

you, for your information, the copy of a correspondence which has passed with the Rev. R. Taylor on the subject of his request that a mark of distinction should be conferred upon the son of the New Zealand chief, Hoani Wiremu Hipango, and of the Petitions from the chiefs which accompany his letter.

I have, &c.,
BUCKINGHAM AND CHANDOS.

Governor Sir George Grey, K.C.B.

Enclosure 1 in No. 14.

REV. R. TAYLOR TO DUKE OF BUCKINGHAM.

MY LORD DUKE,—

Godmanchester, 30th October, 1867.

I have this morning received the copy of a Despatch sent to your Grace by Sir George Grey relative to the chief's son who has accompanied me to England. His father, by the sacrifice of his life, saved the Wanganui District from being ravaged and destroyed. That chief had uniformly been the friend and protector of the Colony from its first formation; he was also a liberal minded man, and granted lands for public and charitable purposes, without taking any remuneration; and at his death it is difficult to say whether he was more regretted by the Native or European portion of the population. There is therefore no one of the Native chiefs more worthy of having his memory cherished than John Williams Hipango.

In 1855 he was deputed by the Wanganui Council of chiefs to accompany me to England, and to our care were entrusted various presents to Her Majesty which we had the honor of delivering at a private interview, and in return four staffs of office were sent by Her Majesty which I was commissioned to present to the four principal chiefs.

Your Grace will perceive from these letters to Her Majesty the strong feeling of dissatisfaction existing amongst the loyal chiefs, at the way they have been treated by the Colonial authorities, in fact excepting whilst giving military aid they have been totally ignored, and frequently grossly insulted.

If therefore your Grace would recommend Her Majesty to confer some lasting mark of distinction upon the son of the noble chief who lost his life in her service it would have the twofold advantage of firmly attaching the Native chiefs to Her Majesty, and at the same time of causing a more equitable and becoming feeling to be felt in the Colony towards the Native race, and facilitating their admission into the Councils and offices of the Colonial Government.

I trust your Grace will pardon the liberty I am taking in making the suggestion, but knowing intimately the present state of both Europeans and Natives in the Colony, I feel persuaded that some such step would be conducive of much general good.

I may add that when this young chief is of age his property will be sufficient to maintain any distinction which might be conferred upon him.

I have, &c.,

The Duke of Buckingham and Chandos.

RICHARD TAYLOR.

Sub-Enclosures to Enclosure 1 in No. 14.

TRANSLATION OF LETTERS FROM MAORI CHIEFS.

Putiki, Wanganui, 25th February, 1867.

TO QUEEN VICTORIA, OUR GRACIOUS LADY,—

We salute you and all your people, may you live for ever. Perhaps you have heard of the quarrel in this island of Aotearoa, between the European and the Maori, both were to blame, one knowingly, the other ignorantly, but doubtless you have heard all.

From the 30th January, 1867, the Government Land Court was opened to confiscate land, and take it from the hostile Natives, even as far as our land.

In our opinion it is not right that our land should be taken by the Government, it descended to us from our ancestors, we have ever lived upon it in this our Island of Aotearoa, or New Zealand. Another reason is that we have constantly fought on the side of the European to help him to drive the Hauhaus into the forest, seven years the European has been fighting, and the war is not yet quite ended; since we united with the European during the last year, the Hauhaus have begun to fear, that is to be afraid, some surrendered, and others dispersed. O Lady, O Queen Victoria, return to us our land from Waitotara as far as the Patea, because we have done nothing wrong in your sight; this is all we have done, our receiving the Gospel and our sending Mr. Taylor, our Minister, with John Williams Hipango, that they might go and see your Majesty, and your remembrance (the staffs of office) have reached us, and remain, and will continue to remain a lasting memorial of your love for us.

This is our second sending of our Father Mr. Taylor, our Minister, with George W. Hipango, that they may reach your presence, and the youth will rejoice when he is fully grown that he has been permitted to see you face to face, and we also shall rejoice that you have heard the account of our land because we have learned from your Majesty to live quietly in peace, and so shall we ever continue to do.

This also is another subject of bitterness to us—the Native is not permitted to have a seat in Council that with the European he may seek for the right and the wrong,—for one race only to judge is not right, as they can only see what is wrong in the other, and thus the wrong continues to exist, an unjust court is summoned and much money wasted, the court sits and all is confusion, the spirit is wearied.

On this account, O Queen, suffer the Native chiefs to enter the Councils of the Government, that they may be made aware of what is defective about the land or its Native inhabitants, that both races of your children may be satisfied, who are now quarrelling together in their island of Aotearoa, or New