

Being

- Telegrams From Lieutenant General Cameron And Others.
- Memorandum By Mr. Fulloon.
- Matutaera's Proclamation, Found At Rangiriri.
- Letter From W. Patene, A Wesleyen Minister.

Presented To Both Houses Of The General Assembly, By Command Of His Excellency. Auckland. 1863.

From Lieutenant-General Cameron To The Governor.

14th July, 1863.

Mr. Armitage says the tribes are assembled at Rangiriri, and natives are throwing up earthworks at Meremere. At what day is the steamer likely to come into the river? When will the flats leave Auckland? The sooner steamer and boats are on the river the better, as no advance can be made without them. When is Captain Sullivan ready to be at Drury?

From Captain Greaves To Major M'neill. *Captain Sullivan's Letter to Lieutenant-General Cameron.*

15th July, 1863.

Weather permitting, "Avon" will leave Onehunga on Thursday, and may be expected at the Bluff on Saturday;—must wait for smooth water, so may be delayed.

Two flats ready to-morrow; six carriages by end of week.

"Harrier" to-morrow to Karapa Point.

Sailors at Drury on Thursday, and march to Redoubt unless otherwise ordered.

From Mr. Dillon Bell To The Governor.

14th July, 1863.

Went to Keri Keri, but the natives were on the Range. Too late to go in to-night. Meeting is to take place to-morrow. Seen the Bishop, who was there all day. All the young men are going; the women and children want to go in carts by the South Road. Isaac and a few will remain.

From Mr. Dillon Bell To The Governor.

14th July, 1863.

The houses at Pokeno are not burned. Flour and potatoes are left at Pokeno and Tuakau. I shall tell the natives that these will be paid for. There are houses still at Tuakau about which I will arrange. The General sent a guard to prevent the houses being destroyed.

From The Governor To Lieutenant-General Cameron.

15th July, 1863.

The strength of Pitt's force, and the date they will be fit to take duty, will be sent to-morrow.

From Lieutenant-Colonel Pitt To Lieutenant-Colonel Balneavis.

15th July, 1863.

239.—Two hundred are fit now, which I reported to the General.

From Lieutenant-Colonel Murray To The Governor.

15th July, 1863.

Information has just been brought in that a man and a boy were found murdered in Shepherd's Bush. There is no doubt they were killed by Maoris while at their work some time yesterday.

From The Governor To Lieutenant-Colonel Murray.

15th July, 1863.

The Governor has received the sad information so kindly sent to him.

From Mr. Dillon Bell To The Governor.

15th July, 1863.

Meeting just over at Keri Keri. Mohi means to go. Isaac is doubtful. They want the names of those who wrote about the plot. Isaac says if these are told, he will separate. They want to go by Mauku. We are returning from Hay's.

From Lieutenant-General Cameron to the Governor.

15th July, 1863.

The murder of a man and boy has been perpetrated near Shepherd's Bush by the natives. I propose ordering Colonel Murray, 65th Regiment, to march to Keri Keri, and take the native men there prisoners. It will not be safe to allow any natives to remain in the bush. Have I your sanction?

From The Governor To Lieutenant-General Cameron.

15th July, 1863.

I concur in the arrest of all the men at Keri Keri. If you had the means I would take up all native men passing along the South Road, or going up and down the river in canoes. They would then soon give the murderers up.

Shortly after the cessation of hostilities at Taranaki, in 1861, the Waikatos organised a plan of operations, in the event of a misunderstanding arising with the Government, as they fully believed at the time that the Government was going to press them for the part that they had taken in the Taranaki war, and also against the King movement

This opinion was shortly after confirmed when His Excellency Colonel Gore Browne issued his Manifesto, May 21st, 1861, by which they understood that negotiations would cease on the 31st August, and that war would be declared, and Waikato invaded, on the 1st September, 1861.

The plan of operation was, as near as I can remember, for the whole of Waikato to come down in a body to Maramarua, and proceed up that river to a place called Paparata, in the Tirikohua District, making that place their head-quarters.

From thence parties were to proceed and occupy the following positions, viz.—Maketu (situated behind Drury, to the right of the coalmines, there is an old war track from Maketu to Paparata), the Razorback, Pukewhau (overlooking Baird's farm), and Tuhimata. The Razorback and Pukewhau have direct and partly independent tracks to the Maketu and Paparata warpaths. The parties at the Razorback and Pukewhau were to destroy the bridges on the Great south Road, and those at Tuhimata were to observe and oppose any military movement that might be made against them.

The party at Maketu (which was to be a strong one) were to maraud the Drury and Papakura districts.

The Ngatipou were to concentrate the whole of their force at Tuakau, and from thence attack the Patumahoe and Waiuku settlers. The Ngatiteata taking no active part.

This was the first plan, afterwards it was altered as to the plan of attack—namely, after the troops had invaded Waikato, the natives were to assemble at the back of Maketu, and another party were to assemble near Te Whau. The Thames natives were to meet in the neighbourhood of Taupo, and upon a given day, some natives (living in town for that purpose) would fire Auckland at different points, and whilst the citizens were extinguishing the conflagration, the assault was to be made both by sea and by land. The natives fully believed that they could have accomplished their design, and the "Puku o te weke" would have been theirs; and that they could have moved from their rendezvous without its becoming known to the Government.

There were certain houses and persons to have been saved; the dwellings were to be recognized by a white cross upon all the doors,—a native to mark the houses on the same night that the town was to be attacked.

The attack was not to have been confined to Auckland alone. It was to have taken place simultancously all

over the Island. It was intended to have been a general war against the Pakeha, and to have taken place upon the 1st September, 1861.

It was the news that His Excellency Sir George Grey was coming to succeed Colonel Gore Browne, that averted the general rising of the natives.

By what I have been able to ascertain, the plan Waikato intends to follow out now is the one that I have first described.

At the time that these plans were organised, most of our friends were made acquainted with what was intended, but they did not think it worth their while to inform the Government and some even promised to assist. I believe Wiremu Nero Te Awaitaia was the only man that acquainted the Government of it, shortly after he was requested to join the conspiracy.

A Mr. Hurst, of H. M. 12th Regiment (lately acting as engineer upon the Great South Road) has been over all the war paths that I have mentioned, and has made rough surveys of the country during his rambles.

JAMES FULLOON.

Auckland,

June 20th, 1863.

Ngaruawahia, Oketopa 3rd, 1863.

- Whakarongo mai e nga iwi katoa o te motu nei. He panuitanga tenei ki te riteuga o te Ture (ite) o te Atua, o te tangata hoki I te whakaarahanga o te Kingi me ona Ture, me ana Runanga, me ana kaiwhakawa, me ana Rangatira, i roto i tenei kingitanga, ka tu enei Ture, manaakitia ana e nga iwi o te motu nei i runga i te ingon o te Atua a taea noatia nga ra o te whawhai ka hinga enei Ture. Ko te hinga tenei kahore Runanga, kahore ana kaiwhakawa kahore ona Pirihimana, kahore ona Hoia, ko tenei tangata ko te kingi kei te haere noa iho kahore ana kainga, he kainga ano tona i karangatia e te iwi ko Ngaruawahia, ko tona Runanga tawhito kua peia ki waho me nga kaiwhakawa.
- E whakaae ana te Ture kia whakahokia tona kainga ki Ngaruawahia, ko te kainga tenei o te Kingi o tenei motu.
- E Whakaae ana te Ture kia whakanohokia, tetahi Runanga mohio hei matapuna mo nga tikanga o te motu nei mehemea he kupu ta te Kingi me tuku ki tana runanga kia tirohia, ka tika ma tana runanga e tuhituhi ki nga rangatira katoa, ara ki te Rangatira hoki o te whawhai.
- Ko te kaiwhaka wa me tu ano ki tana mahi, no te mea kua tupu haere nga he i roto i te iwi.
- Ko nga ope katoa o te matu nei, me haere mai ki Ngaruawahia, kia tangohia i roto i te mano, 200, i roto i te 500 e 50, i roto i te 400 e 40, i roto i te 200 e 20, i roto i te 100 ko 10, i roto i te 50 ko 10.

Whakarongo e nga iwi katoa e nga rangatira katoa ko taku kupu ka tukua atu ki a koutou,

- Ki nga iwi katoa kia noho ki Meremere.
- Ki te hiahia te iwi ki te haere ki tetahi wahi kia tukua paitia i runga i te whakaaetanga a te iwi a te Rangatira hoki o te whawhai kei haere pouri kei noho pouri, ki te kahore e whakaaetia me noho, te take he whakaaro ki te ra nui.
- Ko te taonga, me nga kai me tango katoa; te pu, te paura, te mata, te tingara, te hamanu, te koti, te wati, nga moni, te Rini, te potae, me tango enei. Ko nga mea e mahue ki te tinana o te mea mate, ko te hui, ko te tokena, ko te hate, ko te tarau, me waiho enei i tona tinana.
- Ko nga taonga Parau a tera iwi, a tera iwi, a is tangata, a ia tangata, me homai ki te puranga kotahi, kotahi ma Waikato, kotahi kia Ngatimaniapoto, kotahi kia Ngatihaua, me tona kai tiaki me tona kai tiaki me tuhi te ingoa o (te?) tenei tangata ki runga ki tona taonga, ki tona taonga, ka tohungia ki te Hiiri o te kingi. Heoi ano, nga mea e hohoro te puta, ko te pu, ko te [unclear: poira], ko te tingara, me te mata, ko nga taonga, waiho marie kia mutu raano, ka whakahoki ai i nga tuonga o ia tangata o ia tangata, ko enei ture katoa kua whakaaetia nuita.

NA KINGI MATUTAERA POTATOU.

[Translation.]

Ngaruawahia, October 3rd, 1863.

Listen, all tribes of this island. This is a proclamation according to the law of God and of man.

At the time of raising the King and his laws, his councils, his magistrates, and his chiefs, within the jurisdiction of this King were established laws held in esteem by the tribes of this island, resting on the Word of God. (They continued in force) up to the time of fighting, (when) these laws fell. The mode of falling was this:—He (the King) had no council, no magistrate, no policeman, no soldiers. This man, the King, was wandering about without place of abode. The place appointed for his abode was Ngaruawahia. His old council had been put aside, and the magistrates.

- The law consents that (the King) should be restored to his dwelling at Ngaruawahia. This is the dwelling place of the King of this island.
- The law consents that a learned council be established as a fountain-head for the laws of this island. If the King has a word to say, let it go before that council for them to consider. If judged right that council will write to all the chiefs and to the chiefs of the army also.
- Let the magistrate attend to his work, because evil has spread among the people.
- As for all the forces of this island, let them come to Ngaruawahia that there may be selected—

Listen all tribes, all chiefs. This is my word sent to all of you.

- To all the tribes to occupy Meremere.
- If a tribe wishes to go to any place, let it be sent with the consent of the tribe, and of the chief of the army; lest it go or remain in discontent. If consent is not give it must stay. The cause is consideration for the great day (of battle).
- About property and food. Take all guns, powder, bullets, copper caps, cartouch boxes, coats, watches, money, rings, hats. These take. The things to leave on the body of the slain are shoes, stockings, shirt and trousers; leave these on his body.
- Let the plunder of each tribe and of each man be brought to one heap. One for Waikato, one for Maniapoto, one for Ngatihaua, each having its own guardian.

Let the name of each man be written on the property (plundered by him). It will be marked with the King's seal. The only things which will be quickly delivered (to the man who took them) will be guns, powder, copper caps, and bullets; other property leave alone till the end, when his own will be restored to each man.

All these laws have been consented to publicly.

By King MATUTAERA POTATAU.

Three Kings, November 28, 1863.

E hoa ma. E oku hoa aroha. Whakarongo mai, ko taku korero tenei, I whakapuakina e au ki te aroara o te whakaminenga i te Ti mitingi nui i Akarana.

Koia tenei. Ekore au e korero i te Whawhai ki Taranaki no te mea kua wehea e te maunga rongo, engari ka timata taku korero i tenei taha, I te taima i tukiotia ai a Te Kohi e Ngatimaniapoto. Ka haere katoa mai nga Minita ka pouri oku whakaaro, a i muri i a ratou, ka haere mai, tetahi tangata ki Akarana nei ko Aporo tona ingoa, ka tae mai ki konei ka hopukia ki te Whare Herehere, ka rongo nga iwi o runga o Waikato, o Ngatimaniapoto kua mau Aporo. Ka whakaaro a Ngatimaniapoto. E pai ana, kua kite ano i tana he, haere atu ano, ka haere mai a Te Waitere tetahi o nga Rangatira o Ngatimaniapoto he korero ki a Matutaera ki a kua e oho ki a Aporo, kua mau nei ki te Whare Herehere. Ka tae atu hoki ahau ki Ngaruawahia. Tera kua tae atu etahi tangata ki Naruawahia, ki Tamahere, ki Maungatautari, ki Rangiaohia, ti te tonu kia whakaetia te Whawhai.

Ka whakaae nga Rangatira katoa, ka tae atu mana ko te Waitere. Kamea atu au kia Matatuera, E Tama, e whakaae ano ranei koe ki tenei mahi, e mahia nei, ara, ki te whawhai katahi ia ka ki mai ki au, haere hoki atu ki tou kainga: no taua ra ano ka tae mai nga tangata i haere ki Maungatautari, ki Rangiaohia, ka tae mai ki Ngaruawahia. Ka huihuia te Runanga. Ke te korero tenei, ki a whakaekea Akarana, ka pouri au, katahi au ka ki atu. E te iwi he hiahia ano kia whawhai tuhituhia kia Kawana. Mahia i te ra e whiti ana. Ka whakatika mai a te Huirama, tetahi Rangatira i mate ki Te Koheroa. Ko te kupu tenei ki au. Ekore an e whakarongo ki tau kupu, no te mea i nga Runanga katoa a Waikato. Ko koe te tangata kaha rawa ki te whakakahore, e whakarongo ana nga iwi katoa ki tau kupu katahi au ka ki atu ki a ia, kia rongo mai koe, ka he koe. I te ata ka hoki au ki toku kainga. Ka tae mai ahau, ka mohio au ka kino, ka tuhia mai taku reta kia Te Patara. He whakaatu naku i te mahi huna a nga iwi, muri iho ka huihuia e ahau toku iwi, ka rupeke, katahi au ka ki atu kia ratou, kia rongo mai koutou, mehemea ka oho tenei kino, kua e whakatika koutou, whakaae mai ana ratou, ka tae ake te reta a Te Patara kia haere au ki te kauwhau ki te Kopua, ki kainga o Te Rira, ka tae au ki reira, ka huihui katoa nga iwi o reira, ka ki atu au ki a ratou, mehemea aka oho tenei kino, kua koutou o whakatika. Ka mea mai ratou ki au. Ekore matou e noho, 10, o nga tangata i whakaae mai ki taku kupu, muri iho ka tukua taku reta ki toku iwi e noho ana ki Kawhia, ko taku kupu tenei. Kua koutou e haere ki te whawhai, engari kia rongo koutou i te kupu a to koutou Minita a te Nakipeke, te taenga atu o taku reta. Whakaae ana ratou, ka tae mai au ki toku kainga, tae noa mai au kua riro te Ope, kua noho ki Maramarua. Kua whiti ake hoki te hoia i Mangatawhiri, ko etahi iwi kihai i kite i te whitinga o nga hoia i Mangatawhiri, kua pahemo ki roto i Maramarua, ko Waikato, muri ano, kua kite i te hoia kua noho ki tenei taha o Mangatawhiri. Ka puta te kupu o te Huirama. Ekore a a Ngatimaniapoto a Ngatihaua e tae mai, no te mea kua purua e Wiremu Patena. Ko tetahi take tenei e tukinotia au e Waikato, tetahi take i rongo ratou, kua tuhituhi reta au kia koutou. No konei ahau i whakaaro ai, kaore he kai korero kei te ngaro atu, kua korerotia e nga Minita, kua poto a ratou ako, he maha nga tau i whakaako ai ratou i roto i nga tangata Maori, kua whakatakotia e Te Kawana nga Ture pai mo te tangata i te huihuinga o Waikato ki Taupiri, tuarua ka tae ake ano Te Kawana ki Kaitohe ka horahia ano te pai e Te Kawana i reira, nga mahi atawhai mo te tangata. He nui ano hoki taku tohe kia hoki nga iwi ki te Ture kotahi, ka kitea he pakeha i runga i enei akoranga. Ka whakaaro toku ngakau. Heoi ano ta te tangata korero, kotahi atu kai korero kei te ngaro, ko te whawhai. Na koia tenei kua hinga nei nga tinana i runga i te kaha. Kei mea koutou e pouri ana toku ngakau, e taea hoki te aha, me huna e koutou nga whakaakoranga, katahi ka pouri toku Ngakau. Heoi tenei. Muri iho nei ka hinga te parekura i te Koheroa. Ka tupeke etahi tangata o toku iwi ake, tokorua. He kaumatua kihai au i kite o to raua haerenga. Ka purutia e au nga mea i noho. Ka mea atu au kua koutou e whakatika ki te hapai patu kia Te Kawana. Ara, kia Te Kuini. Ka hinga nei te parekura i te Koheroa katahi au ka hoe ki Waikato, rokohanga atu e au, ko tetahi Pakeha e tukinotia ana, kua riro nga paraoa te tango e te Maori, te ingoa o te Pakeha ko Ingarangi (Mr. England) raua ko tana tamaiti. Ka kite au i aua Pakeha. Katahi ka tangohia mai e au. Katahi ka ki mai ki au. Ka mate ranei maua hei utu mo nga tupapaku. Ka mea atu au. Ekore korua e mate, ka riro mai i au nga Pakeha. Katahi ka homai te peke moni ki au £102 : 10 : 0 ko te take i homai ai ki au, mo to raua mate noa ake e ora ana nga moni. Ka mea atu au, ekore korua e mate kore rawa. Ka tae mai matou ki Ngaruawahia, ka haere atu matou ko aua Pakeha kia kite i nga tupapaku, ia Te Huirama ma, muri iho ka hoe matou ki toku kainga. Ka noho matou i toku kainga. E wha nga ra i noho ai ki au, te take i roa ai te nohoanga, ko te waewae i wera i te ahi. No te painga, katahi au ka mea atu ki aku tamariki ki a hopukia nga hoiho, ka mau nga hoiho. Ka mea atu au, haere ki te kawae i nga Pakeha nei ki Rakarana (Raglan), katahi ka kawea mai, ko nga Paraoa i homai maku, na Patara i utu. No te taenga mai o te ope a Rewi ka tangohia te waka, o te Pakeha, i toku kainga e tau ana, te waka o te Pakeha i toku kainga. Ka rongo au kua tangohia ka tikina ano e au. Ka riro mai te waka. Ko tetahi tenei o nga tukinotanga i au. Heoi tena. Ka rupeke nga iwi ki Meremere katahi au ka kaere mai, ka tae mai ki reira, katahi au ka korero ki nga iwi e noho ana ki reira. Ka mea atu au kia ratou. E hoa ma, Whakarereana nga mahi kino, te konihi, te patu i nga wahine, i nga tamariki, i te kai mahi paamu, i te tangata haere noa iho, kahore ana pu. Whakaae ma ana etahi iwi. Ko etahi iwi kihai i whakaae. I muri iho i tenei korerotanga, kua mate he wahine i patua noatia iho

Heoi ano aku korero.

Na tohoa aroha,
NA WIREMU PATENE.

(Translation.)

Three Kings, November 28th, 1863.

FRIENDS,—

My dear friends, listen ! This is what I have to say. It was uttered by me before the assembly at the great tea meeting at Auckland.

It is this. I will say nothing about the fighting at Taranaki, because it has been separated by peace; but I begin to speak on this side (meaning Waikato side), at the time Mr. Gorst was badly used by Maniapoto. When all the Ministers came here my thoughts were gloomy; and after them a man named Aporo came to Auckland. When he came here he was seized and imprisoned. When the tribes of the South—namely, Waikato and Maniapoto—heard that Aporo was taken, Ngatimaniapoto reflected that it was just. He saw his error, and still went. Waitere, one of the chiefs of Ngatimaniapoto, came and bid Matutaere not to be excited because Aporo was seized and imprisoned. I, also, went to Ngaruawahia. Some other men went to Ngaruawahia, to Tamahere to Maungatautari, to Rangiahia, to ask that war should be consented to. All the chiefs consented. When I and Waitere arrived there, I said to Matutaere: O son, do you or do you not consent to this work which is now being clone (viz., fighting). Thereon he said to me, Go, return to your place. On that same day arrived the men who went to Maungatautari, and to Rangiahia. When they reached Ngaruawahia, the Council met and talked about attacking Auckland. I was sad. Then I said: O tribe, if you desire to fight, write to the Governor; do the work in open daylight. Huirama stood up to answer me—a chief who died at the Koheroa. His word to me was this: I will not listen to your word, because at all the Councils of Waikato you are the man to object; all the tribes listen to your word. Then I replied to him: Listen, you are wrong. In the morning I returned home. On my arrival I knew that evil was coming. I wrote a letter to Mr. Buddle, showing the secret doings of the tribes. Afterwards I assembled my tribe. When they gathered together, I said to them: Listen to me, all. If this evil breaks out, don't you rise up. They consented to me. When Mr. Buddle's letter reached me, bidding me go to preach at Kopua, the residence of Rira (Rev. Mr. Reid), I went there. All the tribes of that place assembled; I said to them, If this evil breaks out, don't you rise up. They replied to me, we will not sit quiet. Ten men consented to my word. Afterwards, I wrote a letter to my tribe who are living at Kawhia. This was my word: Don't go to the war, but rather listen to the word of your minister, Mr. Nakipeke (Rev. Mr. Schnackenberg). When my letter reached there, they consented. I came to my home; when I reached it, the armed body had started, and pitched at Maramarua. The soldiers also had crossed Maungatawhiri. Some tribes were not aware of their having crossed (Maungatawhiri), for they had passed up the Maramarua. Waikato was still in the rear. When they perceived the soldiers had pitched on this side Maungatawhiri, Huirama said, "Ngatimaniapoto and Ngatihaua will not come, because they are stopped by Wm. Patene." This is one reason why I was abused by the Waikato; another reason is, they heard of my having written letters to you all; therefore I reflected, there has been no spokesman omitted (meaning, whatever can be done by counsel has been done). The ministers have spoken; they have exhausted their instructions in the many years they have taught the Maori. Good laws for men were laid down by the Governor at the meeting of the Waikato at Taupari; secondly the Governor went to Kaitotehe, and then laid open his good plans and works of kindness for men. I also urged much that the tribes should return to the one law. When I perceived a stubbornness notwithstanding these teachings, I thought in my heart, enough of men's speaking; one speaker is left—namely, battle. See now their bodies have fallen in battle. Don't suppose my heart is sad; how can it be helped? If you had hidden your instructions my heart would have been dark. Afterwards the battle at Koheroa was lost. Some of my own tribe jumped up, two old men. I was not aware of their going. I kept back those who remained. I said to them, don't rise up to bear arms against the Governor—that is, against the Queen.

After the battle of Koheroa, I went to Waikato. On the way I met a Pakeha (Mr. England) who was being badly treated. His flour had been taken away by the Maoris. His son was with him. When I saw those Pakehas I took charge of them. He said to me: "Shall not we be killed as a payment for the slain." I replied: "You shall not be harmed."

When the Pakehas came with me they gave me a bag of money, £102 10s. The reason why he gave it me was, that if they should perish the money might be preserved. I said: "You will not perish, certainly not."

When we arrived at Ngaruawahia, I and those Pakehas went to see the bodies of Huirama, and his people. Afterwards we went to my settlement and remained there four days. The reason of the delay was, that the Pakeha's foot was burned by fire. When it became well, I said to my young men, "Catch the horses." When the horses were caught, I said, "Go, carry the Pakehas to Raglan." Then they were brought here. The flour given to me was paid for by Mr. Buddle.

When Rewi's armed party arrived, the canoe of the Pakehas was taken from my settlement, where it was left. When I heard of its being taken, I went after it and got it back.

This is one of their bad acts against me.

When the tribes assembled at Meremere, I came there, and said to the tribes there, "Friends, lay aside bad deeds (kouihi), murdering by stealth, killing women and children, and farm labourers, and men walking about without arms." Some tribes assented, and some tribes did not assent. After this talking a woman fell, killed without cause. Enough.

From your dear friend,

From Wiremu Patene.