

observed, in passing, that it seems to be generally forgotten in England that the colonization of New Zealand, while it has led to temporary wars between the settlers and the Natives in some parts of the North Island, has, at the same time, stopped the savage and internecine strife which formerly raged throughout the country among the Maoris themselves. During the last quarter of a century the influence and mediation of the Colonial Government have repeatedly prevented bloody struggles between the rival clans, and have thus signally promoted the cause of humanity.

3. In the enclosed paper will be found copies of the Addresses presented to me by the European settlers, and of my replies; also summaries of the speeches of the principal Maori chiefs, all of whom I visited at their own *kaingas* or villages. The principal chiefs of the Kaipara receive among them about five thousand pounds (£5,000) annually for the sale and rent of their lands, and from licenses to cut timber and procure kauri gum—a valuable article of export from the North of this Island. They are thus enabled to live in comfort, and to hire European mechanics and labourers to build them good houses and boats, and to cultivate their farms and gardens.

4. We spent Sunday, the 17th instant, at the *kainga* of the influential chief Arama Karaka, who has been educated by the Missionaries, and we attende

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 divine service at his house. Surrounded by his children and clansmen, with their wives and families, he read prayers in Maori, and afterwards preached, *extempore*, an excellent sermon from the text, “Fear God and honor the King,” enforcing the duties of obedience to the law and the civil magistrate. Nothing could be more impressive than the devout manner in which the responses were made and the hymns sung by the entire congregation in their own sonorous language.

5. It so happens that I am the first Governor that has ever visited Kaipara, and this fact alone was sufficient to secure me an enthusiastic welcome from the Natives of the soil. The following is a full and literal translation of the speech of one of the chiefs, and conveys the sentiments expressed in similar terms by the rest:—“Welcome, O Governor! Salutation, O Father, from all our tribe. Welcome to your children at Kaipara. You are the first Governor that has ever visited Kaipara. We welcome you even as that bird so beloved by the Maoris, the *kotuku* (*i.e.*, the white crane of the Southern seas, rarely seen in New Zealand), which visits us but once in a lifetime. This, our country of Kaipara, has always been held as *tapu* (*i.e.*, forbidden ground) by former Governors, but now you have made it accessible to all. The former Governors have treated it as an abode of slaves, but you have treated it as an abode of chieftains (*rangatira kainga*). And yet we have held fast the keys of our rivers, and refused to open them to Heki, the fierce enemy of the Pakeha, when he desired to advance through our tribe and destroy Auckland. And now, O Ngatiwhatuas! my second sight (*takiri*) was true. I saw, in my visions, the Governor arrive among us; and lo! he is here. Hearken, O spirits of our forefathers, of Tinana, and of all the mighty dead (calling on the names of departed chiefs), hearken. The Governor at last is here. O Governor! we Maoris are passing away, even like the waning moon; there is little now to welcome you but the everlasting hills and the everflowing rivers. (A *waiata*, or traditional song of welcome, was then chanted.) We hail you, O Governor, whose face our forefathers yearned to see in the days that are gone. The hearts of us, the remnant of our people, the scattered sheep of the Maori fold, have long been dark, but they are now light. We rejoice that you have brought hither the *mana* (*i.e.*, sovereign grace and power) of Queen Victoria, to support and protect us. Evil men from among the Hauhaus have tried to tempt and mislead us, but now we shall hold fast unto death the sovereignty of the Queen. There are two things to which we shall cleave—the law of God and the law of the Queen. If any man among us shall be guilty of any crime he shall be given up to the law, even though he should be the son of a chief. The rest of our Island has been filled with raids, and burnings, and blood; with the screams of evil birds of prey; with the howling winds of war and murder; but here, in Kaipara, there is the voice of peace, calm, and sunshine.” (Another *waiata* was then sung.)