunity of saying it openly in the presence of all.

F. D. BELL.

## No. 3.

WIREMU TAMEHANA TO THE HON. MR. FOX.

Tamahere, Hanuere, 21, 1862.

Kia Te Pokiha, te takawaenga o nga Tangata Maori o nga Pakeha.

E Hoa. Tena koe. Kihai ahau i kite i to pukapuka, i pahemo au ki Hauraki, i te 22 Tihema; i te 25 i tae atu ahau ki Kauaeranga i te Hatarei, i pahemo to pukapuka ki Wharekawa i te Wenerei koe e noho ana e whanga mai ana ia au, i te Hatarei katahi ka haere mai au ki Tamahere, he rangi kino taua rangi kihai ahau i tai mai ki Tamahere, i wiki ki Maungakawa i te 6 o nga ra i haere iho ahau ki Tamahere, ka puta mai a Piripi, ka patai atu au kei whea a Te Pokiha? Ka mea mai a Piripi, kua hoki atu ki te taone. No te aha i hoki ai? Nonakuanei. Heoi ka nui taku pouri moku kihai i kite i a koe, i te 11 o nga ra ka tae atu ahau ki Ngaruawahia kia Te Ahiwera ka korero mai a Te Ahiwera, kua hoki atu to hoa a Te Pokiha. Te take, i haere mai ai kia whakaritea etahi tangata mo Waitara, me tetehi pakeha mohio, whaiwhakaaro, hei whakawai i Waitara. E hoa, ka nui te tika o to korero, ka nui hoki te pai, i mua i te mea e whawhai ana, ko te take i mau ai te rongu he mea kia mutu te whawhai, kia ata whakaaroa te tikanga mo Waitara, kia kitea ai te tika a Kawana Paraone, kia kitea ai te he o Te Rangitake, ta te mea, ekore e kitea to raua he ki te whawhai tonu, koia ahau i ki atu ai kia Te Tienera. Haere o hoia, kia hoki nga tangata Maori ki o ratou kainga. Waiho ma te Ture Waitara e tiaki, ma te tangata pai o Te Kuimi e whakawa, ara ma te tangata e tukua mai e te Tuku Nukatere hei kai pehi i nga raruraru o tenei motu. Koia tenei e hoa taku tikanga. Inaianei kahore ahau i mohio noa ki nga mahi o to taua hoa a Ta Kerei, i te painga, i te kinonga ranei o ana whakaaro, kia roa pea ka mohio ahau ki ona whakaaro. He pai te tikanga, pai rawa, tika rawa. Heoi ano te kai pupuru, kahore ahau e mohio ki nga whakaaro o Te Kawana, kei maumau whakawa pea, muri iho ka whawhai atu ano ki tetehi atu wahi. Ina hoki kua mohio au inaianei ki etehi tikanga o te Kawana. Tupato rawa ahau, he tangata no Patumahoe, ko Perereka te ingoa i haere ia ki Taranaki, tuhituhi mai ana ia, kua tonoa ia e Te

Kawana ki tetahi utu mo tana haerenga ki Taranaki ki te whawhai. Ko tetahi wahi tena o taku mohio. Tetehi, ko te tohenga ki te whakanoho hoia ki te Ia. Ko enei oku wahi rururaru: ekore nei ahau e whakaae kia whakawakia a Waitara inaianei. Eugari kia kore tikanga a Te Kawana kia pai nga whakaaro, kia pai nga mahi, ka whakaae ahau. Ko tenei, e hoa. Taihoa atu taua e whakarite kia tiro-tiro ahau i roto i enei takiwo, tera atu pea tetehi mahi a Te Kawana kei te ngaro i oku kanohi, tera pea e kitea a muri atu, koia nei taku tupatu, kei maumau whakarite noa taua, tera pea he pakanga ano.

Heoi ano aku korero kia koe.

Na to hoa,

NA WI TAMEHANA TE WAHAROA.

(Translation.)

Tamahere, January 21, 1862.

To Mr. Fox, the Mediator between the Maori and the Pakeha.

FRIEND,—

Salutations to you. I did not see your letter. I had passed on to Hauraki on the 22nd December. On the 25th I reached Kanaeranga, and on the Saturday your letter passed on to Wharekawa. On the Wednesday I reached Piako, and on the Friday I arrived at Peria. I there saw a letter from Te Paama (Mr. Palmer), saying that you were staying at Tamahere, waiting for me. On the Saturday, I started for Tamahere. It was a very bad day, and I did not reach Tamahere. I passed the Sunday at Maungakawa, and started for Tamahere at 6 o'clock. Piripi came, and I asked him where Mr. Fox was. Piripi said, "He has returned to the town." "When did he return?" "This day." Enough; my annoyance was great at not having seen you. I reached Ngaruawahia at 11, and went to Mr. Ashwell's. Mr. Ashwell said to me, "Your friend Mr. Fox has returned; the cause of his coming was to have some men appointed for Waitara, and also to have some discreet and intelligent pakehas to investigate the Waitara case." Friend, your korero is very just, and would have been very good some time ago, while the fighting was going on. The object of making peace was that the fighting might cease,—that the plans for Waitara might be deliberated upon, so as to ascertain if Governor Browne was right, and Te Rangitake wrong; for it was impossible to see who was in error while the war continued. I therefore said to the General—Let your soldiers go, that the Maories my return to their own places; let the law have the care of Waitara; let a good man from the Queen investigate the case, that is, some person sent by the Duke of Newcastle to suppress the troubles in this land. This, oh friend, was my plan. At present I do not quite understand the doings of our friend (Sir George) Grey; I am not quite sure whether his thoughts are good or evil. Perhaps after some time I may know his thoughts. Your plan is good, very good, and very just (or proper). This is the only thing that stops it. I do not know the thoughts of the Governor; we might waste time investigating, and afterwards there would be fighting at some other part. For instance, I am acquainted at the present time with some of the Governor's plans. I am very suspicious. A man named Perereka of Patumahoe, who went to Taranaki, writes to me to say, that the Governor has demanded payment for his having gone to Taranaki to fight. That is part of what I know; another thing, is the persisting in stationing soldiers at Te Ia. These are the things that perplex me. I shall not now consent to Waitara being investigated. When the Governor ceases to plan, and when his thoughts and his works are good, then I will consent. As it is, O Friend, you and I will make arrangements bye and bye. Let me look about me at the present time. Perhaps there are some other works of the Governor's which are hidden from my eyes, which will perhaps be seen after a while. Hence my caution, it would be waste (work) for you and I to arrauge when there may be war again.

From your Friend,

WI TAMEHANA TE WAHAROA.

#### No. 4.

##### KARAITIANA AND OTHERS TO WIREMU TAMEHANA.

Ehoa. Tena koe, me o tatou mate o kona o konei.

Kua tae mai te hoa o te Kawana ki a matou i te 3 o nga ra o Maehe, a Te Pokiha, ki te kawae mai i nga korero. Korero ana a ka mutu, ka rongu atu matou ka utua atu e matou. Ko te kupu a Potatou i te timatanga o te he ki Waitara i karanga ai kia whakawakia. Ko taua kupu ano i kii e koe i Taranaki kia waiho a Waitara ma te ture e whakawa, ko taua kupu ano i konei e whakahuatia ana e matou i konei. Ko taua kupu ano te kupu i kaha ai o tatou hoa Pakaha nei. Ko te kupu toa rawa tenei o a tatou nei korero, haere toa atu ana ki Ingarangi, a hinga ana tana parekura ki reira. Koia tenei tona putanga mai, ko Kawana Kerei. Koia tenei ta matou kupu i ki atu ai ki te hoa o te Kawana. Ko te whakaroutanga o te whakawakanga mo Waitara. Katahi a te Pokiha ka ki mai. Kei a koe e whakaroa ana. He kore kaore i kaha to whakaaetanga



atu ki a raua ko te Kawana kia whakawakia a Waitara. I tirohia hoki ki to pukapuka he whakakore tonu pea ia i te whakawakanga, he noa iho a matou mahara, i konei. Katahi ka kimi kimi kupu matou ka kiia ta matou kupu, he pohebe pea no nga Pakeha nana i whakamaori to pukapuka, koia hoki matou i tuhi atu ai kia riro tonu ai mau e whakaatu mai kia matou kia mohio ai matou. Ekore hoki e pai kia whakakuwaretia tatou me o tatou hoa Pakeha i uru mai hei hoa mo tatou kia whakakuwaretia i runaga i te whakakahoretanga o te whakawakanga i karangatia nuitia e tatou. Kia hohoro to utu mai i ta matou pukapuka kia tae rawa mai a te Kawana ka marama he korero ma matou.

Heoti ano, Na o hoa aroha,

NA KARAITIANA,  
NA RENATA,  
NA NOA.

Otira na te Runanga katoa

Kia Tamehana Te Waharoa.

(Translation.)

Matahiwi, 6th March, 1862.

FRIEND,—

Salutations to you, and to all our dead there and here. The Governor's friend Mr. Fox, came to us on the 4th day of March, to bring us the Governor's korero. He came and said what he had to say. We listened and then answered him. Potatou's word, at the commencement of the wrong at Waitara was, that it should be investigated; that word which you spoke at Taranaki, that Waitara should be left for the law to investigate. That word was also spoken by us here. It was that word which gave strength to our Pakeha friends. That was the bravest word in all our talk; it went bravely to England, and won the battle there, and this is the result—the coming of Governor Grey. This was the word which we spoke to the Governor's friend, namely, the delay in the investigation of the Waitara. Mr. Fox then said that it was you who caused the delay in not giving a decided consent to the Governor and him to the investigation of Waitara. It was ascertained from your letter that you still seemed to object to the investigation. This put our thoughts out altogether, and we sought for a word in reply, and said, "Perhaps it was a mistake of the Pakeha's who translated your letter." We write, therefore, that you may fully explain it to us that we may know, for it is not well to make fools of us, and of our Pakeha friends who have taken part with us, by objecting to the investigation which was publicly called for by us. Answer our letter quickly, so that when the Governor comes our talk to him may be clear. Enough.

From your loving friends,

KARAITIANA,  
RENATA,  
NOA,

And from all the Runanga

To Tamehana Te Waharoa.

No. 5.

THE HONORABLE MR. FOX TO KARAITIANA AND OTHERS.

Auckland, 3rd, 1862.

FRIENDS,—

After I spoke to you at Matahiwi on the 3rd March, I went to Port Nicholas, to Nelson, to Rangitikei, and to Taranaki. That is the reason I was so long in returning here to Auckland. When I got here I saw the copy of the letter that you wrote to Tamehana Te Waharoa about the investigation of the wrong at the Waitara. Your words to Tamehana are good. By and bye we shall see what answer he will give you.

You say in your letter to Tamehana "Perhaps it was a mistake of the Pakehas who translated your letter." No, my friends, there was no mistake. I send you with this a copy of Tamehana's letter to me. There you will see his words written, "I will not now consent to Waitara being investigated."

The word of Tamehana formerly to the Governor was, "Let the soldiers go, that the law may have the care of Waitara. Let a good man come from the Queen to investigate the case." Now when the Queen has sent out Governor Grey for that work, and he says let there be six judges, three named by the Maori and three by the Pakeha, Tamehana answers "I will not consent to Waitara being investigated." How then is the law to have the care of Waitara, if it is not to be investigated?

Now what are the reasons which Tamehana gives why he will not consent. First he says he does not know whether the thoughts of the Governor are good or evil. What reason is this? Tamehana said formerly, "Let the Queen send out a man to investigate." The Queen has sent one, and now Tamehana says "I do not consent, for I do not know whether that man's thoughts are good or evil." My friends, if Tamehana really wished that that wrong to be made clear would these be his words?

Then again Tamehana says we might waste time in investigating; perhaps afterwards there might be fighting at some other part." My friends if there are more wrongs between the Pakeha

and the Maori, besides the Waitara, is that a reason why the Waitara should not be enquired into? It is this wrong not being enquired into which has caused the past fighting at Taranaki; that was your word, the word of Renata and the others. Let this wrong be first removed by enquiry, then if there are other wrongs let them be enquired into also. But this is the first, the root of the evil.

If Tamehana were very sick and the doctor were to offer him medicine to cure that sickness, perhaps he would say to the doctor "No, I will not consent to take your medicine, for by and bye I may be ill again at some other part." Would these be the words of a wise man? Should he not rather say to the doctor, "I will take the medicine now which shall cure my sickness; if I am ill by and bye in some other part, I will take more medicine then, to cure that other illness also." These would be the words of a man who wished to be cured. He would not be thinking whether at a future time he might not be ill in some other part.

Now all the Pakehas who are in favour of peace, are grieved at the answer of Tamehana. When the war was going on, those Pakehas said, "Let the war be stopped, that the matter may be enquired into, that we may see whose the wrong is, whether of William Kingi or of Te Teira." Then Tamehana agreed with the General and with Governor Browne that the fighting should cease, and all the people, both Pakeha and Maori, waited to see that matter settled by the law. But Tamehana now says, "I will not consent, lest by and bye there be fighting about something else, in some other part."

We Pakehas say therefore, now it is Tamehana who stops the road, the road of peace. As you say "he makes fools of the Maoris and of their Pakeha friends who have taken part with them, by objecting to the investigation which was publicly called for by us both." But your thoughts, Karaitiana, Renata, and the other Chiefs of Hawke's Bay, are good about the matter, and the earnest desire of the Governor and of the Pakehas is to see this evil of the Waitara enquired into.

When Tamehana answers your letter, let me know what he says, and write me your thoughts also.

I am, yours, &c.,  
WILLIAM FOX.

NOTE.—A copy of the Native of this letter has not been retained in the Native Office.

Dec. 1st, 1863.

H. TURTON,  
Clerk of Records.

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### No. 6.

THE HON. MR. FOX TO TE PUNI AND OTHER CHIEFS OF WELLINGTON.

E HOA. TENA KOE.

I au i Poneke, i taku tutakitanga kia koe i te tina i tukua e Rata Petetone, i te Whare Runanga. I ki atu au ki a koe, i te whakakahoretanga a Wiremu Tamehana i taku tikanga mo te ho o Waitara. Kia hahauria e nga Pakeha Tokorua, e nga Maori tokowha. Ka tukua atu nei e au te taura o te pukapuka a Tamehana mo taua mea. Ka tukua atu hoki te taura o te pukapuka a Karaitiana raua ko Renata o Ahuriri, i tuhituhi mai ki au, me te taura hoki o taku pukapuka kia Renata raua ko Karaitiana.

Na to hoa.

Kia Te Puni, Kei Pitoone.

Na Te POKIHA.  
(Signed) W. FOX.

Ko taua pukapuka ano kia Manihera, kei Wairarapa.  
Ko taua pukapuka ano kia Tamehana Te Rauparaha, kei Otaki.  
Ko taua pukapuka ano kia Matene Te Whiwhi, kei Otaki.

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(Translation.)

Auckland, April 8, 1862.

FRIEND. SALUTATIONS.

When I was at Wellington when we met at the dinner given by Dr. Featherston in the Council Chamber, I told you about Wm. Thompson, how he refused the offer I made to refer the wrong at Waitara to two Pakehas and four Maoris.

I now send you a copy of Thompson's letter to me about it. I also send a copy of a letter which Karaitiana and Te Renata of Ahuriri have written to Thompson: and a copy of a letter I have written to Renata and Karaitiana. This is all.

From your loving friend,

To Te Puni, Petoni, Wellington.

Te POKIHA.  
(Signed) W. FOX.

Letter of same tenor and date to Manihera, Wairarapa.  
Letter of same tenor and date to Tamehana Te Rauparaha, Otaki.  
Letter of same tenor and date to Matene Te Whiwhi, Otaki.

## No. 7.

THE HONORABLE MR. FOX TO RENATA AND OTHERS.

Auckland, July 21st, 1862.

FRIENDS RENATA, KARAITIANA, AND THE OTHER CHIEFS OF PAWAKANA:

You remember that I wrote about Wm. Thompson and the judgment of the Waitara. Oh, friends, I have heard that your letter to Thompson reached Waikato. It was read first by Rewi Ngatimaniapoto at Kihikihi; I did not hear if Thompson got it, but no doubt he did. No man would steal that letter. Now, what I want to know is, what did Thompson and the Waikato's say in reply? What reason did they give to you why the judgment of the Waitara should not be proceeded with. Do you write and tell me this and what you think about it. The judgment of Waitara is the road to peace. These are my thoughts.

Na to hoa Aroha,  
Wm. Fox.

[NOTE.—A copy of the native of this letter has not been retained in the Native Office.  
H. TURTON, Clerk of Records, December 1, 1863.]

## No. 8.

RENATA AND KARAITIANA TO THE HON. MR. FOX.

Omahu, Hurae 30, 1862.

KIA TE POKIHA—

E hoa, tena koe, ko te take i kore ai he pukapuka a matou ki a koe he kore utu mai no ta matou pukapuka kore tonu hoki matou e tuhi atu ki a koe.

He kupu ano. I rongo matou e hara i te mea tuhi mai e te ringa o Tamehana, he tangata ke nana te pukapuka. E whakahe ana a Waikato ki ta matou karanga kia whakawakia a Waitara. Ka kiia mai e kore matou e tau hei whakawa mo taua he i Waitara. Kaore hoki matou i utu atu i tana Whakahe mai. Ko ta matou utu ka haerea tonutia e matou ki Waikato ki reira rongo atu ai. Ka tika ki te whakarongo ka tau atu hoki te whakarongo. Ki te mea ka penei te ahua o nga korero me nga korero i te pukapuka a Tamehana i tuhia mai nei e koe ka whakahe matou i nga korero i penei te ahua.

E hoa, kei te mau tonu ta matou kupu i rongo nei koe me whakawa a Waitara kei te pera tonu ta matou kupu-

E haere ana matou ki Waikato kia rongo korero, kei reira ka tuhi atu ai hoki ka mutu.

NA RENATA,  
NA KARAITIANA.

(Translation.)

Omahu, July 30th, 1862.

FRIEND,—

Salutation to you. The cause of our not sending a letter to you is, our letter not having been answered. We shall not, therefore, write to you. Another word. We heard that it was not written by the hand of Tamihana; the letter was another man's. The Waikatos disapprove of our proposal to investigate Waitara. They say that we are not fit to investigate that wrong at the Waitara. We did not make any reply to that disapproval of theirs. Our reply shall be to take it at once to Waikato there to be heard.

There we can listen and be listened to. If the talk is the same as the talk in Tamihana's letter which you have written to us, we shall condemn talk of this description.

Friend! We still hold to our word, which you have heard, namely, that Waitara be investigated: our word is still the same.

We are going to Waikato to hear the news. We shall write to you again from there.

From RENATA,  
From KARAITIANA.

To Mr. Fox.

## No. 9.

KARAITIANA AND OTHERS TO THE HON. MR. FOX.

Kihikihi, Noema 8, 1862.

KIA TE POKIHA—

Ehoa. Tena koe. Katahi ano matou ka whai korero mo to mahi e ui mai nei kia korero atu matou ki a koe, ko te korero tenei kua tae tinana mai matou ki konei, kua tonoa e matou te

whakawa mo Waitara ka nui te tohetohe o nga iwi katoa o te motu nei kia matou ka nui hoki ta matou tohetohe atu kia aua iwi kua rongu ano a te Pihopa Herewini i taua korero. Na, no muri i a te Pihopa ka whakaaetia mai te whakawa o Waitara kua whakaaetia inaianei kia whakawakia a Waitara kei te whakariterite marire inaianei. Ka hoki matou ki Ahuriri ki te tae ake he korero ma Waikato kia matou tena ano matou e tuhituhi atu ki a koe. E hoa, mau e panui atu ki to taua hoa kia te Kawana.

Na o hoa aroha,

Na KARAITIANA  
Na PAORA  
Na TE WIRIHANA.

(Translation.)

Kihikihi, Waikato, 8th November, 1862.

To Mr. Fox—

Greeting. We are at last enabled to say something on the matter upon which you asked us for information.

This is what we have to say. We have arrived here in person and have demanded that Waitara be investigated. All the tribes of this Island strongly disputed with us, but we also strenuously persisted. Bishop Selwyn heard our (or, of our) discussion.

After the departure of the Bishop, the investigation of the Waitara was assented to. It has now been agreed that Waitara be investigated. The arrangements (or preliminaries) are now being made, and we will return to Ahuriri. If we receive news from Waikato we will write you. Friend make this known to our friend the Governor.

From your loving friends,

FROM KARAITIANA  
PAORA  
TE WIRIHANA.

To Mr. Fox.

I see no object in pursuing this correspondence with Renata and Karaitiana. I always thought it a mistake in the Government appealing to Hawke's Bay natives to assist it in overcoming the objections of the Waikato tribes to an investigation of the Waitara case. It appeared to me to be a continuance of the same error which recognised a right in the Waikato tribes to interfere between the Government and W. King at Waitara, and to destroy an English settlement because they chose to prevent further sales of land.

All these exhibitions of pusillanimity on the part of the Europeans could, I always thought, have but one end: to increase the contempt already existing in the minds of the chief men of the King party, on the subject of the whakaputanga atu o te mana o te Kuini.

F. D. BELL.

December 12, 1862.

## No. 10.

WIREMU KINGI TO PIRI KAWAU.

Huiterangiora Kihikihi, Tihema 10, 1862.

E HOA E PIRI KAWAU,—

Tena koe. Kua tae mai to taua hoa a Tamati ki te tiki mai i au kia hoki kaore au i whakaae. I ki atu au, mehemea i tika mai korua ma Mataitawa kua tika, kua whakaae atu au. E Piri, ki te kite koe i to tamaiti i a Nopera whakahokia mai inaianei ano i nga ra o Tihema nei.

He kupu ano tenei. He aha ia nei e hoa te tikanga o te kata a Te Kawana mo taku reta kia koe nei? mau e whakamarama mai tona tikaanga, ka patai atu au kia koe. Kei huna koe i te ki Taranaki ki Waikato nei. Ara ki te tapoko mai ki Waikato, koia tena ko te whawhai tonu tena, kia rongu mai koe. Ko taku whakahoki atu tenei mo ta korua kata, ko Waitara, ekore e tukua atu e au kia Whakawakia, te rua o aku kupu, me whakahoki atu nga Pakeha e noho ana i Waitara. Ngapuketuru, kia hoki ki Huatoki, ki to ratou kainga. E hoa, tena koe.

(Translation.)

Huiterangiora, December 10, 1862.

FRIEND PIRI KAWAU—

Salutations. Our friend Tamati has come to fetch me; he has returned as I did not consent (to go). I said, Had you come by way of Mataitawa it would have been right. I should have consented.

Friend Piri. If you see your son Nopera, send him back at once now in December. This is another word. What is the meaning of the Governor's laughing at my letter to you? Explain his meaning. I wish to ask you a question; do not conceal from me whether it is Taranaki and Waikato that the talk is about (that is threatened). If it (the steamer) enters Waikato that will be sufficient; that will be war at once.

Hearken! This is my answer to the Governor's and your laugh. I shall not permit Waitara to be investigated. My second word is: Let the Pakehas who are staying at Waitara and Ngapuketurua be sent back to Huatoki to their own place.

Friend I greet you. The talk is ended.

From WIREMU KINGI ONUKUKAITARA.

To Piri Kawanu,  
Auckland.

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### No. 11.

WIREMU KINGI TO PIRI KAWAU.

Huiterangiora,  
Hanuere 15, 1863.

E Piri,—

Tena koe, te kanohi o to tuahine, E hoa. Kaore au i te moe ki to taua tuahine e kai kino ano i au. E Piri, kua tae mai ta taua tamaiti a Harawira a te Mauhane ra. Kaore ana korero, Kotahi tonu tana kupu, ko nga pa o Taranaki kua oti, kei Tataraimaka tetahi, kei Patuwaha tetahi. Kei kiia e korua ko Te Kawana e huna atu ana kia korua. He kupu ano tenei kia koe. Ko to tamaiti ko Nopera kei Hauraki ano, ki te kite koe whakahokia mai me ka tae atu ki kona ki te kore e tae atu ki kona kia kite i a koe, tuhituhia atu kia hoki mai.

E hoa, e pono ana to kupu haere mai nei, me ata korero korua ko Te Kawana ma Te Kawana e whakaae mai e pai ana. E hoa, hei kona mihi mai ai ki o taua hoa, me au hoki e mihi nei ki o taua hoa, e pai ana ina o hoa ko to tatou kohatu ano tera ko te mate, Kaore au e hoa e ngaruru ki te mate, hei kona noho mai ai i tou kainga, i tau wahi i kite iho ai koe i te pai.

Heoti ka mutu,

NA WIREMU KINGI ONUKUKAITARA.

Kia Wiremu Piri Kawanu.

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### (Translation.)

Huiterangiora,  
Hanuere 15th, 1863.

O Piri,—

Salutations to you the countenance of your sister. O friend, I get no sleep (on account of our sister), for whom I am suffering deep grief.

O Piri, our son Harawira has come, also Te Mauhane; he has nothing of importance to say, (or he brought no intelligence of consequence), the only item of news he communicated is the erection of pas at Taranaki, one is at Tataraimaka, and the other at Patuwaha (or Waireka). Let not the Governor and yourself suppose that we wish to conceal this thing from you two.

This is another word to you, your son Nopera is at the Thames, if you see him send him back, should he come your way. If he does not come to see you, write to him, and tell him to come back.

Friend, is your word true, with reference to your coming hither? Let the matter be carefully talked over by you and the Governor, and if the Governor consents, it is well.

Friend, yearn over our friends from the place where you live, as I also am yearning over our friends. It is well, O friend, for this our stone, namely death, (that is to say we are destined to be destroyed by war, or we will be regardless of consequences, should war break out.) O friend, death will have no bitterness for me (that is, war). Stay you there at your place, in the place the goodness of which you have seen. Sufficient, the ending.

FROM WIREMU KINGI ONUKUKAITARA.

To Wiremu Piri Kawanu,  
Auckland.

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### No. 12.

WIREMU KINGI TO PIRI KAWAU.

Huiterangiora, Pepuere 5, 1863.

E Wi Piri Kawanu, tena koe, te kanohi o o tuahine, o taua hoa.

E hoa. Kua tae mai to reta ki au, e ki ana koe kua korero korua ko Te Kawana. E hoa, taku kupu ki a koe. Kua koe e patoi kia Te Kawana kia whakawakia a Waitara; taku

kupu tenei, ko nga Pakeha e noho ana i Waitara i Ngapuketuru me hoki ki te Taone, ko to kupu tenei hei ki atu ki a Te Kawana, ki te mea ka haere aua Pakeha ki te Taone katahi ano ka marama, ta te mea e noho pani ana matou, ko o tuakana ko o tuahine i runga i te Whenua, ko koutou ko nga Pakeha e tangi ana ki Tataraimaka, ko au kaore i te tangi ki te oneone, no wai e hoa tera Whenua a Kairoa?

E Wi, kua rongo au kua riro a Kawana ki Taranaki, no reira au i patai atu ai kia koe. Kia whakina mai e koe te mea, he tika tuhia mai, e he tuhia mai kia mohio ai au kua riro korua ko Te Kawana ki Taranaki.

Kia Wi Piri Kawau.

Heoi ano,  
NA WIREMU KINGI ONUKU.

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(Translation.)

Huiterangiora, February 5, 1863.

O WI PIRI KAWAU,—

Salutations to you, the eye of your sisters and of our friends. Friend, your letter has reached me. You say that you and the Governor have talked together. Friend, my word to you is "do not ask the Governor about investigating Waitara." This is my word, let the Europeans residing upon Waitara and Ngapuketuru return to the town. This is the word to tell the Governor. If those Pakehas go to the town then it will be clear, because we, your elder brothers and sisters, are dwelling as orphans on the land. You and the Pakehas are grieving for or crying after Tataraimaka, but I am not grieving for or crying after the land. Friend to whom does that land Kairoa belong?

O Wi, I have heard that the Governor has gone to Taranaki. For this reason I asked you to tell me the fact; if correct write, if incorrect write, that I may know that you and the Governor have gone to Taranaki. Enough.

Heoi ka huri te korero.

FROM WIREMU KINGI ONUKUKAITARA.

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