staff bearing the English flag at Kororareka, where the trade had been chiefly carried on, and burned the town, defeating a small guard of British soldiers and sailors of the Royal Navy. Reinforcements were sent for to Australia, and after a desultory campaign of a year's duration, in which we had the cordial aid of a large part of Heke's own tribe under the leadership of Tamati Waka Nene, the rebellion was suppressed, and all disaffection in that part of the country permanently disappeared.

The next disturbance of our relations occurred in the Hutt Valley near Wellington, in 1845. It originated in a dispute raised by a minor chief named Taringa Kuri, about the sale of a small piece of land: and here, as at the Bay of Islands, the tribe severed, a considerable portion of them siding with us under Te Puni, the chief who had welcomed the first body of settlers to the country and remained their true friend to his death. This rupture was suppressed by the aid of Imperial troops, supported by the colonists and by a Native contingent under Te Puni. It is worthy of remark, that the settlement of Wellington was probably saved from destruction by the act of Wiremu Kingi Te Rangitake, who was afterwards the cause of the Waitara war at Taranaki, but who, at the time we are speaking of, refused to join the rebel tribes in their raid upon the settled districts. We believe that if his loyalty had been requited as it ought to have been, we might never have known him otherwise than as a friend.

The third occasion when we came into collision with the Native race, was at Whanganui in 1845. The cause was a mere accident. A midshipman of one of Her Majesty's ships, "skylarking" with a pistol, quite unintentionally shot a great chief through the cheek. By Native custom this was an indignity to be wiped out by blood. A few young men attacked the house of a neighbouring settler, and murdered several of his family. An officer of the Queen's troops in command of a small force at Whanganui proclaimed martial law, seized the offenders, and hanged them. An outbreak ensued on the Whanganui River. As in the other cases, the tribe divided: those near the settlement remained loyal, and fought for us; the remoter sections of the tribe attacked us. After some desultory skirmishing by the troops and Native contingents, with very little loss of life or property, the fighting ceased, and the combatants fell back on the *status quo ante*, which remained undisturbed for many years.

These were the only collisions up to 1860. They were all but little more than local feuds, though dignified into nominal wars by the employment of Imperial troops, and by despatches of military officers which recorded, often in too glowing terms, the details of each skirmish. None of them involved any very large number of Natives, nor any entire tribe; quite as many of each tribe in every case siding with us as fighting against us. They attracted no sympathy from others not engaged in the immediate cause of quarrel, and left no scar behind on the memory of either race.

Between the termination of the last of these events, however, and the year 1860, new ideas had taken possession of the Native mind. The spread of colonization and the encroachment of the settlers, though entirely the result of mutual agreement, inspired the Natives with apprehensions such as have so often sprung up among the uncivilized occupants of a country, in the progress of its colonization by a civilized people. A growing sense of inferiority very painful to the proud mind of the savage, and a presentiment that the weaker race and the original owners of the soil are to be overrun by the tide of advancing settlement, ever intensified by the transfer of their territorial possessions which goes on in spite of themselves, have seldom failed to arouse feelings of jealousy and irritation which only wait for an opportunity to develop into hostile action, and in attempts to try conclusions by force with the invader. In the period we are speaking of, such feelings were surging in the Maori mind, and manifesting themselves in combined action to strengthen their own position and to prohibit our advance. Their first step was the Land League, inaugurated at Manawapou on the West Coast, when the representatives of several large tribes pledged themselves to refuse for their own part, and to prevent so far as they could by others,