

Sub-Enclosure 6 to Enclosure in No. 26.

Translation of a Letter from released Prisoners to Editor of *Waka Maori* newspaper.

MY FRIEND,—

Napier, 22nd January, 1868.

Here are we, I and my friend, just returned from exile, that is to say, from Wharekauri (Chatham Islands). We were carried there as prisoners on account of our Hauhaus antecedents. We belong to the Rongowhakaata tribe, of Turanga. We have now seen the evil of Hauhausism—its result is calamity and sorrow. We must have been in a state of monomania when we joined them (the Hauhaus). But where is there a man in the whole world who has no faults? When we joined the Hauhaus we thought their aims were legitimate and praiseworthy; but we now utterly abjure them and their faith. We can never again be deceived.

We desire to say a few words with reference to Wharekauri. On our arrival there we were taken on shore by the Pakeha. Having landed, we ascended to the settlement of Te Aitanga-a-Mahaki (prisoners from Turanga), which stands upon the cliffs by the shore, and here we had a tangi. Food was presented to us in the shape of potatoes, flour, tea, and preserved albatross. Subsequently we built our houses: the sides we built of ponga (a species of fern tree), and the roofs we thatched with flax, as no toetoe is to be found in that land. The tasks imposed upon us consisted of building houses for our Pakeha guards, working at the barracks, defences, and road making.

The generosity and kindness of the Pakeha to us was great. They did not return evil for evil, but they fed us and clothed us. The welcome afforded us by the Ngatiawa residents consisted in profession only, but they gave us no food. The aboriginal inhabitants, the Morioris, are now living in peace upon the land of their birth. In olden times they were frequently slaughtered by the Ngatiawas (the invaders of the island), but since Christianity became universal they have been permitted to live as free men in peace. But they hold no land nevertheless, the Ngatiawas have it all. These people, the Ngatiawas, have just now commenced their return to Taranaki. But, before leaving, they took care to sell all the land to the Pakehas, leaving but a small portion to the Morioris; but, probably, the Government will look after the interests of the Morioris. The Ngatiawas and the Morioris have been suffering severely from the measles. Probably not less than fifty in all have died. We only lost two, and they were both young children. The Ngatiawas say they are returning (to this country) from a desire to occupy their lands at Taranaki—the Pakehas having taken possession of Wharekauri. When arrived at Port Nicholson we heard from a man who had come from Taranaki that Wiremu Kingi te Rangitake, of Ngatiawa, was in the bush with 200 Hauhaus followers, and that they had been cultivating food. The same man said that when these who had come from Wharekauri arrived there, they would probably join his party, as they were a part of his people.

There is abundance of food to be got at Wharekauri, but the climate is cold, which was somewhat disagreeable to us. In its waters are to be found eels, pawas (shell-fish), fish, kaeos (fresh water shell-fish), pipis and pupus; and on the land, pigeons and wild pigs abound; also, fruit of the karaka, mamaku (a species of fern tree), and nikau (a palm tree). The "bird of the ocean," the albatross, is also abundant.

The thoughts of the prisoners on the Chatham Islands are not evil. We believe if they were to return to this Island they would not again unite with the Hauhaus—their minds are more enlightened now. They have settled quietly down in their home at Wharekauri, and have but little desire to return. It was only in deference to the Governor's command that we returned (that is to say, that they had any desire to return). Had they (the prisoners) any Hauhaus proclivities remaining, they would not be so contented at Wharekauri. But we only speak with reference to our own people—of the thoughts and desires of other tribes we know nothing.

I think we have now said all that occurs to us. There is, however, one other matter upon which we would fain say a word. We have heard that the Queen Natives of Turanga say we (the Hauhaus) have no land there. This is a craft on their part. We have abundance of land there—probably more than they have. They say we have forfeited our land by becoming Hauhaus. But we think that as the Governor has pardoned our offences, we have a right to retain our land. We have atoned for our sins with our bodies, which were taken away into slavery. Our case, however, and theirs too, rests with the Governor and the Lands Court. That is all.

Written by IHAKA POAKA,
PEHINANA TAIHUKA, and
TIOPIRA TAWHIAO, of Rongowhakaata.

No. 27.

COPY of a DESPATCH from Governor Sir G. F. BOWEN, G.C.M.G., to His
Grace the Duke of BUCKINGHAM.

(No. 11.)
MY LORD DUKE,—

Government House, Wellington,
27th February, 1868.

With reference to the correspondence with the Rev. R. Taylor, of which a copy was enclosed in your Grace's Despatch, No. 74, of 22nd November ultimo, addressed to my predecessor, Sir George Grey, I have now the honor to forward a Memorandum submitted to me on the subject by the Native Minister, Mr. J. C. Richmond, on behalf of my Responsible Advisers.

I have, &c.,

His Grace the Duke of Buckingham and Chandos.

G. F. BOWEN