

# NA THOMAS GORE BROWNE, NA TE KAWANA,—

He whakapuakanga tenei na te Kawana, he whakamaramatanga i ana tikanga kei rapu he te whakaaro o te tangata; na, koia tenei meatanga ana ki nga rangatira ki nga tangata e huihui mai nei ki Ngaruawahia kia ata whakaarohia e ratou to tatou ahua e noho nei tatou i Niu Tirani i tenei ra, a, koia hoki tenei whakaatuatu marie ana i te ara e tika ai e ora ai tatou i nga aitua e tu mai nei i to tatou aroaro.

I te tau 1858, ka hanga tetahi taha o te Iwi Maori, kei Waikato, ka whakatu i te Kingi Maori, ko Potatau te rangatira i meinga hei Kingi. No Hune o taua tau ano ka whakaotia ki Rangiaohia. No te matenga o Potatau i 1860 ka whakahuatia te ingoa o Matutaera o tona tama, hei tuarua.

He mea rererere ke te whakaaro o etahi no te timatanga ra ano o taua tikanga, ara, motona tukunga iho, e pehea ranei e pehea ranei. Ki ta etahi, heoi ano te mea i hiahia e te hnga hapai i taua tikanga he whakatakoto i tetahi tikanga mo te noho o te Iwi kia tika ai, he whakatu i tetahi mana whakahaere tikanga ki a ratou ano. Ko etahi i titiro tupato atu ki taua tikanga tuhonohono, i maharahara hoki he hua whakamataku kei roto, he mea e tupu ai te kino ki tenei whenua. Ko tetahi wahi o to Te Kawana whakaaro i whakaae i te tuatahi ki ta te hunga i kite nei i te pai i roto i taua tikanga, heoi, kihai i roa kua rapurapu tona whakaaro kua tupato ia ki te he, a tuku rawa iho nei kua kitea te tika o tona tupato, koia tenei.

Heoi, kahore a Te Kawana kia mea noa ki te pehi maori i te Kingi Maori. Kahore ia i pai ki te whakarere wawe i tona whakaaro ki nga tangata Maori, ara, tana whakaaro tatari ki a ratou, i mea hoki ia ma ratou ano e kite te he o to ratou huarahi, ma ratou ano e kite te huhuakore o te tikanga whakatu i te mana motuhake atu hei whakatupu i te pai mo ratou, ara, ma ratou e kite ka mahue hoki i taua huarahi, na ratou ano i whakarere.

Ko tenei, heoi ta Te Kawana inaiane he titiro matapouri atu ki nga mahi kua mahia i runga i te ingoa o te Kingi Maori, e nga tangata hoki e piri ana ki te Kingi Maori. Ko nga mahi enei: —

- Kua whakaturia he mana hou, ekore rawa nei e ahei te tu tahi raua ko te piri ki a te Kuini, e tapahi nei hoki i runga i te Kawenata o Waitangi.
- He tokomaha o nga tangata piri ki te Kingi Maori kua poka tikanga hei arai mo ta te Kawana whakahaere ki etahi atu Iwi Maori i runga i nga mea kahore nei o ratou wahi e whai tikanga ai; a kua whakatika ki te whawhai ki a Te Kuini, kna tatauria hoki e ratou ona hoia, kua tahuna kua whakangaromia e ratou nga taonga o ona tangata ata noho.
- Ko etahi atu o nga tangata piri ki te Kingi kua whakauru i nga tangata nana aua mahi kino, kua whakatenatena kua pupuri hoki i aua tangata.
- I etahi rangi kua pahure tata ake nei kua whakatika mai he taua mau pu, ehia ranei ona rau tangata, kua haere mai whaka Akarana, noho rawa mai kaore e wha tekau nga maero mataratanga atu, ko te tikanga o taua haere mai he poka tikanga i runga i te kaha maori hei arai mo te whakahaere tika o te whakaritenga whakawa.
- Ko te mera hari pukapuka o Te Kuini kua purua; kua hapainga he mana whakahaere tikanga ki runga ki o Te Kuini tangata Pakeha, he mea pokanoa: a kua mahia hoki era atu mahi he, mahi turaki i to Te Kuini Mana, i te mana o te Ture hoki.

A inaia pu ano, kei te whakahihi mai ki te Ture nga tangata piri ki te Kingi Maori, kei te tohe whakauaua ki te whakawhiwhi i a ratou ki te pu ki te paura, hei whakaputa i a ratou tikanga i runga i te whakawehiwehi me te kaha a umauma.

E kore e ahei i a Te Kawana te waiho tenei tu tikanga kia haere ana, engari kia mutu. Kahore he whakaaro mana inaiane; kua whakahaua mai hoki ia e Te Kuini kia pehia e ia nga hono e tika ke ana i te Ture, kia tino whakauria hoki e ia to Te Kuini mana ki Niu Tirani.

Ko nga mea i roto i te noho ki raro i to Te Kuini mana koia enei.

- Ko ia tangata ko ia tangata kia rongo marire ki ta te Ture e whakatakoto ana hei ora mo te tokomaha, he Ture kotahi hoki ia mo katoa. Engari he mea haere tahi ta te Ture tikanga mo tenei me tana whakawhiwhi hoki i te tangata ki nga tikanga nunui mona, ko te Ture hoki hei taiepa mo te iwikore raua tahi ko te tangata kaha, hei whakarangatira hoki i a raua tahi.
- Ko o te tangata mea tika me na runga i te ture te tononga me te tiakanga, aua e meinga ma tana whakaaro ma tana kaha ranei e tono e tiaki ranei. Puta noa o Te Kuini whenua e tau nei tona mana ki reira, kahore rawa e tukua ma te ringa kaha o te tangata e tono ana mea tika, e rapu orange ranei mona i te mahi he a tetahi atu: kahore, engari me tono ia ki te Ture hei mahi.
- Kaua nga tangata e uru tahi e hono tahi hei pehi mo etahi atu tangata, hei arai kei pehea ranei kei pehea ranei he meatanga mana ki ona taonga ake i runga i tana whakaaro e pai ai. He mea tika ke i te Ture tenei.
- Ko ia tangata ko ia tangata, Pakeha Maori hoki, e noho ana i raro i to Te Kuini Mana me whakaae ki te rori ki te arawhata kia mahia ki runga ki tona whenua ki nga wahi katoa e matea ai aua mea mo te

tokomaha. Engari ekore e ahei te tango noa i te whenua mo tenei mea, me whai tikanga ano i te ture, me utu marire ano, hei te utu tika.

Otira ia, e whakapumautia ana ano hoki e to te Kuini mana "ki nga Rangatira Maori me nga Iwi Maori, ki nga hapu ki nga tangata hoki, ko o ratou oneone, me o ratou whenua, me o ratou ngaherehere, me o ratou wai mahinga ika, me o ratou taonga ake, o te Iwi, o ia tangata o ia tangata; e whakapumautia ana ki a ratou hei noho mo ratou hei mea mau rawa ki a ratou, kua tetahi hei tango. hei whakaoho hei aha, ara, i te painga ia o ratou kia waiho ki a ratou mau ai." Ko to nga Maori maru tiaki tenei mo o ratou whenua, a kahore nei kia takahia noatia e noho nei. Kua whakapaea tekatia a Te Kawana, kua kiia he hiahia tona kia pokaia he tikanga hou mana mo nga whenua Maori. Kahore rawa ana tikanga pera, kahore hoki e ahei i a ia te hanga tikanga pera mana. Ko to Te Kuini kupu i te Kawenata o Waitangi e kore e ahei te whakaputa ke e Te Kawana. Na taua Kawenata kua waiho to Te Kuini ingoa hei maru tiaki mo to te Maori whenua. A ka mau tonu ano i te mea e piri ana nga tangata Maori ki a Te Kuini, e noho ana hoki i raro i tona mana, a heoi ano tona maunga. Engari i te ra e makere ai taua maru i nga tangata Maori he pananga atu na ratou i te mana o Te Kuini, o te Ture, na, heoi ano i reira te maunga o te whenua i a ratou ko to ratou whaikahatanga ki te pupuri; kua riro kei te kaha anake te tikanga e mau ai, kua mahue te tika hei take e waiho ai tona wheuua ki a ia.

Ko te hiahia pono o Te Kawana e noho nei, me titiro mohio atu nga tangata piri ki te Kingi Maori kia ata kitea hoki ai e ratou nga mea e pono ai te tupu o te pai ki te Iwi Maori, ka whakaae ai ki a Te Kuini tikanga kua oti te whakapuaki, ka whakarere ai i te huarahi kino, whakamataku, e haerea nei e ratou.

He ngakau matapopore nui to te Kuini ki tona Iwi Maori kia noho i runga i te ora i te pai, a hei tino mahi hoki ia ma te Kawana ko te whakatutuki i nga tikanga e whakatakotoria hei huarahi e taea ai taua mea pai.

Kahore i neke ake te hiahia o nga tangata Maori i to te Kuini i to tana Kawana hoki mo nga tikanga o te Ture o te noho tika kia whakatakotoria ponotia ki roto ki nga Iwi Maori tetahi hoki, ko nga tikanga whakarite a te Kawanatauga kia whakahaerea ki runga i ta ratou e pai ai, ki te mea e taea, engari, kei wareware hoki i nga tangata Maori, heoi ano te mea e taea ai enei mea pai me whakauru mai ano ratou ki te mahi i runga i te ngakau pono.

I te tau kua pahure nei i karangatia e te Kawana he Runanga Rangatira Maori hei hoa korero mona ki nga mea Maori, kua puaki hoki tana whakaaro kia karangatia ano tetahi whakaminenga Rangatira kia haere mai i nga wahi katoa o enei Motu hei pera ano. Kua whakapai hoki a te Kuini ki enei meatanga.

Ko te hiahia o te Kawana, ma te Runanga e haere ake nei e kimi tetahi huarahi hei whakatapoko i nga tikanga mo te whakahaere o te Ture mo te noho tika, hei whakatupu hoki i etahi atu mea whai hua ki roto ki nga wahi e nohoia nei e nga Iwi Maori. Ko te hiahia pono o te Kawana, he whakaputa i runga i nga huarahi e paingia e te Runanga, ara, i nga huarahi e whakaarohia iho hei mea e tupu ai te pai ki te Iwi Maori, e kotahitia ai nga tangata katoa o te Kuini e noho nei ki enei motu, Pakeha Maori hoki, e noho tahi ai i raro i te ture kotahi, i runga hoki i te ritenga kotahi. E tino hiahia pono ana a Te Kawana ko nga Rangatira me te iwi e piri nei ki te Kingi Maori kia mahue i a ratou to ratou tunga whakamataku e tu nei ratou: ka tahi ka pera tana meatanga ki a ratou me tana meatanga ki era atu tangata Maori o Niu Tirani kia tirohia etahi o o ratou rangatira whai ingoa hei korero mo ratou ki roto ki i te Runanga e haere ake nei, hei uru tahi hoki ki te hurihuringa whakaaro o taua Runanga.

Na ka ata korerotia i konei a Te Kawana mea e kiia atu nei e ia.

- Ki nga tangata katoa,—Kia tomo marire ki roto ki to Te Kuini mana, noho rongo ai, ki te mana o te Ture hoki.
- Ki nga tangata kei a ratou etahi mea i tangohia i roto i te whawhai i nga tangata o Te Kuini, Pakeha ranei Maori ranei,—Ko aua mea kia whakahokia mai.
- Ki nga tangata kua whakakino kua whakangaro i nga taonga o nga tangata o Te Kuini, Pakeha ranei Maori ranei,—Ko aua mea i whakangaromia kia whai-uturia.

Ki te whakaaetia enei mea ka kiia atu nei ka pai a Te Kuini me tana Kawana,—a kahore he mea ke ake e kiia atu ki a Waikato,—ko nga mahi o te wa kua pahure ake nei ka murua, a i te wa e takoto ake nei ka tiakina te hunga mahi tika, ko nga tangata mahi he ka whiua, ko nga mea tika o te tangata, ko nga taonga, ko nga aha, ka tiakina katoatia e Te Kuini me ana Ture.

Whare o te Kawanatanga, Akarana,  
Mei 21, 1861.

## Thomas Gore Browne, GOVERNOR.

In order to avoid misapprehension, the Governor directs the attention of the Chiefs and people assembled at [unclear: Ngaruawahia], to the present condition of affairs in New Zealand, and states distinctly the course

necessary to be taken in order to avert the calamities that threaten the country.

In the year 1858 a portion of the Maori people, resident in Waikato, pretended to set up a Maori King, and Potatau was chosen for the office. He was installed at Rangiaowhia in the month of June in that year. On Potatau's death in 1860 Matutaera his son was nominated his successor.

Diversity of opinion existed from the commencement as to what would result from this movement. Some were led to believe that its supporters desired only the establishment of order, and a governing authority amongst themselves; while others viewed with apprehension a confederacy which they deemed fraught with danger to the peace of the Colony. The Governor at first inclined towards the more favorable view of the movement, but soon felt misgivings, which have been justified by the event.

The Governor however has not interfered to put down the Maori King by Force. He has been unwilling to relinquish the hope that the Maoris themselves, seeing the danger of the course they were pursuing, and that the institution of an independent authority must prove inefficient for all purposes of good, would of their own accord abandon that course.

The Governor can now only look with sorrow and displeasure on what has been done in the name, and by the adherents, of the Native King:—

- An authority has been set up inconsistent with allegiance to the Queen, and in violation of the Treaty of Waitangi.
- A large number of the adherents of the Native King have interfered between the Governor and other Native tribes in matters with which they had no concern; have levied war against the Queen, fought against her troops, and burnt and destroyed the property of her peaceful subjects.
- Other adherents of the King have assisted, encouraged, and harboured the men who have committed these outrages.
- A war party of several hundred men some time since assembled, and advanced to within forty miles of Auckland, for the purpose of interfering with the due course of the administration of Justice.
- Her Majesty's Mail has been stopped; jurisdiction has been usurped over Her Majesty's European subjects; and other offences have been committed to the subversion of Her Majesty's sovereignty, and of the authority of Law.

At this very time the adherents of the Native King, are using the most strenuous efforts to possess themselves of arms and ammunition for the purpose of effecting their objects by intimidation and violence.

The Governor cannot permit the present state of things to continue. No option now rests with him; he has been commanded by Her Majesty the Queen to suppress unlawful combinations, and to maintain Her Majesty's Sovereignty in New Zealand.

Submission to her Majesty's Sovereignty requires—

- That every man yield implicit obedience to what the Law, (which is the same for all,) prescribes for the public welfare. But while the Law exacts what is essential for this object, it confers great benefits, and guarantees freedom and security to the weak as well as to the strong.
- That rights be sought and protected through the law, and not by a man's own will and strength. No man in the Queen's dominions is permitted to enforce rights, or redress wrongs, by force: he must appeal to the law.
- That men do not enter into combinations for the purpose of preventing other men from acting, or from dealing with their own property, as they think fit. This is against the law.
- That every man, European or Native, under the Queen's Sovereignty submit to have roads and bridges made on his land, wherever the public convenience requires them. But land can only be taken for these purposes under lawful authority, and on payment of reasonable compensation.

On the other hand Her Majesty's Sovereignty secures "to the Chiefs and "Tribes of New Zealand, and to the respective families and individuals thereof, "the full, exclusive, and undisturbed possession of their lands and estates, "forests, fisheries and other properties, which they may collectively or individually possess, so long as it is their wish and desire to retain the same in "their possession." This is the Maoris' safeguard for their lands, and it has never been violated. The Governor has been falsely accused of desiring to introduce a new system in dealing with Native lands. This he has never attempted, nor has he the power to do so. The Queen's promise in the Treaty of Waitangi cannot be set aside by the Governor. By that Treaty, the Queen's name has become a protecting shade for the Maoris' land, and will remain such, so long as the Maoris yield allegiance to Her Majesty and live under Her Sovereignty, but no longer. Whenever the Maoris forfeit this protection by setting aside the authority of the Queen and the Law the land will remain their own so long only as they are strong enough to keep it;—might and not right will become their sole Title to possession.

The Governor sincerely hopes that a correct appreciation of the real interests of the Maori race will induce the adherents of the Native King to conform to her Majesty's declared wishes, and to abandon the baneful and dangerous course they are pursuing.

Her Majesty has an earnest solicitude for the welfare of her Native people, and it will be the duty of the Governor to give the fullest effect to measures calculated to secure that end.

The Maoris cannot be more anxious than the Queen and her Governor for the complete establishment of law and order amongst the Maori people, and that the institutions of the Government should be, as far as practicable, in accordance with their interests and wishes; but the Maoris must not forget that these objects are unattainable without their own cordial co-operation.

The Governor last year convened a meeting of Chiefs to consult with him upon Native Affairs, and has declared his intention again to assemble Chiefs, from all parts of these Islands, for the same purpose. Her Majesty has been pleased to approve of those proceedings.

It is the Governor's wish that the coming Conference should devise measures for the introduction of law and order, and the establishment of useful institutions in Native districts, and it will be his earnest desire to give effect to any measures approved by the Conference, which appear likely to promote the welfare of the Native people, and to bring all Her Majesty's subjects in these Islands, both European and Maori, under one law, upon terms of equality. The Governor earnestly hopes that the Chiefs and people, who are adherents of the Maori King, will abandon their present perilous position: they will then receive the same invitation as the other Natives of New Zealand to choose some of their most respected and influential chiefs to represent them in the approaching conference, and to afford assistance in its deliberations.

The Governor now states specifically what his demands are:

- From all,—Submission without reserve to the Queen's Sovereignty, and the Authority of the law.
- From those who are in possession of plunder, taken from her Majesty's European or Native subjects,—Restoration of that plunder.
- From those who have destroyed or made away with property belonging to Her Majesty's subjects, European or Native,—Compensation for the losses sustained. Compliance with these demands will satisfy the Queen and Her Governor, no other demand will be made on Waikato,—the past will be forgiven, and for the future the well conducted will be protected, offenders punished, and the rights and privileges of all maintained by the Queen and her Laws.

Government House, Auckland,  
21st May, 1861.