

church among the now decayed palisades and rifle-pits; and that they had reserved the whole of the once fortified area as a cemetery, the Natives who fell during the struggle having already been interred therein. When the Bishop of Auckland shall have consecrated this new burial-ground, the Maoris intend to remove into it the remains of our soldiers who now lie in unmarked graves in the neighbouring forest, and to erect a monument over them; so that (as an aged chief, formerly conspicuous among our enemies, said to me) “the brave warriors of both races, the “white skin and the brown,—now that all strife between them is forgotten,—may “sleep side by side until the end of the world.” I question if there be a more touching episode in the annals of the warfare of even civilized nations in either ancient or modern times.

8. It is, of course, well known that the Ngapuhis have always been the most powerful tribe in New Zealand, and that, about forty-five years ago, under their chief, Hongi Hika (who had been to England to request George IV. to assume the protectorate of New Zealand, and had been graciously received there,) they invaded and overran the country of the Waikatos, whom they defeated with great slaughter. Both in their public speeches at the *koreros*, and in their more private conferences with myself and Mr. McLean, the leading Ngapuhi chiefs condemned in emphatic language the conduct of the “King of the Waikatos” (as they somewhat contemptuously style Tawhiao) in renouncing his allegiance to the Queen, and in virtually relapsing into heathenism by his adoption of the Hauhau creed. The general sentiment was explained in one of the speeches reported in the enclosure, that of Mihaka Pehirere:—“Welcome, O Governor! I rise to tell you “that myself and my tribe are attached to the Queen and to the Government. I “wish you to have no doubts respecting our loyalty. Other tribes will speak for “themselves. I speak on behalf of my own tribe. Do not suppose that I “sympathize in any way with the Waikato king. What has he done for me? “Nothing at all. We are of one skin and of one blood, but our thoughts differ. “The ancient trees of the forest” (alluding to the chiefs of former days) “have disappeared; we are a young people, growing up in their stead. From my youth “up I have experienced nothing but kindness from the Queen.” (The chief here takes from his pocket a sovereign.) “I hold in my hand the image of the Queen. “It was this increased my civilization, and supplied me with food and clothing. “Had it not been for this (*i.e.*, for the progress of civilization under the “sovereignty of the Queen,) I should have no food nor clothing. Why, then, should “I recognize the Waikato king, or sympathize with him? I adhere to the law “of the Queen.”

9. At the same time, the Ngapuhis signified their entire concurrence with the policy shadowed forth in several of my Despatches, and adopted by the Colonial Government; *i.e.*, “to make a peaceful arrangement, *not inconsistent with the “sovereignty of the Queen,”* with Tawhiao and his adherents; and to leave him undisturbed so long as he confines himself to his own immediate territory. While the Ngapuhis are willing to give their mediation and good offices (if requested by the Colonial Government) to maintain tranquillity, they assured me and Mr. McLean that if Tawhiao and his Waikatos should hereafter attack the English settlements, “the only feeling of the Ngapuhis, in the event of such “violation of peace, would be to go in a body, and fight on behalf of the “Government.”

See Enclosure.

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10. Mr. Maning (the author of “Old New Zealand,” and now one of the Judges of the Native Land Court), who has lived among the Ngapuhis for forty years (since 1830), assures me that they could still bring into the field “fully two “thousand picked warriors.” In his opinion, the Ngapuhis, unlike the rest of the Maoris, are not materially decreasing in numbers. He thinks, indeed, that, in the district of Hokianga, they have positively increased of late years. He ascribes this satisfactory result mainly to their improved and civilized habits of life; and to their general use of good food and clothing, which the sale of their timber, flax, and kauri gum enables them to procure from the English traders settled among them. Moreover, several of the leading chiefs make strenuous efforts to prevent the spread of indulgence in spiritous liquors and of other vices, which have everywhere proved fatal to savage or semi-civilized races.