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Renata's Speech and Letter to the Superintendent of Hawke's Bay on the Taranaki War Question; In the Original Maori, with an English Translation Ko te Korero Me Te Pukapuka A Renata Tamakihikurangi, No Te Pa Whakairo; Ki A Te Kai-Whakahaere Tikanga O Nga Pakeha Ki Ahuriri; Ko Te Reo Maori, Me Te Reo Pakeha, Erua Tahu. 1860-61. Printed at the "Spectator" Office, Wellington, New Zealand. 1861.

Preface.

IT has been thought desirable to publish in a separate form the speech and letter of RENATA referring to the Taranaki war, in order that an enduring record should remain of these remarkable and able productions. Mr. Fitzgerald's speech, to which Renata's letter is a reply, has also been included in the publication in order to render the latter more intelligible. As unwarrantable doubts have been circulated by persons in authority as to the genuineness of Renata's speech and letter, and their authorship has been attributed to some English Missionary, the Publisher desires to state that he is authorised by the Rev. Samuel Williams, the only Missionary of the Church of England resident at Ahuriri, to deny most positively the truth of these reports, and to state that he believes Renata to be the real author of these documents. The following letter from Renata in reply to a communication addressed to him by the Publisher renders any further notice of these reports unnecessary:—

June 10, 1861.

FRIEND MR. STOKES,—

Your letter has reached me, and I have thought over what you have written me.

Now Sir, what I have written is my own, that is, by the Maoris. The Pakehas say it is not mine: it is mine. Sir, I should have thought that upon the Pakeha observing the correctness of my statements, they would have made but one reply to me—"Renata, what you have said is correct:"—such a reply would have been right. But for them to observe the correctness of my arguments, and to draw them aside as being from the Pakeha, Sir, such an assertion arises from a sense of conviction (that is, they have no better reply to make). Far better would it have been for them to acknowledge at once—"Renata, what you say is correct;"—this would be right: but for them to say, it is not from the Maori, it is not from me, this is wrong.

Now, do you listen: these statements are from us all; they were carefully discussed at our meetings (Runangas); as a correct reply was arrived at it was written down: it was not the work of a single week nor of a single month. Had it been written by the Pakeha it might have been completed in a day. Sir, if the Pakehas still dispute with you on the subject, enough; bring them here, and we will talk the matter over.

But perhaps they will tell me there is a Pakeha inside of me talking to them.

Why not at once admit, "your arguments are very correct; it is exceedingly wrong of the Governor to purchase land clandestinely, and to kill the Maori without cause."

(Signed) RENATA TAMAKIHIKURANGI.

Hune 10, 1861.

E ta e Te Toki,—

Kua tae mai tau pukapuka ki a au, kua kite au i o korero. Na e hoa naku tonu aku korero ara na te Maori; e ki mai na nga Pakeha e hara i a au, naku tonu, e ta, e ki ana au ka kite iho nga Pakeha i te tika o aku korero kia kotahi tonu te kupu he ki mai ki a au e ta e Renata e tika ana o korero me penei mai te kupu ka tika, tena, ka kite iho i te tika o aku korero ka kukume ke na te Pakeha, e ta, he hanenga tonutanga i penatia ai te korero, e ngari me ki tonu mai e tika ana o korero e ta e Renata ka pai tenei tena ko te ki mai e hara i te Maori e hara ia au, ka he tenei, kia rongu mai koe na matou katoa ano ena korero he mea ata runanga marire ka kitea te kupu tika ka tuhi ai kahore hoki i oti i te wiki kotahi i te marama kotahi ena korero mehemea nau na te Pakeha i tuhi kua oti pea i te ra kotahi, e ta ki te mea ka tohe tohe tonu mai nga Pakeha ki a koe, kati mau e mau mai ki konei

tatou korero ai, oti ia a kua nei pea ratou ki mai ai ki a au he Pakeha tonu kei roto i a au e korero atu ana, te whakaae noa mai pea, ae ka nui te tika o korero ka nui te he o te Kawana, ki te hoko whanako i te whenua ki te patu noa i te Maori. Heoti ano.

Na RENATA TAMAKIHIKURANGI.

Heretaunga, Ahuriri, no te Pa Whakairo, Nowema 7, 1860.

Ko te ra tenei i tu ai te Runanga nui a Ngatikahugnunu ki nga Pakeha o Akuriri. Ko te mangai o nga Runanga o te Pawhakairo, o Tanenuiarangi, o Waipureku, o Matahiwi, o te Timu, o Pakohai, o te Pakipaki, o Potaka, o te Hauke, o te Aute, o Waipaoa, o te Waipukurau, o Eparaima, o Porangahau, o Tautane, o te Takapau, o Tikokino, ko Renata Tamakihikurangi, nana i whakapuaki atu nga korero ki nga Pakeha. Ko te take o tenei huihuinga he pouri no matou ki te whawhai a te Kawana raua ko Wiremu Kingi, e mahi mai ra i Taranaki. I konei ano matou e korero atu ana ki a koutou, i to tatou huihuinga ki tenei wahi i era marama ka hori ake nei, me ta matou ki atu, ka he a te Kawana. Mahara noa atu tera pea ia e whakarongo mai ki nga whakahehetanga atu a tenei iwi a te maori, a etahi hoki o tou iwi o te Pakeha; kaore, tone tonu ana ia ki te whakaroa i ta raua whawhai ko Wiremu Kingi. E amine haere nei i nga hoia o tena whenua o tena whenua, a tae atu ana ki Ingarangi hei whakangaro i ena iwi o matou. Na konei i toko ake ai te whakaaro i roto i enei tangata kia haere ki Taranaki. Ko tou tikanga hoki ko to te Pakeha, he pihopa tetahi he minita tetahi, he Kawana tetahi he hoia tetahi, he pakeha noho noa tetahi; na ko au hoki kotahi tonu au, he Maori toku ingoa, ki te mahi whare, ki te mahi kai, ki te mahi waka, ki te whawhai i naianei, nahau i homai; ko te Hahi o te Atua toku ingoa, e ki ana hoki te Karaipiture "ka mamae te wahi kotahi ka mamae hoki nga wahi katoa;" he ingoa kotahi hoki te Hahi; no konei au i mea ai, me haere hoki au ki reira, ki toku e whangaia mai ra e koe ki te kai pakeke; engari ki te whakaae koutou ki tetahi o nga ara kakari hei mahi ma tatou, ki Taranaki kakari ai whakawa ai i te he a te Kawana raua ko Wiremu Kingi, katahi ka tika. Na, ki te kitea i reira, na Wiremu Kingi te he, hui katoa tatou nga Maori nga Pakeha ki reira kakari ai kia whakarerea atu tana tikanga; a ki te kitea, na Te Teira te he, me whakarere hoki e te Kawana tana tohe ki te riri. Tenei hoki matou te kimikimi atu nei ki te ataahua o tou iwi rangatira, i rongona ai tou ingoa he iwi ata whakahaere i nga tikanga, he iwi whakawa marire. "Whakaakona mariretia matou e nga Kawana o mua, e hara te riri, engari te whakawa; taka noa ake ki tenei Kawana, whakarerea ake te whakawa, akina mai ana he kai maro. Ina hoki, nga mea ririki, te kete riwai, te puhera witi, te poaka; ko te mea nui nei ko te whenua ko te tangata, te whakawakia hoki. Katahi ka mahara ake i ki mai nei ana Nuipepa, he Matua atawhai ia, he Koka atawhai a te Kuini i a matou. Tiro rawa atu nei, E, he pu he paura he mata nga kai a taku papa a taku koka e whangai mai ra i era ona tamariki, e haere mai nei nga kaipuke ki te kawae mai. Ko tenei, e te Kawana Pitihara, ka haere au ki Taranaki, ki te tangi ki oku e whangaia mai ra ki te kai pakeke; ka rite hoki au ki te pi koko, e haere ra te matua ki te mahi kai, ka tae mai me nga kai ka hamama atu nga waha o nga tamariki ki te kai ma ratou. Ko tenei kua mutu taku pai atu ki tena Matua oku, engari ki te titiro mai ia ki te he o nga mahi a tenei Kawana whangai pu whangai paura whangai mata ka whakahoki atu, ka ho mai ai i te Kawana whangai i au ki te kai ngawari, ki te Runanga, ki te Whakawa, ki te Aroha, ki nga tikanga pai. Kua puta hoki he kupu a toku kingi ki a te Kawana i te tuatahi, "Me whakawa ta raua he ko Wiremu Kingi, hei Waiuku raua kite ai korero ai whakawa ai ki te ritenga o te Ture." Haere tonu atu a te Kawana, tae tonu atu ki Taranaki, akina tonutia atu ko te pu ki a Wiremu Kingi, no konei matou i marama ai te titiro atu, ka he a te Kawana, no te korenga e whakawakia. Katahi ka ki ia, ma te Maori e whakawa; haere atu ana a Waikato ki te titiro i taua he, katahi ka kiia atu, ki te pono atu, a na Wiremu Kingi te he, kiia atu kia whakarerea atu te whenua; a ki te pono atu, na te Kawana to he, me tangi ano a Wiremu Kingi. No te taenga atu o Waikato, katahi ka kitea e, na te Kawana tonu te he; koia ano tera e riri mai ra i Taranaki. Otiia ehara i te mea ma te haerenga rawatanga atu e kitea ai he he to te Kawana; kaore kua kite ano au ki konei ki Heretaunga nei ki te hokonga a ona kaimahi; he hoko ke i mua, he hoko ke i muri mai. Ko te hoko tenei o mua, kia huihuia nga tangata katoa nga rangatira nga kuare nga koroua nga kuia nga wahine nga tamariki ki tona aroaro, kia tika ai te tukunga atu o te whenua ki a te Kuini. Te timatanga ko te Waipukurau, rite tonu; muri mai ko Ahuriri, rite tonu; ko nga whenua tenei i marama te rironga ki a te Kuini; hua noa atu e tumau ki reira he tikanga, muri iho ka he; ko te he tenei, ko te hoko a te tangata kotahi. Ko te Matauomaui tenei, ko Aorangi tenei, ko Okawa tenei, ko Turiotekanawa tenei, ko te Umuopua tenei, ko Tautane tenei, ko Aropaoanui tenei, mou ano ia ena whenua, na te hoko he a o kaimahi; koia ka he ai matou ki a matou ano. Muri mai katahi ka ata whakaaetia atu ki a koe ena whenua oti atu, hei tohu aroha mo matou ki a te Kawana, me te ki atu, Whakamutua tenei hoko ki te tangata kotahi: Whakaae tonu mai ana kaihoko whenua. Muri tata iho, peke tonu mai nga kaihoko a te Kawana, kei te hoko ngaro ano i te whenua; katahi matou ka mahara e, he tonu kakari tonu mai ia ta te Kawana ki a matou, kia

ai ai he whakatarunetanga mo tetahi tango mana i o matou whenua; ina hoki, ko Marutairi tenei, ko Ngapaeruru tenei, ko Porangahau tenei, ko nga whenua tenei e takoto ana i runga i te he o te hoko a te tangata kotahi; kihai i whakarongona e nga kai-mahi a te Kawana ta te tokomaha. E takoto nei ena whenua; totahi hoki tatou ka kakari ki aua wahi e mau nei nga ingoa i runga; akenei na wai iti te whakatakariri a, me te whanake me te whanake, totahi tonu ka pakaru ki waho, na, te puehutanga atu! koia tera e riri mai ra i Taranaki; no konei matou i ki ai, na te Kawana tonu tenei he. Akuanei pea koutou ki ai, he manako kakari no nga tangata o tenei motu ki te Pakeha; kaore me he mea he manako kakari no matou penei kua akiakina tonutia ta Wanganui tikanga patu pakeha, ta Tipa mo Waingaroa; naku i whakakore, na nga runanga o te kingi i whakahe hangai atu nei ki to kanohi. Kaore aku whakarongo atu ki nga kupu whakaoraora mo te Kawana, engari me whakarongo mai koe ki ta matou e ki atu nei kia haere tatou ki Taranaki, ki reira whakawa ai i tenei he, katahi ano ka whakarongo aku taringa; kaore koe e titiro mai ki te marama o nga tikanga a o hoa kakari, e uaua tonu na koe ki te riri. Ekore hoki au e pena me te hui Mitipereti a te Kawana, ko taku korero he hangai tonu atu, ta te mea ko tena Runanga kua he. Ko taku patu na Ngatiraukawa hei patu mo Poneke, naku i whakakore; ko te tikanga ia o tenei patu, ki te ara te Haki ka peke mai nga tangata o te Kawanatanga ratou ko nga hoia ka patu i nga tangata o te kingi i te Haki hoki. Na, ko Whanganui hoki kua he; ko te he tenei, noho ana tetahi tangata, katahi ka mau ki nga urupa tupapaku, katahi ka tahuna hei umu kai mana, katahi ka karangatia nga kai mo tana hangi ko te kingi ratou ko ana kai whakahaere tikanga, ko Porokoru, ko Tamihana, ko te Wetini, ko Epiha, ko Rewi, ko nga rangatira katoa o Waikato, he mea kia pamamae ai kia tahuri atu ki te patu i nga pakeha o Whanganui; ko te he tenei o aua tangata i tae ki te hui a te Kawana. Ka ki taua tangata ka mea, inaianā te ingoa o taua tamaiti na ko te Mutumutu, mutu mutu mutu tonu atu. Ko te ingoa o tetahi ko Pakau, pa pa pa tonu atu. Na te Kingi i whakakore, matou hoki na ona Runanga katoa Tenei hoki tetahi ko Tipa te ingoa o taua tangata, katahi ka waruhia tona upoko ka waruhia ano nga huruhuru o tona topuni, he mea kia kite ai nga tangata o tona iwi ka patu i nga pakeha o Whaingaroa; na te kingi i whakakore na matou hoki, na o hoa kakari e hangai atu nei ki to kanohi. Ina hoki, ko tetahi taha, ara ko te taha nui ano o Ngatiraukawa, koia ano tena e whakahe hangai atu na ki to kanohi, penei me au e ki nui atu nei ki a koe, tahuri mai ana koe ki te whakahe ki te mea e hangai atu ana ki to kanohi. Tahuri ana koe ki te whakatikatika i nga korero patipati a tena hui i karangatia na e koe kia haere atu ki kona korero parau ai. Ko tenei, ekore hoki au e pokanoa, ko taku kupu hoki kua oti mai i a te kingi, hei Parininihi nga taone katoa; heoi ano he whawhai hei Taranaki anake, hei te wahi kua pa te hoari a te Kawana. Ko tenei, ma te Kawana ano e piki tetahi o enei Parininihi, ka he ano, ka pera ano me Taranaki. Tenei hoki tetahi he o te Kawana, ko tana tuhinga mai i ana Nuipepa ki nga rangatira katoa o tenei motu, kia huihui katoa kia haere ki Taranaki kia whakamatea nga kai koruru; te titiro iho tera he kohuru ano tana; ina hoki, mauria ana mai a Kirikumara e ia hei hoa aroha mona. Na, tenei ano te kiia nei, he kohuru ta Katatore; kaore ehara i te kohuru he hangai tonu. Ina hoki i ki ano a Katatore, kia kua tona whenua e tukua ki te pakeha; tohe tonu a Rawiri ki te tuku; ka korero ano a Katatore ki te Pakeha ki a Rawiri ano, waiho mai toku whenua; tohe tonu ki te tuku ki te Pakeha; katahi a Katatore ka ki atu ki a Rawiri, Kati, ka tohe koe, ina to pu, ka riri taua; tohe tonu a Rawiri ki te tapahi i te rohe o te whenua o Katatore. Ka kore tonu e rango, katahi ka puhia atu, kaore i whakaangahia ki te tangata, puhia ketia ki runga, puhia ketia ki raro; hua noa, i whakawehi atu ai e mutu; kaore tohe tonu, katahi ano ka puhia atu ki a Rawiri, na, kua mate; i na ehara i te kohuru he hangai tonu tenei. Ina ia te kohuru, na Ihaia, e kiia mai na he ngaki mate; kaore, ina ia te ngaki mate, ko ta Arama Karaka i hangai marire i te awatea ngaki ai i te mate o Rawiri Waiaua, riri marire ana i te awatea, ka tae ki tona mutunga katahi ka houhia te rongongo ka mau; ko tenei e kiia na, he ngaki mate ta Ihaia mo Rawiri, kaore he kohuru tonu na Ihaia raua ko te Kawana he kohuru kino rawa atu. Tenei hoki tetahi kupu mo te Teira, e kiia nei he rangatira; kaore, he tutua. Ko au hoki ka kite i tena tangata, engari he tangata tuaiti marire, ko Wiremu Kingi anake to ratou tangata nui e rongona ana e nga iwi nei. Ina hoki te ingoa o tona papa ke Reretawhangawhanga, puta mai nei ko te Rangitake. Whakapiki tonu te ingoa ki runga te rangi to te tino tangata tona ingoa; ina hoki toku ko Tamakihikurangi, ko to te Teira ingoa ko Manuka, manuka noa iho. Kaore hoki tetahi wahi o konei whenua i riro na te kuare i tuku ki te Pakeha, kaore na nga rangatira anake i tuku atu. Na te iwi hoki i whakaae ka riro te whenua i te Pakeha.

- Na te Moananui.
- Na Tareha.
- Na te Hapuku.
- Na Puhara.
- Na Tawhara.
- Na Hineipaketia.
- Na Hineirangiia.

—Na wai tangata rangatira, na Wai tangata rangatira, i tuku o matou whenua ki a te Kuini, Tenei hoki tetahi, ko te arai a te Kawana i te pu i te paura hei pupuhi manu ma matou, kaore e pai tenei tikanga, mo te mea ko taku tikanga mo toku hoa riri ka kore ana rakau ka kokiritia atu e au he rakau mana, kia marama ai maua te

riri, tena ko tenei kaore koe e whakama i oku ringaringa kautahanga? Kati, me whakarere atu o pu o paura o mata, engari me kakari tonu ko o taua ringa anake; a ki te kore koe e pai ki tenei, kati whakamutua te riri, whakamutua rawatia atu. Engari whakahokia ano he riri ma taua ki te kakari whakawa; he aha te pai kia whakamatea te tangata ki runga ki te take he? kaore e tika tenei mahi. Ki te mea ka tohe ki te riri, ka he tonu ano tatou, kaore e pai, no te mea e tohe ana koe kia mate rawa nga maori i a koe, kaore e pai, no te mea e whakapehapeha ana koe tena iwi te Pakeha ki a matou. E mea ana koutou ki a matou, he iwi kino, he iwi mangu; ko koutou he iwi rangatira. E tika ana, he iwi rangatira koutou te Pakeha, he iwi kino matou te Maori, e tika ana. Erangi ra me waiho ano te whakaaro mo tatou i runga ano i ta te Atua hanganga i a tatou. Na te Atua koutou i hanga hei pai, hei iwi ataahua; na te Atua hoki matou i hanga hei kino, hei mangu, tena ka waiho hei taunu ma koutou kaore e pai. Ka nui nga Pakeha e whakapehapeha ana ki tenei; na, kei te Atua te whakaaro mo tenei. Ka tohe koe ki te riri, e pai ana, kei te Atua te whakaaro mo tatou, mo koutou, mo matou. Na, ko ta matou whakaaro tenei, kia whakaaro tahi tatou ki te peehi i tenei kino, kia mutu. Heoi ano, ka mutu i konei.

Heretaunga, Ahuriri, From the Pa Whakairo, November 7th, 1860.

This is the day on which assembled the great meeting between Ngatikahungunu and the settlers of Ahuriri. Renata Tamakihikurangi was the mouthpiece of the runangas (or Native Councils) of the Pa Whakairo, of Tanenuiarangi, Waipureku, of te Timu, of Pakohai, of the Pakipaki, of Potako, of te Hauke, of te Aute, of Waipaoa, of the Waipukurau, of Eparaima, of Porangahau, of Tautane, of the Takapau, of Tikokino,—he expressed their sentiments to the Pakehas.

The cause of this meeting is our grief at the war now going on at Taranaki between the Governor and Wiremu Kingi. We addressed you on a former occasion at this place some months ago, and we then gave it as our opinion that the Governor was in the wrong. We thought that he would probably listen to the protests of this people, the Maoris, and of some also amongst you Pakehas; instead of which he still continues to lengthen out the war between himself and Wiremu Kingi. He continues to collect troops from all directions, even from England, to exterminate those tribes of ours (*ena iwi o matou*), for which reason we are thinking of going to Taranaki. Amongst you Pakehas, one is a Bishop, another a Minister, another a Governor, another a Soldier, another a Settler. But we have all but the one name "Maori," whether for building houses; for cultivating food; for making canoes; or, as now, for fighting, since you have commenced it. We call ourselves the Church of God (*i.e.* Christians); and the scripture says "If one part feels pain, all parts suffer." The Church is a name for all; therefore I say let me also go there (to Taranaki) to my countrymen who are being fed by you with hard food (*a*). But I would rather that you should agree to a different mode of disputing—let us, at Taranaki, debate upon and investigate the quarrel between the Governor and Wiremu Kingi; that will be the best plan. Then if it turn out that Wiremu Kingi is in the wrong, let us all, white men and Maoris, join in obliging him to lay aside his present course of action: and if it appear that Te Teira is in the wrong, let the Governor put a stop to his urging on the war. We have been trying to find out wherein lies the superiority of your great nation, which has caused your name to go forth as a nation acting on principles of justice, and settling all disputes by legal tribunals (*he iwi ata whakahaere i nga tikanga, he iwi whakawa mariri*). We were taught by former Governors that it was wrong to fight, but that everything should be settled by investigation. But when it came to the present Governor, investigation was laid aside, and hard food was thrown to us. For instance, disputes about small affairs, as a basket of potatoes, a bushel of wheat, or a pig, are settled by the Courts: but the weightier matters—land and human life—are not investigated. Then we thought upon what his (the Governor's) newspaper had told us—that he was a protecting father and the Queen a protecting mother to us. But when we look for the result, behold guns, powder, and ball are the food with which our father and mother are feeding those children of theirs; and ships are coming here with similar cargoes. Under these circumstances, Mr. Fitzgerald, I shall go to Taranaki to assist (*lit.* sympathise with—*tangi*) my people who are being fed with hard food; for I am like the callow nestling of the *koko* (or *tui*) whose mother has gone to gather food, and when she returns the mouths of her offspring are opened wide to receive their nourishment. Now, my duty to that mother of mine is ended, unless she will look upon the fault of this Governor who feeds us with guns, powder, and ball, and recall him, and give me a Governor who will feed me with digestible food, with Councils, with Courts of Justice, with love, and with good deeds.

My (the Maori) King proposed at first to the Governor that an investigation should take place into the dispute between him and Wiremu Kingi; that they (the Governor and Potatau) should meet at Waiuku, and there discuss the matter, and have it settled according to law. Instead of this the Governor went on to Taranaki, and opened fire upon Wiremu Kingi; from which we can clearly see that the Governor was in the wrong, because there was no investigation (*i.e.*, because he would not wait for an investigation.) Then it was arranged that the Maori should investigate it; Waikato went to look into the cause of that quarrel, and it was decided that

if it should turn out that Wiremu Kingi was wrong, he should be made to give up the land; but if it should turn out that the Governor was wrong, Wiremu Kingi should be supported (*me tangi ano a Wiremu Kingi.*) When Waikato arrived it was found that the Governor was in fault, on which account that tribe is now fighting at Taranaki.

However, it was not necessary to go so far to see the fault of the Governor. I have seen it here, at Hawke's Bay, in the purchases of his servants. The former mode of buying land was that all the people should assemble—the chiefs and commoners, the old men and women, the women and children—in his (the Commissioner's) presence, that the transfer of the land to the Queen should be right. The beginning was the Waipukurau, that was conducted exactly in this way; afterwards Ahuriri, precisely the same: these were the lands that were fairly transferred to the Queen (*i marama te rironga ki a te Kuini*), and we imagined that practice would continue to be acted upon; but afterwards it went wrong, and this was the cause—the sale by single individuals. There was the Matau o Maui (Cape Kidnapper Block); there was Aorangi; there was Okawa; there was Turiotekanawa; there was the Umuopua; there was Tautane; there was Aropaoanui; you are to have these lands; but through the faulty purchasing of your servants we fought amongst ourselves; and afterwards those lands were agreed to be given up to you in perpetuity, as a token of our regard for the Governor, whilst we said at the same time, "Put a stop to this purchasing from individuals"—to which the Land Purchasing Officers assented. A very short time afterwards the purchasers of the Governor went on again buying land secretly; and then we made up our minds that the Governor wished to provoke a quarrel with us, that he might have a pretext for seizing our lands. For instance, there are Omarutairi, Ngapaeruru, and Parangahau; these lands are lying by in consequence of the fault of the sale by individuals (*ko nga whenua tenei e takoto ana i runga i te he o te hoko a te tangata kotahi*), and the wishes of the majority being disregarded by the Governor's servants. These lands are still lying by, and we nearly had a quarrel with you about the aforementioned places. Henceforward, angry feeling, however small may be the source from which it arises, will go on increasing by degrees until it breaks forth, and as for its explosion!—there it is being fought out at Taranaki (*akenei nawai i iti te whakatakariri a, me te whanake, me te whanake, totahi ka pakaru ki waho, na, te puehutanga atu! koia tera e riri mai ra i Taranaki*)—(b). Therefore we have arrived at the conclusion that it is the Governor who is in fault.

Perhaps you will say by and bye that the Natives of this island desire to quarrel with the settlers. No, had we wished for a row, we should have joined in the attempt of Wanganui to kill the Pakeha, and in that of Tipa at Whaingaroa; this was prevented by me, by the *runangas* of the King, who openly find fault with you to your face. I will not listen to things said to screen the Governor; but if you will agree to our proposal, and let us all go to Taranaki and there make enquiry into this evil, my ears will listen to that. Cannot you see how justly your enemies have been acting, whilst you still persist in the war? I will not act like the lickplate (*miti pereti*) assemblage of the Governor's. I say my say straightforward; but that meeting has done wrong. My weapon (holding up a *patu paraoa*, or bone weapon) is from Ngatiraukawa to destroy Wellington, but I prevented it (c). The intention in sending this *patu* was, that if, on the King's flag being hoisted, the adherents of the Government and the soldiers made an attack upon the King's people to kill them and take the flag (then a simultaneous rising should take place). Wanganui also has gone wrong—and this was the way of it. A certain man living there took the fencing of some graves, and made a fire of the stakes to heat an oven, and he called the food cooked in this oven by the names of the King and his advisers, Porokoru, Tamihana, Te Wetini, Epiha, Rewi, and of all the Chiefs of Waikato, in order that they might take such offence at it as would induce them to kill the Pakehas of Wanganui. This is the fault of those men who went to the Governor's meeting. That man said (the name of that young fellow was Te Mutumutu) "Finished, finished, finished, for ever." The name of another was Pakau, "Blocked, blocked, blocked, for ever, (*pa, pa, pa tonu atu*)—(d). The King prevented the consequences of this act, he and all of us his *runangas*. There was another man named Tipa, who shaved all the hair off his head and off his dogskin mat, with the intent that when the people of his tribe saw what he had done they should kill the Pakehas of Whaingaroa. The King prevented this, and we also, your opponents who meet you openly face to face. Then there is also a part—the major part—of the Ngatiraukawa tribe, which also finds fault with you openly before your face; just as I, who am speaking at large to you now; but you turn round and rebuke those who speak openly to your face, and you turn aside and put faith in the flattering speeches of the meeting whom you invited up there (to Auckland) to tell you lies.

Now, I shall not unwarrantably interfere (*po kanoa*). What I tell you has been determined on by the King, viz., that all the towns are to be as Parininihi (e), and the fighting is to be at Taranaki only, at the place on which the Governor's sword has fallen. But if the Governor should climb up one of these Parininihis, there will be a row—it will be the same as Taranaki. There is another fault of the Governor; his writing in his newspapers to all the Chiefs of this Island to go in a body to Taranaki, that the murderers may be executed, not reflecting that he had implicated himself in murder, inasmuch as he has made an intimate friend of Kirikumara (f). It is said that Katatore committed a murder; but Katatore's was not a murder, it was done openly. For Katatore said

his land should not be sold to the Pakeha, and Rawiri persisted in selling it. Katatore said both to the Pakehas and to Rawiri, "Let my land alone," but he still persisted in selling it to the Pakeha. Then Katatore said to Rawiri, "Very well, since you persist, there is a gun, let us fight for It;" but Rawiri went on cutting the boundary of Katatore's land, and when he would not listen, then the gun was fired; it was not aimed at the man, it was fired in the air and into the ground, with the idea that by frightening them (the sellers) they would stop, but they still persevered, and then Rawiri was fired upon and was killed.

This was not a murder but was openly done. But that of Ihaia's was a murder, although it has been called an avenging of death (*he nga ki mate*); this was a *nga ki mate*, the course taken by Arama Karaka, who openly in broad day avenged the death of Rawiri Waiaua. They fought in open day, and at length they made a lasting peace: but this which is called an avenging by Ihaia of Rawiri's death, is but a murder of Ihaia's and the Governor's—a murder of the worst description.

I have also a word to say about Teira; he is said to be a chief, but he is a common man. For I have seen this man, and he is but a man of small standing (low position); William King alone is their great man, known as such by all tribes. His father's name was Reretawhangawhanga, from whom descended Te Rangitake. The name of a chief is always raised to the sky (*g*). (*Wha kapiki tonu te ingoa ki runga te rangi, to te tino tangat a tona ingou.*) For instance mine is Tamakihikurangi, but Te Teira's name is Manuka, nothing but manuka (a kind of scrubby bush). There never was a piece of land hereabouts sold by a common man to the Pakeha; they were all sold by the Chiefs—the tribe consented and the land passed to the Pakeha. Te Moananui, Tareha, Te Hapuku, Puhara, Tawhara, Hineipaketia, Hineirangiia, and various other Chiefs, sold our lands to the Queen.

This is another subject—the interdiction placed by the Governor on guns and powder for us to shoot birds with. This is not a good plan; for my custom with regard to my enemy is, if he have not a weapon I give him one, that we may fight upon equal terms. Now, are you not ashamed of my defenceless hands? Do you put aside your guns, powder, and ball, and let us fight with our hands; and if you don't like this plan, put a stop to the war—put a stop to it once and for ever. Rather let us go back to the Court house for a battle ground, for what is the use of killing men in a bad cause?—no good can come of that. If war is persisted in, we shall all go to the bad; it cannot be right, because you wish to exterminate the Maoris; it cannot be right, because you, the Pakeha nation, are boasting yourselves against us, saying that we are a bad nation, a dark people, but that you are a nation of chiefs. True, you, the Pakeha, are a nation of chiefs, and we, the Maori, are an inferior race; that is quite, true. But leave the consideration of these points to the God who made us both. God made you to be a good and handsome race; and God also made us to be bad and dark; but it is not tight that you should taunt us with that. Great numbers of the Pakeha boast themselves in this fashion, but the decision in this matter is in the hands of the Almighty.

If you persist in fighting, it is well—the result is in the hands of God both as regards you and us. This is our wish, that we should all join together in putting down this evil that it may come to an end.

That is all: it ends here.

Notes.

- (a) The meaning of this is that the introduction of Christianity has united the Natives into one people, and dispelled the tribal jealousies—that as the member of this body (the Maori nation) at Taranaki is feeling pain, the member (tribe) at Hawke's Bay feels it also; and the various tribes being now united, even as the Church is united, it becomes the duty of all members to assist one in distress.
- (b) This is a difficult sentence to render intelligibly into English. The speaker means that this ground of complaint has lasted so long, and caused so much aggravation, that the next case that occurs, however small its origin, will create an explosion at Hawke's Bay similar to that at Taranaki.
- (c) This alludes to a patu paraoa sent over from Ngatiraukawa, to be accepted by Ngatikahungunu as a token of their assent to fall simultaneously upon Wellington and Napier; but the latter tribe refused to concur, and the project fell to the ground. The patu held by the speaker in his hand while speaking was the one sent over, which was to be returned by the messenger (then present) who had brought it.
- (d) It is not easy to convey an intelligible interpretation of this passage.
- (e) Parininihi is a lofty and inaccessible white cliff on the coast between Mokau and Waitara. The meaning of the passage is that an edict has issued from the King calling all the European towns and settlements "*Parininihi*," in token that they are to be as safe from attack by the Natives in consequence of his order, as Parininihi is from being scaled by a man, from natural causes, unless offence should be given by the Government, at one of these places, when the King's protection is to be withdrawn.
- (f) Ihaia Te Kirikumara, of Waitara, the man who planned and arranged Katatore's murder, which was executed by Ihaia's brother, Tamati Tiraarau.

- (g) *Rangi*, in Maori, signifies the sky, and this word generally forms a part of the name of a Maori Chief, as *Te Rangitake*, *Te Rangihaeata*, *Te Pakaru o te Rangi*, *Te Rangihiraweia*, &c., &c. It is given in compliment to a Chief, and a common man is not allowed to use this name: "E Rangi" is a term of address to a young chief, frequently used instead of "E hoa, E hika," &c.

Mr. Fitzgerald's Speech.

Tenei he kupu utu atu ki nga korero a Renata, kua korerotia mai e ia ki konei ki Te Pawhakauro. Na Te Pitihera te kupu nei, na te kaiwhakahaere-tikaoga o konei o Ahuriri nei. Na, e ta ma, e Renata me koutou katoa, whakarongo mai. Kei mea koutou e, kei o koutou ngakau anake te pouri. Tenei, e ta, tenei, kei a matou ano hoki tena hanga te pouri. Ae, pouri katoa ai nga Pakeha o tenei whenua mo tenei whawhai ki Taranaki. Ehara te whawhai i te mea pai, ahakoa ka whawhai atu ki nga iwi ke, ki nga hoa riri mau tonu tipu tonu; tena ko te whawhai ki te iwi noho tahi! kino rawa atu tenei tu whawhai. Heoi he mate to te Kawana, he Kawenga nui, he tikanga totika tana i haere ai ki tenei whawhai. Me tetahi kai-whakawa hoki, ehara i te mea pai ki tona ngakau kia whakawakia tetahi o ona hoa aroha, o ona teina ranei; heoi, me pehea ina ka he? Me waiho oti te he kia rangatira? Ae hoki me ta tetahi tangata o tatou, tangata whai tamariki nei, ki te he tetahi o aua tamariki, he nui atu, tutu rawa ki tona matua, e pai ranei kia whakamoe te matua i nga kanohi? e taea ranei te whakakore i te whiu? Me he mea ano ka whakakorea e te matua te whiu, ekore e aha kua tutu katoa ana tamariki, kua tahuri mai ki a ia takahi ai. Koia hoki ka whiu ai te matua, ka whakamamae ai i te tamariki, kia rongo ai, kia pai ai te tamariki, kia whakahonore hoki i te matua. Koia tenei, ko ta Te Kawana nei, Ehara i te mea he mahi pai te whiu te whawhai ranei; he mahi kino ano ai, he pakeke, he kawa, he mamae, he tangi, he pouri nui hoki; otira, e mahia ana ano hei rongoa, kia mana ahakoa kawa ka puta ai he pai. Ko wai e whakapai ki taua tikanga noho, kua whakatikangatia nei ki Taranaki; e mahia mai nei? Erangi tenei i a tatou o konei o Ahuriri nei, te noho tahi, te kai tahi, te hoko atu te hoko mai, te moe marie; ae erangi tenei. Na, ko te kupu nei mo te Kawana, kia rongo tonu mai tera ki a koutou, kia tukua ta koutou; na, he tikanga ano to te Kawana; no te mea hoki no te Kuini ia, a hei whakakapinga hoki ia mo te Kuini. Kei runga ia i a tatou katoa; kei a ia anake ano te tikanga mona. Ko tana tino mahi hei whakaputa i nga tikanga pai, e mau roa ai te ora me te marire me te noho tika ki nga tangata. Kua kitea nuitia i enei nga tau kua pahemo atu ta te Kawana aroha ki nga Maori. Ae, kei te pouri ano ia mo tenei whawhai mo nga tangata o tatou kua mate, a e pai ana ano ia kia whakamutua te riri kia houhia ki te rongo; otira kia mate te ngakau tutu o te tangata ki mua, ki ai ai he rongo takitaki, kouaka te rongo parae. Na, e tika ano kia ki atu nga tangata ki a te Kawana, i nga ki pai i nga ki tika, ae kia tangi nui atu hoki me ka mate ratou; otira ekore e ahei i a matou nei te whakahe atu ki a ia mo tenei whawhai, no te mea ki ta matou titiro kei te tika tana whawhai ki a Wiremu Kingi. Ko te Kawana te tino tangata o konei o enei moutere o Nui Tirani, o ngo Pakeha o nga Maori. Na ka rongo ia ki te take kakari a Wiremu Kingi raua ko Te Teira mo te whenua ki Waitara; na ka rongo ia, ka kiia atu, kia ata rapaia marietia; a rapaia ana ano, ka roa noa atu te rapanga; heoti, kitea ana kei a Te Teira te tikanga; otira tohe tonu ana a Wiremu Kingi. Na, haere rawa atu ana a te Kawana ki Taranaki, kia kite pu ia i a raua tahi, kia rongo pu ia i a raua korero; e hua e, tera ano e whai mana tana knpu. (Mehemea he rangatira Pakeha a Wiremu Kingi ekore a te Kawana e haere, kaati tonu ko ana tangata; na ka nui atu tana atawhai ki a Wiremu Kingi, no te mea kua matau a te Kawana he tangata pakeke a Wiremu Kingi, a kaore o te Kawana ona ngakau ki te patu tangata, koia ia i haere ai.) Na, ka tae, ka hui ratou, ka korerotia taua rawa, ka nui noa te korero; katahi a te Kawana ka ui atu ki a Wiremu Kingi, i te aroaro o te tokomaha, ki taua wahi whenua, no Te Teira ranei. Kaore a Wiremu Kingi, i mea mai e, Ehara i a Te Teira taua wahi: heoi ano tana, Ekore e tukua e au kia hokona. Heoti ano ka puta tenei kupu, ka whakatika a Wiremu Kingi, ka haere atu ki waho. Na, e ta ma, he pono tenei korero; kua kitea e matou e te Hui nui o nga Pakeha ki Akerana te pono o tenei korero. Koia matou i whakatotika ai i whakaae ai ki ta te Kawana mahi ki Taranaki; ahakoa mahi whakapouri. Ina hoki, mei kore a Te Kawana i mahi pera, kua tino takahia raua ko te Kuini, ae me nga Ture katoa hoki, me nga tikanga pai katoa, kua mate katoa hoki. Ko ia te tino tangata o te Pakeha o te Maori, ae me rongo ano te katoa ki a ia: me ta nga Apotoro tapu hoki e ki ana, Kia rongo nga tangata katoa ki nga rangatiratanga nunui;— a, he kupu ano, kia ngohengohe te iwi whakapono ki nga tikanga katoa, ahakoa na te Nui rawa, na nga kawana ranei, kua tona mai hoki ratou hei whiu i nga kai mahi i te kino, hei whakamoemiti mo te hunga e mahi ana i te pai.

Na, e hoa. e Renata, me koutou katoa, kia rongo mai koutou. Kei ki koutou, na matou anake na nga Pakeha te whakatotika i ta te Kawana mahi ki Taranaki; kaore, tenei ano nga Maori, he tokomaha noa atu e ki ana hoki i tenei ki. A, ki te mea tena ano etahi Pakeha tokoouou e ki ana, kei te he a te Kawana; na, ehara aua Pakeha i te hunga pai, erangi he Pakeha kowhetewhete ngurunguru amuamu noa iho ratou, ae he Pakeha kino. Ina hoki, heoti ano ta te tangata tika, ko te hapai ko te whakarite i nga tikanga nui i nga Ture hoki, kia mau rawa ai te marire ki te whenua. Ko tenei rawa hoki i tino rapaia rawatia ano, i au ano i roto i te Hui nui no matou ki

Akerana. Koia kau te rapa a taua Hui ra! tana ata kimi, ui makutu, whakawiri nei; ehara i te hanga! te taea e au te korero. Ko ta matou mahi nui hoki tenei i taua Hui ra; mona i pau marire ai o matou ra, he mea ra kia kitea ai te take me te pono. Na, ka mutu, oti rawa, katahi ka kiia a matou, kei te tika ta te Kawana. Ae, ka kiia hoki e taua Hui ra. Ekore e ahei kia mau he rongo ki a Wiremu Kingi, kia whakarerea atu e ia ana rakau, kia rongo ra ano ia ki te Ture. Kia penei tonu he tikanga ma Wiremu Kingi, a, muringa iho, kia korero a ia i ana korero i ona mate, tena ano e whakarangona ki te mea he wahi tika kei a ia. Heoi, e takoto noa ana tenei, e kitea nuitia ana e te ao katoa, ekore hoki e whakahawe, ara, kia kotahi anake upoko mo te tinana, kia kotahi anake tino tangata mo tatou, kia kotahi anake puna e puta ai nga tikanga me nga Ture, kia tikanga tahi ai tatou, kia iwi tahi ai, kia rite ai hoki tatou ki nga whenua tika katoa: ina hoki kua oti te tuhituhi, "Ki te tahuri iho tetahi rangatiratanga ki a ia ano whawhai ai, ka kore; a ki te tahuri iho ki a ia ano, whawhai ai, tetahi pa, tetahi whare ranei; ekore e tu." Na e ki ana koutou, kua riro atu nga hoia i konei ki Taranaki whawhai ai, a he he hoki tenei ki a koutou; otira, kaore he hoia o konei i haere; erangi tokorua nga awhiha i haere ki Akerana, a tenei hoki he tokorua kua tae mai no Whanganui hei whakakapi. Heoi, kaore i a tatou he tikanga mo nga hoia; he tangata motu ke ratou mo ia mahi, ara mo te whawhai me ka whawhai. Mo reira i whakahoitiatia ai, mo reira hoki i whiti mai ai, ara mo te tiaki i nga tangata pai ata noho nei, mo te riri hoki ki te tangata kino, ki te tangata takahi Ture, ko tana tu mahi tenei; a he tika ano kia rongo ia ki tona kaitono. Mehemea ano ka haere koutou, e ta ma, ki Taranaki ka pouri matou; no te mea kua noho tahi tatou puta noa i enei nga tau maha; a ekore matou e pai kia penei rawa he tikanga ma o matou hoa Maori; ina hoki e matau ana matou, ki te mea ka tekau e haere atu, ekore taua tekau e hoki mai. Erangi pea kia manawanui tatou; kua hoki koutou e tope iho i te rakau i tiria paitia e tatou ko era nga kanohi kua ngaro atu nei.

Tenei hoki, e Renata, e koutou hoki, e ta ma,—kei te matau ahau me matou katoa ki te tukunga iho o tenei kakari ki Taranaki, ara tona whakamutunga. Otira ko te wa rawa e mutu ai, ko te iti ranei ko te nui ranei o te riri ki mua mai, na, ko tenei e ngaro ana ki au. E ahei ano pea i a Wiremu Kingi ratou ko ona hoa pohehe te kukume atu kia roa ai; e ahei ano pea i a ia te whakarua i tenei raru i tenei pouri i tenei mamae kino e mamae nei e tangi nei te tokomaha: ko tena pea e taea ano e ia. Otira ahakoa pena, kei te pono tonu ano tona mutunga; a ko tona mutunga tenei, ko taua tangata kia tuku marie i ona tara, kia rongo ia ki tona nui ki a Te Kuini: ko te mutunga tenei; kaore rawa atu he mutunga: ahakoa tata, ahakoa tawhiti, ko tona mutunga ano ia tenei. Erangi pea ma te roa ma te kukume ka kapi ai tenei moutere i te hoia i te iwi toa; ina hoki ekore e tukua e Te Kuini tana Kawana me ana Ture kia whakahawe kia takahia: ko tana hoki i timata ai, e ata oti ano i a ia. No te mea hoki e ora ana Ia, a e kaha ano Ia ki te whakaoti.

Tenei hoki, e pono ana, kua uru atu etahi o nga iwi o Waikato ki a Wiremu Kingi. Ko te iwi pea tenei nana i tuku atu i hoko atu i ona whenua i Taranaki ki a Te Kawana, a kaore hoki he tikanga tahi e uru atu ai ia ki a Wiremu Kingi. Ehara oti tenei i te tono kakari nana ki a te Kawana? Hei mea ano pea tenei kia nui haere ai te haenga o te kahu, kia kore ai e tuia kia kotahi ake tonu atu. Ara, hei mea u ana, kia ma te whawhai ma te wehenga ka tu tonu ai tona kingi maori ki Waikato, hei hoa riri mo te Kuini. Aue! te owahi koutou, e ta ma; aue! te mohio koutou ki te take o tenei tu mahi a Waikato. Ko wai ianei ki a koutou te tangata nana te hae, me te wehe, me te tutu, me te ngakau kino? Ko wai ianei te kotahi nana i ho mai ena nga purapura kino ki roto ki o tatou ngakau? Na, kei te matau a hau nei, Ehara tenei mahi a Waikato i te mahi pai, ehara hoki i te mea mana ka ai ai he pai: Erangi he kino, he he nui atu tena mahi whakakingi pokanoa ki Waikato; ae ki taku mahara ake, he mate ano kei roto i tena tikanga mo nga tangata o Waikato, mo era atu hoki e uru ki a ia:—Matakitakitia atu. Ina hoki ekore e pai kia tokorua tahi nga tino tangata hei upoko mo te iwi kotahi. Ekore hoki e taea e nga maori te whawhai ki te Kuini o Ingarani, he mea kia mate ai ia, kaore. Tenei ano ta te Pakeha pai, kia kite ia i te iwi maori e nui haere ana e ora ana, penei tahi me tona iwi ake ano. Ma te mahi tahi a te iwi maori me te Kawanatanga ka taea ai tenei. Ekore e ora ekore e nui te iwi maori inaianei, motu ke i te iwi pakeha. Kaore he iwi kua kite i tenei hanga i te moni, e ora a muri atu i te moni kore A no hea ianei he moni ki te Maori, ki te kore rawa he Pakeha? E ta ma, ata whakaarotia enei korero aku ki a koutou.

Na, ko te kupu mo te paura nei, mo nga pu. He aha te pai o tena mea o te paura kia nui noa i te tangata? Heoi anake te tikanga i kiia ai kia nui rawa tena hauga i te tangata, ara he whawhai. I mua ka rangona kei te whai hanga tetahi iwi i te pa, ka mohiotia; koia hoki ko tenei, ka owahi te Kawanatanga, ana ka kite i te mahi hoko nui a te Maori i te paura i te pu. Ina hoki, he iti rawa te paura he rurua nga pu i nga pakeha katoa e noho nei; ehara hoki te paura nei i te hanga pai mo te waiho tonu kia roa te takoto; he iti marie ta te pakeha pupuhi manu tana hoko i te paura; tena ko te Maori hoko tou, whakatoe tou, rongoa tou: e ta ma, hei aha?

Na, ko ta koutou kupu nei. "He hoko ke i mua, he hoko ke i muri mai;" ara, mo nga wahi o te whenua nei kua oti nei te hoko; na, kaore aku kupu nui ki tenei, no te mea kua utua ano tena kupu i tera huinga mai o tatou ki konei. Ae hoki, kua kitea rawatia, no koutou tonu ano te tino take o te hoko ke. Ehara i a Kawana, ehara hoki i ona kai-hoko whenua; kaore, no koutou ake ano. Kei te mohio matou. Ina hoki, na koutou i herehere te oneone. I rangatira te whenua i mua; ae, rangatira mai no nga tipuna iho o koutou. Tena ko tenei, kua hereheretia; ina hoki, kua kiia e koutou. "Ekore rawa e tukua te tangata ki te hoko i tona wahi, ahakoa nona ake

ano." Koia pu, e hoa, e Renata koia te tikanga i ahua ke ai te hoko nei o muri mai, Ehara i a Kawana, no koutou ano ia. Na ko nga tikanga katoa e penei ana, me he tikanga whakatapu maori, tikanga rahui nei, kaore e pai ana i naiane; no te mea hoki no te wa pouri ena tikanga, a tenei kua whiti te ra ki runga i a koutou, kua kite rawa hoki o koutou kano, a ekore e ahei kia hoki atu ki muri ki nga mea tahito kua mahue.

Na, kaore aku korero ki a koe ki au kupu whakaiti mo Te Teira; ina hoki kua perehitia noatia atu i te takurua tona taahu tipuna. Ehara ianei te kupu whakamaanuka nei i te kupu tamariki? Ina hoki, he mano tini nga rangatira no te maori o raro o runga i nga ingoa mea noa hanga noa penei me tenei e taunu nei koe.

E pai ana ta koutou whakakore i nga tikanga kino, penei me enei kua kiia mai nei e koe na Tipa, na Whanganui. Ko ta matou mahi hoki tenei, ko te whakakore i nga tikanga a te hunga pohehe a te hunga porangi. Ae, ma tatou tahi ena tu tikanga katoa e whakakore, kia mate ai te he, kia tupu ai te aroha me te noho pai.

Na, ko te tikanga Whakaparininihi nei, e pai ana tenei; me waiho hoki tenei kupu kia ora kia mana. Ma Kawana ranei, ma te Maori ranei e whakaeke tetahi o aua Parininihi: matakitakitia atu.

Na, ko nga kupu whakamutunga nei, mo nga taunu a etahi Pakeha, me whakarere atu ena. Ina hoki, kei te mohio ano koe, kaore ena kupu i puta atu i te pakeha pai i te pakeha tika; a ko wai hoki e whakarongo ana ki te tau a te kuri, ki te tangi a te karoro, ki te turituri a te tai? Koia ano kei tau, ara, "Kei te Atua te whakaaro mo tenei."

Ae ra, me tenei kupu hoki au; (me whakahoki atu ano e au tenei kupu ki a koe;) ara, "Ka tohe koe ki te riri? E pai ana, kei te Atua te whakaaro mo tatou, mo koutou mo matou. Na, ko ta matou whakaaro tenei kia whakaaro tahi tatou ki te peehi i tenei kino kia mutu." Ae ra hoki, e hoa; ka tika tenei, otira aua e mea, ko tenei kino anake, erangi, ko nga kino katoa. Koia hoki au ka ki atunei ki a koe, e te Iwi nei, kia u e koe ki nga tikanga pai o te Kawanatanga, kia kite ai koe i te ora rahi i te ora matotoru i te ora mau tou tupu tou. Heoi ano ka mutu i konei. Ho mai i te ringa, e te iwi katoa; tena ra ko koe; hariru?

[Translation.]

This is the Reply to Renata's Speech spoken by him here at the Pawhakauro. This speech is by Mr. Fitzgerald, Superintendent of Ahuriri.

My friends RENATA, and all of you, listen. Do not imagine that only your hearts are grieved. We also are in a state of sadness. Yes, all the Pakehas in this country are sad about this. It is not an agreeable thing for a magistrate to try one of his intimate friends or his brother. But what is to be done in a case of wrong? Is evil to be allowed to prevail? Also with one amongst us a father of children, if one or his children does wrong, a great wrong, rebels against his father, is it right for this father to shut his eyes? Can he possibly help whipping him? If the father rejects the use of the rod, in a very short time all the children will rebel, and turn round and trample upon him: for this reason the father inflicts chastisement and pain upon his children, that they may obey and be good children, and do honor to their father. This is what the Governor is doing. It is not that either whipping or fighting is a good thing: it is a bad thing; a hard, a bitter, a painful, a sorrowful thing; a thing of great sadness. But he is doing it as one administers a dose of physic, that by it, though it be bitter, good may accrue. Who will speak in favor of that manner of life now going on at Taranaki? It is far better with us here at Ahuriri; we live together, eat together, buy and sell together, and sleep in peace; that is much better. Now, as to what you say about the Governor, that he should listen to what you say, and consent to your proposals, the Governoi follows his own course, because he is from the Queen; he stands in the place of the. Queen: he is above all of us, and he alone is the controller of his own actions: his chief business is to give forth good regulations, by which life and peace and good fellowship may be permanent amongst men. The goodwill of the Governor towards the Maori has been plainly seen these many years past. Yes, he is very sad about this war, and on account of those of us who have been killed, and he desires to put a stop to the war, and to make peace; but the rebellious heart of man must be first put down, that the peace may be a lasting, not a hollow one. Now, it is quite right for the people to say to the Governor good and true words, and to make their voices distinctly heard when they have a grievance; but we have no right to find fault with him about the war, because in our opinion his quarrel with W. King is a just one. The Governor is the great man of these islands of New Zealand over Pakehas and Maoris. Well, he heard of the cause of quarrel between W. King and Te Teira about the land at Waitara, on hearing of which he said that it should be carefully investigated, it was investigated accordingly, and at great length, and it was seen that Te Teira was in the right, but W. King obstinately held out. Then the Governor went to Taranaki, that he might himself see both parties, and hear what they had to say, thinking that his decision would be respected. (Had W. King been an English gentleman the Governor would not have gone, but have sent his people; but he had great regard for W. King; because the Governor knew W. King was an obstinate man, and the Governor had no wish for bloodshed, on which account he went) Well, when he got there, they assembled together, and the matter was discussed at great length. The Governor asked W. King in presence of the Assembly about the

piece of land, whether it belonged to Te Teira. W. King did not say that land is not Te Teira's, all he said was, "I will not suffer it to be sold;" and when he had said this he arose and walked out. Now, my friends, what I say is true; we of the General Assembly at Auckland have seen the truth of this story; therefore we agree in the propriety of what the Governor has done at Tarnaki, even a though it is a very sorrowful business. For if the Governor had not acted as he did, he and the Queen would have been trampled upon, aye, and all the laws and all good regulations would all have been destroyed together. He is the chief of the Pakehas and the Maori, and let all obey him; as also say the holy Apostles, "Let every one submit himself to the higher powers" And this is another word, "Let the nations of believers be pliant to receive all regulations, whether from the Almighty or from Governors who have been sent by him to punish the evil doers, and as a reward unto the good.

Now, my friend Renata, and all of you, listen to me. Do not imagine that it is only we, the Pakehas, who uphold the course adopted by the Governor at Taranaki; there are a great many Maoris who say the same thing: and if there be a few Pakehas who say the Governor is wrong, those are not good Pakehas: they are chattering, growling, grumbling Pakehas, aye, bad Pakehas. For all that a right-minded man wishes is to uphold and maintain the great regulations and laws, so that peace may prevail upon the earth. As for this matter, it was most carefully investigated when I was in the House of Representatives at Auckland. How careful was the enquiry of that Assembly; its diligent researches, its careful and penetrating questions Nothing could equal it; it was greater than I could tell. This was our chief employment at that Assembly by which our days were taken up, that we might truly arrive at the root and the truth. And when it was ended and quite finished, it was decided by us that the Governor was in the right. Aye, and it was also determined by that meeting that no peace could be made with William King till he had laid down his arms and submitted himself to the law. Let William King do this, and afterwards let him set forth his grievance, and he will be listened to if he is in any degree in the right. This is simple enough; it is evident to the whole world, and cannot be gainsaid, that there can only be one head for the body, one chief authority over us all; one fountain from which all regulations and laws spring, that we may all be under one system, that we may be one united people, as is the case in all properly regulated countries. For it has been written, "A kingdom divided against itself cannot stand; and if a city or a house be divided against itself it cannot stand." Now, you say that the soldiers having gone hence to fight at Taranaki, is a cause of complaint to you; but none of the troops have left this: true, two of the officers have gone to Auckland, but two more have arrived from Wanganui to relieve them. At all events, none of us have anything to say to the troops; they are set apart for that particular purpose, that is, to fight in time of war; for that purpose were they made soldiers, and for that purpose have they come here, that is, to protect those who are living peaceably, and to fight with wrong-doers, with men who trample upon the laws, that is their occupation, and they must obey orders. If you, my friends, go to Taranaki, it will be a source of grief to us; for we have all lived peaceably together for many years past, and we do not wish that our Maori friends should act thus, for we well know that if ten men should go, that same ten will not return. Better that we should act a sensible part (*kia manawanui tatou*); do not you cut down the tree that has been so well planted by us and those who are gone.

And now, my friends, Renata and all of you, I and all of us know to what this quarrel at Taranaki tends, and what will be the end of it. But of the precise time at which it will end, and how little or how much fighting must first take place, I can of course have no idea. Possibly William King and his foolish friends may be able to drag it on some time longer; it may be in his power to lengthen out this trouble, this sorrow and grief which causes such pain to so many people that may be within his reach. But notwithstanding that he may do this, there can be no mistake about the end; and the end is this,—that man must let down his bristles and his pride, and must obey his sovereign the Queen; this is the end; there cannot be any other; sooner or later it must come to this. But if it be long, this island will be covered with soldiers and fighting men; for the Queen will never suffer her Governor and her laws to be made light of, and trampled under foot; whatever she undertakes must inevitably be brought to a successful termination: for Her Majesty lives, and she has full power to carry out this affair.

It is true that some of the Waikato tribes have joined with William King. Perhaps this is the very tribe that sold its possessions in Taranaki to the Governor, and can therefore have no grounds for supporting William King. Is not this seeking a quarrel with the Governor? Probably this has been done to increase the rent in the garment so wide hat it can never be sown together again: that is to say, they fancy that by fighting and divisions they will establish their Maori King in Waikato as an enemy of the Queen. Alas! do you not consider, my friends? Alas! cannot you divine the root of this course adopted by Waikato? From whom do you suppose emanate jealousy, and divisions, and rebellion, and the evil heart? Who is the one who soweth seeds of evil in our hearts? Now I know that this proceeding of Waikato is not good; from it can emanate no good thing, but only evil; it is a very great crime that setting up of a pretended King by Waikato: yea, I am persuaded that there is evil in it, as well for the people of Waikato as for all others who join with them. You will find that out anon. For it cannot be right that there should be two great men as heads over one people. Neither are the Maoris able to fight against the Queen of England, and prevail against her; it is impossible. This is the desire of the Pakeha, to see the Maori nation advancing and improving even as his own has done. This can be accomplished by the

Maori people supporting the Governor. The Maori nation cannot exist or advance divided from the Pakeha. There has never been a nation that, having once become acquainted with the use of money, could afterwards do without it. And where will the Maori get money if there are no Pakehas? My friends; reflect care fully over what I have said to you.

Now, as to what you said about guns and powder. What is the use of a quantity of powder being stored up by anybody? The only possible reason for laying it by in quantity can be for the purpose of fighting. In former times, if a tribe were seen building a pa, the reason was known: and so nowadays, the Government takes alarm when the Maoris are seen buying arms and ammunition in large quantities. For instance, there is very little powder and a very few guns in the hands of the settlers hereabouts; for powder is not a thing that is better for long keeping. A Pakeha sportsman buys a very little powder at a time; but the Maori is always buying, always keeping, and always storing up. My friends, to what purpose?

Now for this saying of yours, "There was one system of purchase formerly, and a different one afterwards,"—that is, with regard to the blocks of land that have been bought. I have not much to say on this subject, because I answered you upon it at our last meeting here. Yes, indeed, it has been seen that you are yourselves the chief cause of this new system of purchase. It has not arisen with the Governor or with his Land Purchase Staff, but with yourselves. We know this: for you locked up the land. The land was free (*rangatira*) formerly; aye, free from your forefathers down even to yourselves. But now you have locked it up (*kua hereheretia*); for you have said, "No man shall be allowed to sell his piece, even though it be his own individual property." Verily, friend Renata, this is really the cause from which sprung the new system of purchase,—not from the Governor, but from yourselves. All these customs are like those of the *tapu Maori*, and of the setting up of claims to land (*rahui*), which do not suit the present times; for these customs are of the dark ages, but now the sun has shone upon you, and your eyes are opened, so that you can see; and you cannot now go back to these old customs which have passed away.

I have nothing to say in reply to your disparagement (*kupu whakaiti*) of Te Teira, for his genealogy has been printed and published long since. Is not this word about Manuka a childish word? for there are numbers of Maori chiefs, north and south, with names no better than that of which you make light.

You have acted rightly in putting stop to mischievous attempts, such as those you tell me of, of Tipa and Wanganui. We also follow the same rule of putting down the evil trickg of silly and insane persons.

What you say about likening the settlement to Parininihi is very good. Let that word remain and be observed. We shall see hereafter whether the Governor or a Maori will be the first to scale one of these cliffs.

As to what you say in the latter part of your speech about the jeering remarks of certain Pakehas think no more of that, For you know full well that these things are not said by right-minded and well-disposed Pakehas; and which of us pays any attention to the barking of a cur, to the cry of a gull, to the roaring of the surf? You say quite truly, "This matter is in the hands of the Almighty."

And then this other word of yours, let me apply this word to yourself, "If you persist in fighting, it is well; the end is with God, about you as well as about us. This is our wish, that we should all of us join together in putting down this evil, that it may come to an end." Yes, my friend, this is a very good sentiment, but let us not apply it to this particular evil only, but to all causes of difference. Therefore I say to you, to this tribe, lay a firm hold on the regulations of Government that you may see life and length of days, and prosperity increasing without end (*kia kite ai koe i te ora rahi, i te ora matotoru, i te ora mau tou, tupu tou.*) That is all I have to say at present. Shake hands, the whole tribe of you. Salutations to you. How do you do?

Renata's Letter To the Superintendent of Napier.

E ta,—

Kua tae mai a taua korero i panuitia ai i te Pawhakairo nei i whakaaturia ai e taua a taua whakaaro. Ka whakahokia mai e koe i roto i te nupepa, ka kite matou, ko aku ano enei. Ko au, ehara enei i tou pukapuka i tae mai nei; he mea hanga noa enei nau, Ehara hoki i te mea naku anake i kite iho i te heanga o ou korero; kaore, na te katoa ano i matau iho i te heanga na te huihuinga katoa i rongo nei i a taua korero. Ehara enei i ou korero i rangona i te tokomaha, i hanga noatia atu e koe. Mehemea hoki ko ou korero enei i konei, penei kua rongo mai koe kua whaikuputia ano e au mo te tu o au kupu penei. Akuanei hoki o taua hoa o era atu whenua ki ai e penei tonu te ahua o au korero i konei; kaore no te taenga atu ki Ahuriri ka hanga noatia atu e koe. E ta, ka hou te

putanga mai ki a matou, ka hou hoki te utunga atu.

Tena ianei kia utu atu au i au korero, ko to kupu mo to pouritanga mo te whawhai ki Taranaki. Ko te utu tenei. Mehemea i pouri koe penei kua taea noatia atu e koe a Taranaki; ma to pouri koe e arahi ki te whakamutui taua whawhai; penei kua rangona ake i mua tau kupu whakamutu i taua he, penei e kore taua e tautohe. I ki atu hoki au ki a koutou he pouri te take o tenei huihuinga mo te whawhai ki Taranaki: me haere tatou ki te whaka mutu, ka ki mai koe ki au e kore koe e kaha ki a Te Kawana, koia nei taku i mahara ai. E! kahore o pouri, kahore i tutaki mai tou pouri ki toku; ka whakakorea mai e koe he haere ma taua ki Taranaki hei kai whakawa mo taua whawhai. He ahakoa kei a Te Kawana nga tikanga, nga ture, kaore ia e pai kia whakawakia, kua whakakorea mai e koe, ko taku take tena i matau ai E! naku anake ia te pouri. Inaiana to pouri na! E pai ana ko nga Maori anake kia mate.

Ko to kupu tenei. "E hara te whawhai i te mea pai." He utu tenei, ae ra ehara te whawhai i te mea tika. Na te he tonu hoki o tou take i kore ai koe e kaha ki te whakamutu kia matauria atu ai e au e watea ana mai koe i te he o te Kawana. Koia ta matou kupu i puta atu ai ki o koutou aroaro E! he pouri to matou mo tera he e mahi mai ra i Taranaki, te whakaae mai koe kia haere taua ki reira ki te korero.

Ko to kupu tenei. "Me waiho oti te he kia rangatira?" Ko te utu tenei. He tuku oti ta te Maori i te he kia rangatira? I kiia atu na ki a Te Kawana kia whakawakia te he. Tenei te kupu a te Wherowhero mo to ratou huinga koretanga ki Waiuku kia korero ratou mo te whenua i Waitara. No te kapenga a te Kawana i te ata korero i te whakawa ka pouri taua kaumatua ka ki; "Ko Uenuku kai tangata toku Atua i mua; no te taenga mai o nga minita ki tenei whenua, ka kiia, taku Atua me whakarere ko tena, ko to te Pakeha te Atua tika, ko Ihowa te Atua whakaora tangata, nana i hanga te rangi me te whenua. No taku tahuritanga ki tou Atua ka mahara au me whakawa matou nga he nga mea nunui tonu me nga mea ririki. No te taenga ki tenei he ka mahue mai maku anake tona Atua e karakia, ka riro ia a te Kawana ki te hamu haere i toku Atua i mahue na i au i a neuku kai tangata. Katahi tera a te Kawana te kaupapa o Ihowa ka whakatika mai, tangohia ake a Uenuku kai tangata hei Atua mona ki Taranaki ki te huna i te tangata." E ta! naku te he na? na te Maori? kia kiamaia e koeki tena kupu. Nau tonu ra tena he, na Te Kawana; mau tonu pea hoki e whakatutua te rangatiratanga o tena he. He matauranga ano kei te Maori, nau tonu ra i waiho kia rangatira, ano, te hohoro atu koe ki te whakamutu atu. Mehemea hoki ko au to taua kai whakaako, penei kua ki atu au, me whakawa kia mate ai ko te he, kia ora mai ana te tangata mo muri atu.

Ko to kupu tenei. "E taea ranei te whakakore i te whiu?"

Ko te utu tenei. E ta ko tehea ra te whiu ki tau kupu? ko te whakaheke toto ranei? Ko te pupuhi ranei ki te pu kia mate? Ko tehea wahi ra nga tamariki e ora hei whakarongo i tau whiu? Ko te whiu ia i rongoi ai au, ako atu ai me te aroha atu ano. Tera te whiu ki au he whakawa kia ora ai to tamaiti hei whakarongo i ou korero a mua atu. Ehara ena rakau au i te mea pai mo te ako; ka nui te kine o tenei kai whakaako ou; ka omaoma o tamariki; ko te mea tika me whakaae kia whakawakia kia mate atu ai ko te he, kia ora ai te tangata.

He kupu nau tenei "E mahia ana ano hei rongoa."

Ko te utu tenei! ko te rongoa e kiia nei e koe, he rongoa hoki te whakamate tangata nei! E hika, ka rite to rongoa ki ta nga pakeha hepara hipi, e rongoa nei i a matou kuri kia mate, koia te ahua o to rongoa ka mate tonu hoki te kuri. Ko te mea mo te Tangata, he whakawa he rongoa; ko tenei te rongoa a te ture i whakaritea mai ai e Te Atua e te Kuini hoki.

E hika! E kore oti koe e matakau i te toto i te manawa i hanga tahitia nei ki a tatou e te Kawanatanga?

Ko to kupu tenei "Erangi tenei i a tatou o konei o Ahuriri nei te noho tahi te kai tahi."

Ko te utu tenei, E ta! e mea ana koe katahi ano te noho tahi ka kitea ki konei ki Ahuriri nei? I pehea oti a Taranaki ki tau mahara? I pera tonu te tu o nga noho tahi, o nga hoko whenua, o nga hokohoko taonga, o nga whakahuanga ki nga tangata Maori, i pera tonu. Ko taua Te Makarini ano, ko taua te Kawana ano ko te tu ano tera o nga Meori ratou ko nga Pakeha. E ta, he mea pai ra hoki te kai tahi, ko ta Wi Kingi hoki tena i ki atu ai, kia tau marie tatou ki te kai tahi, tohe tonu na hoki a Te Kawana. Kowai oti kei te whakakino i te hokohoko? He tangata mate hoki ta te hokohoko?

Ko to kupu tenei. "Kua kitea hetia i nga tau ka pahemo ake nei te nui o te aroha o te Kawana ki nga Maori." Ko te utu tenei. E ta! Koia hoki tena ko ta Wi Kingi i pai ai, ko te nui hoki o te aroha a te Kawana i etahi ake o nga tau ka pahemo ake nei, i mahara ai, e hara ia i te tangata kino, he tangata aroha. E! no te kianga atu ai kia waiho mai tona whenua, e, kahore ia i tahuri mai ki tana i pai ai. E hika! na tenei i whakaatu mai, he aroha patipati whenua ia te aroha o te Kawana e kiia mai nei e koe. E ta! ko nga Kawana tuatahi, no nga Maori nga he i rahi ake, na nga Kawana i whai mai i muri i te he a te Maori riri ai. No tenei Kawana katahi ano te kino ka marama, ki ta matou titiro atu, nana tonu. He Kawana ki a koe, he pakeha noa iho ki a matou. Me he Kawana hoki penei e kore ia e rongoi ki te kumea ia e te he, ka ai hoki te nui o te aroha, hei pupuri mai ia ia i te whawhai.

Ko to kupu tenei "Haere atu ana a te Kawana ki Taranaki kia kite i a raua kia korero tahi ai raua."

Ko te utu tenei. E ta, he tito tenei nau. Kowai hoki tena e ware i tonoa atu na hoki ki a W. Kingi kia haere

atu ki te korero raua i te mea kua noho nga hoia. Kia haere mai ia nei ki te aha i te matakau i te hoia? Kua mahue mai ra hoki te wahi pai, i kiia atu ai e to matou tangata nui kia whakawakia ki te ntenga o te ture, ka kapea e Te Kawana te kupu a Potatau me korero tahi raua ki te whakaaro a te ture. E! rongo noa ake ia e! kua tae ke ia a te Kawana ki Taranaki rongo rawa atu e haruru aua te waha o te Kawana he purepo he rakete. Ka pohe ano tetahi tangata ki tenei tu korero au i whakawakia ano e te Kawana. E ta! hei aha mau te parau?

Ko to kupu tenei, "Kua matau a te Kawana he tangata pakeke a W. Kingi."

Ko te utu tenei. E ta, i kitea e koe te pakeke o W. Kingi ki te aha? E tau ano tona whenua ano hei kianga mau ki te pakeke? Kia tango ra i tau mea, hei reira koe ka kite ai i tona pakeketanga. E ta, ina te kupu a Potatau, E hara a Wiremu Kingi i te tangata turi, he taringa tuwhera tonu ki te whakarongo korero a te Pakeha a te Maori hoki, he taringa huruhuru kore. Na Ihaia ka kohuru i ona hoa, katahi ano ka tupuria. Na Te Teira raua ko te Kawana ka tango i tona whenua katahi ano te huruhuru ka tupu katoa ki nga wahi o nga taringa; e hara i te mea tupu mai no roto, he mea ake noa atu no waho.

Ko to kupu tenei, "Ka tae ka hui matou ka korerotia taua rawa, ka nui rawa te korero."

He utu tenei. E ta! me he mea he hui kimikimi ta koutou penei kua kitea he mea he whakakorenga mo te whawhai ki Taranaki. Ko tenei, e penei to koutou rapu, me te tangata e rapu nei i te hoiho ngaro. Ka pau katoa te parae te rapa, ka ngaro tou; te kitea. Ka hoki mai ki te kainga. E! i reira ano ia e noho ana. Mehemea hoki he rapu, penei kua whitikia mai te hui a te Kawana i nga rangatira Maori ki mua, ko te whawhai ki Taranaki e riro ki muri.

Ko to kupu tenei, "E kore e tukua e au kia hokona, heoti ano ka puta tenei kupu ka whakatika a W. Kingi, ka puta atu ki waho." E ta! kia mohio mai koe, ko ta te Maori tino kupu whakakore. Ka puta te kupu ki waho, ka whakatika ki runga ka haere, kia mohiotia ai kahore rawa ia e whakaae.

Ko to kupu tenei "Ko tenei rawa hoki e tino rapaia rawatia ra ano, i au ano i roto i te hui nui no matou i Akarana. Koia te rapa a taua hui ra! Tana ata kimi, ui makutu whakawiri nei e hara i te hanga! te taea e au te korero." Ko te utu tenei. E ta! ko te aha ra ta koutou i rapu ai i Akarana? Ko te rapu ranei kia kitea te he o te whawhai ki Taranaki? ko te rapu ranei kia kitea ai te kupu hei whakaora i a te Kawana? he mea ranei kia kitea ai he kupu tohe mo te whawhai ki Taranaki? Inaia te mea nui rawa hei mahinga ko te whakawa, te taea hoki—inahoki he tokomaha nga pakeha i rupeke ki te hui, kaore; he kimi tau ka haere taua ki Taranaki kimi ai, e kore taua e roa e kimi ana, ka kitea.

Ko to kupu tenei "kua tonoa mai hoki ratou nga Kawana hei kaiwhiu i nga kaimahi i te kino, hei whakamoemiti i te hunga e mahi ana i te pai." Ko te utu tenei. E ta! e tika ana te kupu mai i tena kupu. Na te Kawana tenei he. E ta, ka he tau kupu, me hoatu ianei te he i te kai whiu ka haere atu ai ki te whiu? Hua atu ma te he noa e poka mai, hei reira ka haere atu te whiu ka kite ai nga tangata i te pai, ka whakamoemiti ai.

E ta, he aha te kai whiu na a te Kawana te kere atu ai i te kaki o Ihaia o te tangata kohuru i waiho ai e tera hei hoa aroha mona. Te pai hoki tau kupu.

Ko to kupu tenei "kei ki koutou na matou anake na nga pakeha te whakatotika i ta te Kawana mahi ki Taranaki. Kaore, tenei ano nga maori te tokomaha noa atu e ki ana hoki teua ki." E ta! kiia atu na e au he Miti-pereti ena tangata, hapai tonu mai koe i ta ratou korero. Kia rongo mai koe, e hara i au, na ratou i whakahe, na ratou ano i roto i ta ratou hui i Kohimarama.

No te tokomahatanga o ratou ki te tono moni ki a te Kawana ka whakatika tetahi o ratou ki runga ka ki he mahi patipati tenei i a te Kawana. Ko Parakaia o Ngati-Raukawa ki Otaki tena tangata. Ko ta ratou i korero ai i te tunga mai o te kaupuke ki Ahuriri nei. Ka ki mai tetahi o ratou he tangi moni ta ratou hua noa ki nga toru tautini pauna i karangatia mo ta ratou hui e tuwhaina mai ma ratou. Ko tetahi o ratou i ki mai ai he patipati ta ratou kia whaka tuwheratia he ara mo te hoko paura ma ratou. Ko te ritenga ia o te he i kitea ano e ratou na te Kawana ano te he. I tau tuinga mai nei e whakatotika ana ia i a te Kawana. Ka rua a taua kupu no ratou anake—Ra mahi te kanohi taiaha me ana korere e rua! Kua e kiia mai nga korero a nga Metepereti na, ko tetahi hoki o o ratou he, ko te korenga e ki nui tonu atu ki te kanohi o te Kawana "e he ana to mahi ki Taranaki." E ta! E hara ia nei i te tokomaha mohio. Titiro iaua. Ko te Makarini tonu nona te hara, tu tonu mai ano ki te whakawa; te ki atu nga Maori, E kore e pai ko te tangata nana te he hei kaiwhakawa.

Ko to kupu tenei no nga pakeha whakahe i a te Kawana, Na, ehara ana pakeha i te hunga pai, engari he pakeha kowhetewhete ngarungaru amuamu noa iho ratou, "Ae he pakeha kino."

Ko te utu tenei. E ta! he aha ra te kino o nga pakeha? He mahi ano kei te iti kia puta ke koe ki nga pakeha? I tae ano ratou ki te ako atu ki a W. Kingi? Nana ano ra ia i whakaatu. Ehara i te mea ako Na te he tonu ka kitea nuitia na reira tonu i whakaatu ki a W. Kingi. E ta! me he mea na te pakeha i ako, ehara ake i a ia, penei kua mutu pea. E kore hoki te mea ako e roa e tohe ana, ka hohoro tonu te mutu. Tenei ia ta te pakeha i ako ai—e hara te kakari ki te pu—engari me kakari a waha me kakari a tuhituhi. Na te Maori ano taua kakari, he kawenga whakatarariri ki taua kainga, ka roa noa hoki e korero ana, te whakarangona mai nga korero.

Ko to kupu tenei "Kia whakarerea ra ano nga rakau a W. Kingi." Me te kupu mo te kore mau o te rongo, mo te rongo ki te ture.

Ko te utu tenei. E ta! ko te karo ranei me whakarere. Ko te patu me waiho tonu kia patu ana? Kaore; ko te patu e whakarere, katahi ano te karo ka whakarere. Na te tangata oti tena he e tau ai te tangata whakaoti? Kati ia na te Kawana tonu na hoki—mana ano e whakamutu. Kowai ano te tangata ora i te tiaki i te ture. Ko te Kawana tonu na i hara, ko te kaitiaki i nga ture, e rongo tonu te Maori ki te ture, ki te pai te hapai o te ture, ka rongo ano. Na te Kawana tonu ano i whakatu te ture whawhai ki Taranaki, he karo tonu ta te Maori.

Ko te kupu karaipiture tenei. "Ki te tahuri iho tetahi rangatiratanga ki a ia ano whawhai ai, ka kore. A ki te tahuri iho ki a ia ano whawhai ai te tahi pa tetahi whare ranei, e kore e tu."

E ta! ko au ianei ko te maori i tahuri iho ki a koe whawhai ai? Hua noa ake ko koe i tahuri iho ki tou hoa noho tahi ki a W. Kingi. Kaore ra au i haere atu ki tau kainga whakatu ai i taku paku kingi. Engari na oku he tonu kaore i oti i a koe te whakawa katahi au ka pokanoa ake i tetahi whakaaro moku; a Waikato ra te iwi naua i mahi. I kimi kimi ano me rangatira maori, me Kawana ranei, kaore tonu i pai. Katahi ano ka whakaturia ko te kingi maori, ka whakamaturia ka kitea; E! mo nga he kore i oti i a koe i te taha Kawana. Ko te he anake i tahuri atu ki a koe ki te pakeha i mahia e koe. Tera ko nga he o te nuku a te whenua ka waiho e koe i kona he noa atu ai. E ta! ko nga he ano a to maori ko ana kohuru, ko ana tahae, ko ana puremu ko ana haurangi ko ana hoko takae i te whenua. Ko nga mahi tena mana. Na ko te mahi ki Taranaki e hara tena i te mahi mona, na te Kawana tena mahi i ako mai ki te maori. Titiro koe ki taku kupu whakarite. He manu e rere ana, e rua nga parirau e ahu anake ki raro Ki ta te Kawana rere, kotahi parirau e ahu ana ki raro, ko tahi e ahu ana ki runga. He ki mai ki nga maori kia pai te noho, he powhiri atu ki te taha pakeha kia haere mai ki te whakamate i nga tangata maori. E ta! nau tonu i ako mai te maori ki te kakari ki te haere ki Taranaki.

Ko te kupu tenei, "E ahu ano pea i a ia te whakaroa i tenei ruru, i tenei pouri, i te mamae kino, e mamae nei te tokomaha."

Ko te utu tenei. [unclear: ab] Eata! nawai hoki i whakamamae? Ka hua au na te Kawana ano, ara ke ra hoki ia nga korero tuku whenua o mua. Me runanga rawa ka whakaaetia e te tokomaha, katahi ano ka riro te whenua; rongo tonu ai nga tangata maori i enei korero ki a te Kawana; rongo rawa ake i tenei e kua rere ke tenei hoko, he riro noa atu ia te whenua i te tangata kotahi, E ta, ko te ara mai tenei o te mahinga nei, o te raru nei, na te korero rua hoki i tae mai ai tenei raru. Mehemea ko nga korero tuatahi e kore tatou e he. No te mahuetanga o era korero, ka rongo noa ake ki te tangata kotahi, katahi ano ka he.

Ko te kupu tenei "Ko taua tangata kia tuku marie i ona tara, kia rongo ia ki tona nui ki a te Kuini." Kote utu tenei. E ta! e aha ana hoki te maori? E rongo tonu ana ra te maori, ka maha nei hoki nga tau e rongo ana ki taua ako a te Kuini. Na te Kawana tonu ra i whakahe, kaore i marama to kupu. He mahara pea tau e hara i te tangata e ki ai koe kia kaua e ara ana tara ki tona kainga e tangohia ana? Ki te tangohia ranei to kainga e te tangata Maori e kore ranei e ara o tara? whakahokia atu oti tona kainga kia kite ai taua e tu tonu mai ona tara, koia ano kei a koe. E ki nei koe i te kupu o te karaipiture, kia whakahonore nga tamariki ki a ratou matua. Kiia atu hoki e koe ki a te Kawana i tetahi taha o taua "E nga matua, kei whakatakariritia o koutou tamariki."

He kupu nau tenei "Engari pea ma te roa, ma te kukume kia kapi ai tenei motu i te hoia i te iwi toa." He utu tenei. E ta, ki he mai koe ki au. Mehemea naku te he i timata e tau ai tau ki mai ki au kia tika ai. Kati a na te Kawana tou hoki, a mehemea tou koe e korero ana ki a te Kawana ki te tangata nana te mahi i tirnata ki Taranaki. Ki au kahore. E ta, nau katoa ena mahi. Ko te hiahia to mua kia tango i to matou whenua ko te whakamananga tenei. Ina hoki he iti rawa te take, ka haere nei koe ki te uta mai i nga pakeha o era whenua hei kakari ki nga Maori, akuanei koe huna ai i to he ki te haerenga atu o Waikato ki Taranaki ki te karo i to rakau patu i a Wiremu Kingi; kaore ia ko te tango i te whenua te take e tohe nei koe. Ina hoki, kaore ano i kiia noatia kua whai mana te Kingi Maori kei te kimi ano i nga tikanga akuanei kei te huna koe i te he o te Kawana ki konei e tohe nei koe ki te whawhai. E ta, kaore te maori e matau he kakari he mahi mana. Nau tou i ako mai na reira ka tu ake ki te karo i tau patu, na te mahi tahae i nga whenua o te Maori. E ta he mahi pai ianei te tahae e kiia nei hoki he mahi kino, a kati ko te tahae maori anake te he ko to te pakeha he pai noa atu.

Ko te kupu tenei. "Kia ma te whawhai ma te wehenga ka tu tonu ai tona Kingi Maori ki Waikato." Kote utu tenei. E ta, kaore koe e titiro na te Kawana i timata ki tona tamaiti ara ki a Wiremu Kingi. He tangata whakahe ia i taku paku Kingi. Heoti ano ta Waikato i karanga ai ko te whakawa ka roa hoki e wawao ana ki te korero wawao. Nawai a! karoa a Te Kawaria e kakari ana ki tona tamaiti, me te whakama. nawanui tonu ano a Waikato ki te pehi iho i te aroha. Nawai a, ka mau tonu te riri hei mahi katahi ano ka whakatika atu ki te karo i te rakau a to runga ake i a ia. Me tuku touu ranei ki te po? He penei tonu taku tikanga, ka ata patu taku tino tangata i ana tamariki i ana tangata ka waiho i kona kakari ai. Tena ka titiro atu au ka mau ki te rakau whakamate, ka whakatika atu au ki te wawao. Nana, ka tahuri iho ki au patu ai e taea hoki te aha? he mate pai tena ki au ki te Maori. E ta, i mahia ngarotia e au toku Kingi? ka hua au i ki atu ano a Waikato, ko te Kawana hei mana mo tana mahi; kore tonu mai i a ia Katahi ano ka tae ki te mahi noa iho. No te kitenga i te he ka mate iho tetahi wahi i te runanga, ka hoki mai nga porori kairama nei tangata katahi ano ka nui haere te mahinga. Rongo rawa ake nei au ki a te Kawana i whakahe mai nei ki ta matou runanga e karanga ana hoki e tetahi runanga Maori hei whakaoraora mona kia ngaro ai tona he. Ko tenei ianei nei wehewehe i a tatou? Kaore ko

nga hoko tahae i nga whenua; te mea kua kitea i nga tau katoa. Te Kingi rawa ki a koe? E ta, kati te whakahua mai ki konei hei take kakari mau, Inahoki, kua he ano te Tiriti i Waitangi, i kiia ra hoki ko taua tiriti hei tiaki i nga tangata Maori kei tikina mai e etahi iwi ke, te tae mai aua iwi kino ki te patu i a matou ka puta tonu mai i roto i a koutou i te iwi nana taua tiriti, te patu i a matou. E ta, ka he anake i a koe au maha korero.

Ko te kupu tenei, "Ekore a taea e nga Maori te whawhai atu ki a te Kuini o Ingarani he mea kia mate ai ia." Ko te utu tenei. E ta, kua matau ra koe, ka mate ano te Maori. Ko te ora maku ko te korenga ako atu aku ki a koe. Ko koe anake te tangata ako mai ki au. Ko to ako mai ko au ka tokorua maua hei patunga mau. E ta, ko au e kahakore ki te kakari ki a koe; ko te ture e kaha, e kore e mate i a koe. Ki te kiia mo nga rangatiratanga tenei kakari, kaore hoki e. tika kia huna te he o te Kawana ki konei. Kowai tena Maori kuare ki te pohe ki te rangatiratanga ki te mana o te Kuini o Ingarani. Kowai hoki e maumau i a ia kia mate mo tena take. Kaore, engari mo te whenua. Ko tona take riri hoki tenei a te Maori he whenua, o mua iho, o mua iho, tae noa mai ki te nohoanga o te Pakeha ki to matou motere nei. E kore te Maori e mataka ki tona kahakore, ki tona tutuatanga, ki te itinga o tona hapu, ka titiro atu ka riro tona whenua. Ka noho mai? kaore, ka kawe tonu atu i a ia. E hara i te kakari kia ora, kaore, he mea kite tonu atu toku orange ki reira me toku matenga. Koia ano tena e mate mai na i Taranaki.

Kua whakaaetia noatia atu te rangatiratanga a te Kuini, ki te mea hoki pea he riri mo nga rangatiratanga, kua maranga katoa pea hoki nga tangata o tenei motu ki te kakari Tena ko tenei kei te kainga anake ano e tangohia ana, kei reira e riri ana. Tenei hoki te pukapuka [a W. Kingi, e mea ana ka waiho te whenua, ka mutu te whawhai.]

Ko to kupu mo te matenga o te Maori i te kore moni, ko te utu tenei. Hei aha i penatia ai te korero? Kei te kino atu ianei au ki ou moni, ki ou kai, ki ou kakahu, e hokona tonutia nei hoki i au; e hanga nei hoki i aku whare karakia, i aku mira i aku whare papa Me waiho mai e koe te korero i te whonua e hokona hetia ana e nga kai hoko whenua.

Ko to kupu mo te hoko kino a te Maori i te pu i te paura. Ko te utu tenei. Me pehea ianei? i te mea ka whakakakaritia matou ki a matou ano mo a matou whenua e hokona hetia ana, tuku noa atu i kona kakari ai. Mo to matou tupato ki a matou ano tetahi wahi, Ko te hoko hei tahuri atu ki akoe i kore. Keihea hoki he ara atu, i te rongo tonu o matou i a te kawana e korero ana e kore ia e pokanoa? Mau hoki e titiro ka roa te whenua e ngarua ana i a koe, kahore ano he wahi ma te Maori i pokanoa, i nga ritenga hoki a taku paku Kingi nana i whakakore, ki atu na hoki au ki a koe. Ko ta hau e ki na ki te kore paura i a koe i te Pakeha, kati te rore mai. Whangai ai ia koe i ou tamariki ki te mata anake? kahore i kinakitia ki te paura? na te hau ra o te aha i rere mai ai?

Ko to kupu tenei "Kua kitea noatia atu ano no koutou ano te take o te huko he. Ehara i a kawana ehara hoki i ana kaihoko whenua kahore, na te Maori."

Ko te utu tenei. Kahore koe e whakama ki te huri mai i tau he ki runga i au? Ka riro noa mai i te tangata nana te he te whaki mai, ka whakorekore noa mai koe? Ina tonu te kupu mai a te Makarini ki a matou "Naku tenei he, na te kaihoko whenua. Maku e utu ki a koutou." Homai ana e ia £1300 hei utu mo tenei he. Tena he me ana utu ano. Tena he me ana utu ano. Ehara ianei i te kupu maharatia e matou hei korero. Nau ka whakorekore mai, koia i korerotia atu ai ki a koe. Inapea ia te kore ko te he ki Taranaki; ekore ia e kaha ki te whakorekore mai, kei haere nui te rongo, kei rangona e te tokomaha. E ta, kia rongo mai koe, kia korerotia atu e au ki a koe. Ko nga he whakamutunga o te Makarini i muri iho i ta matau horoinga i ona he tawhito o mua, me nga he hoki o muri mai, ina ko Omarutairi tenei, ko Ngapaeruru tenei, ko aku enei e ata korero atu ki a koe. Ko Omarutairi he whenua tenei e puritia ana e te iwi kainga, hei toenga mo ratou. Ko te nuinga o te whenua, kua pau atu te hoko. I te taenga mai o te Makarini ki te Aute ka rangona ka riro. Katahi te iwi kainga ka haere atu ka ki atu, kua e hokona, e ta, e te Makarini, e toru nga ra i korero ai ka hoki. No muri ka hoatu huna i nga moni ki nga tangata tokorua.

Ko Ngapaeruru tenei, he whenua tuku tenei na te hoko he i kore ai e riro i a koe. Ina te he! haere mai ana nga tangata tokorua ki te hoko huna ki a te Makarini; ka mohiotia e te iwi kainga ka tuhia atu te reta ki a te Makarini kia kua e hoatu he moni ki aua tangata. Na tae mai aua tangata ki a te Makarini ka kite tetahi o matou i reira a Karaitiana Takamoana, ka tupatoria e Karaitiana, e! He tangata hoko tahae anei: ka whakatupato atu a Karaitiana ka whakaae mai a te Makarini. "E tika ana, inahoki te reta a Paora Tamaihotua." Ka tirohia e Karaitiana te pukapuka nei, "Kua e hoatn he moni ki aua tangata mo runga i te whenua. Engari me hoatu e koe o moni ki nga ringa o te iwi kainga, kia riro marama ai te whenua i a koe." Ka whakaae mai ano a te Makarini. No muri i a Karaitiana i hoatu ai i nga pauna e £400 hei utu mo Nga paeruru. Ko te he tenei ki aua taugata tokorua; ko enei he hoki kei te whakamaori mai ki a matou i te he o te Makarini ratou ko ana hoa hoko whenua i Taranaki. Ko taua te Makarini ano hoki, ko aua hoko whenua ano.

Ko to kupu tenei,— "Inahoki na koutou i herehere te oneone, I rangatira i mua, ae rangatira mai no nga tipuna o koutou."

Ko te utu tenei. E ta—he rangatira to matou whenua katahi nei ka taurekareka ka hokona hoki ki te moni. I mua kahore e hokona ana, ki te mea ka whiwhi matou i tetahi tangata herehere ko tena to matou i hoko ai. E ta,

te mahara mai koe he rangatira te whenua, ka whakaaro ko te runanga e matua i te tuatahi, he hanga noa atu ia tenei mo tau kupu tamariki. Kei te mea koe kia whiwhi ai koe i tetahi kuaretanga i te tangata kotahi. Ko tenei hoko amuri akenei kia tokomaha rawa hei whakaae ka riro ai. Kati tatou te pohehe. Na te kino o nga mahi to tatou rarururu—na kona hoki i tutakina ai te tatau o te hoko whenua. Engari kia tika te hoko ka whakatuwheratia te tatau kia hokona i runga i te hoko tika.

Ko to matou kupu e kiia mai na e koe, "E kore rawa e tukua te tangata ki te hoko i tona wahi ahakoa nona ake ano."

Ko te utu tenei. Kei te tika, kei te he taua kupu.

I penatia ai hei arai mo nga hoko he a koutou. Ka nui hoki o matou ka mate i runga i tenei mahi i te hoko whenua. Kia rite mai i te Kawanatanga tetahi tikanga pai mo te hoko whenua, takoto rawa i te aio; katahi ano ka hoko te iwi hoko i ona kainga i runga i te hoko tika. Otia kahore hoki i rite rawa taua kupu. I kiia atu na hoki e Waikato, ki te kitea na Te Teira ake ano taua kainga, wha karerea atu ki a te Kawana. Tena ko tenei he whenua whakauruuru he whenua na te tokomaha, he turanga pa, he mahinga kai; i runga tonu hoki a Wiremu Kingi ratou ko tona iwi e noho ana.

Tenei to kupu,—"Koia pu, e hoa e Renata, koia pu i ahua he ai te hoko nei o muri mai."

He utu tenei. E ki na, taku pupuri i taku kainga i tika ai to tiki mai to hoko whanako. E ta, kia ata whakahua mai i taua kupu. Whakarerea rawatia atu. I to tatou hui tuatahi i te Pa Whakairo nei, karanga mai ana koe kotahi iho ano to te Kawana hoko i te tuatahi iho e mau tonu nei, ekore hoki e puta ke tona hoko. Muri iho ano ka ki mai koe, na to matou kakari i mutu ai te hui hui i a matou kia kite i te hokonga o te whenua; titiro iho ana matou kahore he whenua i riro i te wa o te kakari, no mua atu i te kakaritanga i riro ai, i muri mai hoki i te maunga o te rongo i riro ai te whenua. Na wai hoki tena? mau noa atu ai te tangata ki Akarana ki reira hoko ai i nga whenua, rongo rawa ake nga tangata nana nga kainga ka riro. Ko etahi ka mau noa atu ki Poneke, ki reira hoko ai, rongo rawa ake au ka riro taku kainga tonu o Okawa, tetahi atu, tetahi atu. Na te kakari ianei enei? Hoko tata mai i roto i o whare, rongo rawa ake au ka tata atu te tangata me nga moni—me te ki tonu atu ano, "Hoatu o moni ki te aroaro o te iwi nona te kainga kia riro marama ai nga whenua i a koe." Kaore hoki te tangata na, a Te Makarini e rongo. Ki rawa mai nei koe i ta tatou hui whakamutunga he tikanga na Te Kawana kia hoko noa ake te tangata kotahi i tona puhera witi, i tana taewa, i tana kanga, a i tona whenua ano hoki. I utua tonutia atu na e matou ki a koe, E tika ana te witi, te taewa, te kanga, na tona ringa ake hoki i mahi tena; ko te whenua he owaha no a matou tipuna he matua no te katoa. A haunga hoki tena me pehea te kupu o nga Kawana o mua tae mai ki a Kawana Paraone te kupu hoki o nga kaihoko whenua a te taugata tonu na a Te Makarini,—"He aha koa homai e te tangata kotahi te whenua e kore rawa au e hoko—engari ma te tokomaha e whakaae kia tika ai." I reira ra ano hoki te rironga marama o te whenua tau ana te marietanga i a Kawana Kerei, ka mutu atu. Ki rawa mai nei koe, na taku puritanga i taku kainga i tika ai to tiki mai to hoko noa ake ki te tangata kotahi. Kaore ianei, engari na te hoko he i puritia ai te whenua, kei waiho hei ara mate mo matou. E ta, e hara i au i whakahe au korero mo te hoko whenua a Te Kawana na to kupu tuatahi i ki ra koe e kore e puta ke to hoko a Te Kawana na reira i whakahe haere o kupu tae noa mai ki te kupu whakamutunga. Patu ana tetahi i tetahi. Na aua kupu ano o ratou mate i whakaatu. Ka mutu ano.

Ko to kupu tenei mo Te Teira, "Inahoki kua peremitia noatia atu i te takurua tona tahu tupuna."

Ko te utu tenei. E ta! me aha tona tahu? Hei rua tahu tena mo ana whakaatu ki a koe, ko tona whanako, ko tona tahu; ma kona ka matau ai koe. Ko Wiremu Kingi e kore ia e korero tahu i te mea hoki e matau katoa te motu nei, kaore i tahutia.

Mana, ma te ware tena mahi, kaore ra ia i rangona imua, ma te whanako katahi ka rangona. Ko ta te tangata ware mahi tena—kia matau koe.

Ko to kupu tenei. "Kia u e koe ki nga tikanga a te Kawanatanga kia kite ai koe i te ora rahi i te ora matotoru i te ora mau tonu, tupu tonu."

Ko te utu tenei. Koia ra tena. Kia kaha te mahi mai kia wawe te kitea atu. Ko tenei hei te warea au ki te titiro atu ki o pu ki o poura ki o mata, ki o matou iwi e hunia mai na e koe, i runga i o tikanga tango whenua.

E ta, ko etahi o o korero e kore rawa au e hihiri ki te utu atu. Ka pa he korero totika rawa, e utua kotoatia ai. Ina hoki te korero atu mo te mea tika 'Ka pai o korero,' Tena ko tenei motuhia rawatia i enei marama hei marama kimihanga tuhituhinga hei utu mo o korero. Ko taku he hoki tena.

Na Renata Tamakihikurangi,

Kai whakapuaki i nga korero o Ngati Kahuhunu. Te Pawhakairo, Pepuere, 1861.

E ta, ko te kupu pai o ta taua korerotanga mahue i a koe te tuhi i mahue ai i au mau e tuhi mai no roto hoki i te utu nga i aku korero i puta ai, ko te kupu nei kia haere tatou ki Taranaki ki te uiui ki te take o tenei he ka pare atu ai ma te Kuini e whakawa i waenga nui i a Te Kawana raua ko Wiremu Kingi. I kite hoki koe i te whakaaetanga nuitanga a matou katoa ki tena kupu ma te Kuini e whakawa he oti me te mea nei he kupu korero kino tena ki a te Kuini i whakatoremitia ai e koe i hapainga mai ai ko to kupu tito mo te kakari a te Maori ki a te Kuini. E ta, kaore te Maori e mohio he kakari tana ki a te kaini; ko te nei hoki kati te huri i te korero e ngari

whakaae mai ki ta matou kerero kia hui katoa tatou ki te tuhituhi pukapuka ki a Te Kawana kia whakamutua te kakari kia tukua ma te Kuini e whakawa tenei he, me tuhi hoki te tahi pukapuka ma tatou ki a te Kuini kia tonoa mai e ia te tahi kai whakawa ki waenga nui i a tatou ka hui ai tatou ki te whakawa i tenei he; kati ma te pu; tukua hoki tenei te whakawa kia toe ai te tangata.

[Translation.]

>Pawhakaroro, February, 1861. Mr. Fitzgerald,

Sir,—I have received the report of our speeches made here at the Pawhakaroro when we mutually gave expression to our opinions, and which have now been published by you in a newspaper. We all recognise mine as correct (*i.e.* the report), but yours were not these that have been sent to me; these are newly made up by you. It was not I alone who observed that your speech was incorrectly reported; the whole of us agree that it is wrong, all those who heard our speeches. These are not your words as beard by the meeting; they have been manufactured anew by you. Had you spoken thus when here, you would have been answered by me according to the tenor of your words. Perhaps our friends in other places may suppose that this is a correct report of your speech as delivered here; instead of which it has been made anew by you at Ahuriri. Sir, it comes to me in a new shape, and I must give you a new answer.

Now then, I will answer your speech.

In reply to what you say about your grief for the war at Taranaki. If you felt genuine sorrow you would have been at Taranaki before this; your grief would have led you thither to put a stop to the war; then your word would have been beard beforehand in favour of stopping the evil; then you and I would have had nothing to discuss. I told you that the cause of our meeting was grief for the war at Taranaki, and proposed to go there and put a stop to it, to which you replied—that you could not influence the Governor. Then I thought, Eh! you are not sorry, your grief does not reach up to mine, since you oppose my proposal that we should go to Taranaki to enquire into the war. Although the Governor has the direction of the laws he will not submit (his conduct) to investigation; and you also oppose it; this is my reason for concluding, Eh! it is only I who feel any sorrow. This is your sort of sorrow. You wish that the Maoris only should be killed.

You say "Fighting is not a good thing." This is the answer. Truly fighting is not a correct thing, and nothing but the badness of your cause has prevented you from trying to stop it, so that I might know that you were free from the fault of the Governor. This was why we said in your presence, Eh! we are grieved because of the evil going on at Taranaki; but you would not agree to accompany me [*unclear: thither*] to discuss it.

You say, "Shall we permit evil to prevail?" This is my answer —Is it the Maori who permits evil to prevail? It was proposed to the Governor that an investigation should be had. This is what [*unclear: Te*]Wherowhero said about the failure of the meeting at Waiuku to discuss the Waitara question. The old man was vexed at the Governor avoiding a quiet discussion and investigation, and he said—"Uennku, the man-eater, used to be my god; but when the clergy-men came to this land, I was told to put away my god, for the Pakeha's God was the true one, Jehovah, the preserver of man, the Creator of heaven and earth. When I accepted your God, I thought all wrongs were to be made the subject of investigation, great wrongs as well as little ones. When it came to this affair, I alone was left to worship his God, whilst he, the Governor, went off to pick up (*ki te hamea haere*) my castaway god, Uenuku, the cannibal. And now the Governor, the supporter (*kaupapa*) of Jehovah has stepped forward and carried off Uenuku the cannibal to Taranaki as his god for the destruction of man."

Sir, was this evil created by me—by the Maori, that I should be spoken to by you in that fashion? Why, that is your evil, the Governor's, and you had better yourself reduce the prevalence (*whakatutua i te rangatiralanga*) of that evil. The Maori knows perfectly well that it was you who allowed it to prevail, since you did not hasten to put an end to it. If I were the instructor of both of us (*to taua kaiwhakako*), I should have said, investigate that the war may be stopped, so that the man may be saved for after days.

You say, "Can chastisement be laid aside?" My reply is, Sir, what is the chastisement alluded to by you? Do you mean bloodshed? Do you mean shooting men down with guns? What part of the children do you mean to leave alive to feel your chastisement? What I have always heard described as chastisement was this, to teach with love. My idea of chastisement is investigation, that the child may survive to listen to your instructions in after days. Those weapons of yours are not good things for teaching with; your teacher is a very bad kind of one, your children will run away. What would be right would be to agree to an investigation, that the evil might be put down, and man suffered to live.

This is one of your words, " It (the war) is being used as a medicine." This is my reply. Sir, this medicine

that you speak of is killing people, then physicking them. Sir, your medicine is the same as that Used by the European shepherds to physic our dogs with. This is the kind of physic that you use, and the dogs die. The medicine for mankind is investigation; this is the kind of physic prescribed by the law of God and of the Queen. Sir, do you not hold in awe the life-blood supplied aliketo us all by the Creator?

You say, "It is better as it is with us at Ahuriri here, where we dwell together and eat together."

This is my reply: Sir, do you mean to say that dwelling (peaceably) together has only existed at Ahuriri? How was it at Taranaki in your opinion? Why, they had the same manner of dwelling together, of land purchasing, of bartering in trade, of brotherhood with the Maori, just the same. There was the same Mr. M'Lean, the same Governor, and all the same relationships subsisting between the Pakeha and the Maori. Sir, eating together is also a good thing. What William King himself said was, that we should sit down in peace and eat toge her; but the Governor would persist. And who speaks against commerce? Has anybody been killed by commerce?

You say "It has been seen already in bygone years how great a regard the Governor has for the Maories."

This is the answer: Sir, that is the very thing that William King was pleased with, the great regard of the Governor in bygone years; and he thought from that that he was not a bad man, but friendly disposed. Eh! but when he requested him to leave his land alone, he (the Governor) did not pay attention to his wish. Sir, this proved to us that the regard of the Governor, to which you allude, is a sneaking regard for the land (*he aroha patipati whenua*).

Sir, in time of the former Governor, the crimes of the Maoris were the greatest; and the Governor pursued the crime of the Maori to punish it. But with this Governor, it is quite clear to us that the evil is of his making alone. He is a Governor in your estimation; he is nothing but a common Pakeha in ours. For, had he been really a Governor, he would not have listened to the persuasions of evil. The greatness of his regard (for the Maori) would have been able to keep him out of war.

You say: The Governor went all the way to Taranaki that he might himself see them both (W. Kingi and Te Teira) and hear what they both had to say.

This is the answer: Sir, that is a piece of your own invention. Who is to be deceived by it? Why, he sent for William King to go and talk with him, after the soldiers had arrived. Why should he go there to put himself in danger of the soldiers? The good opportunity had been lost which was indicated by our great man for investigating the dispute according to law; the Governor had disregarded the wish of Potatau that they should meet and talk it over in accordance with the law. The first thing he hears is, Eh! the Governor has arrived at Taranaki, and is thundering forth with cannons and rockets. A person might suppose from the way you talk that the dispute was investigated by the Governor. Sir, what have you to do with mis-statements?

You say, "The Governor was aware that William King was an obstinate man."

This is the answer: Sir, wherein did you discover the obduracy of William King? Is his land a proper thing to call him obstinate about? When he takes something of yours, you can then talk of his obstinacy. Sir, this is what Potatau said of him, " William King is not a deaf man; his ears are always open to hear both Pakeha and Maori. They have no hair (to obstruct them); but when Ihaia murdered his friends, then it grew; and when Te Teira and the Governor took the land, the hair grew all over every part of his ears. It did not grow out from inside; it was thrust in from without."

You say "When we arrived (at Auckland) we met together (General Assembly) and discussed the matter with many questions." This is my reply—Sir, had your meeting been one of enquiry you would have discovered a means of putting a stop to the war at Taranaki. Instead of which your seeking was like that of a man in search of a missing horse. He searched the whole country around in vain; he is not found. He returns home, and behold there is the animal all the time! Had it been a seeking indeed the Governor's assembly of Maori Chiefs would first have taken place, afterwards the Taranaki war.

You say "*I shall not allow it (the land) to be sold*, having said which Wm. King arose and walked out of the room." Sir, I beg you to know that this is the Maori's most emphatic mode of denial: to say his say, get up and go, that it may be known that he will never consent.

You say "As for this matter it was most carefully investigated when I was in the House of Representatives at Auckland; how careful was the enquiry of that Assembly! its diligent research, its careful and penetrating questions. Nothing could equal it! it was greater than I can tell."

This it my answer: Sir, what were you looking for when you were at Auckland? Were you seeking to find the wrong of the Taranaki war? or were you trying to find out a way of justifying the Governor's proceedings? or was it to find an excuse for persisting in the Taranaki war? This would have been a great thing for you to do to investigate the matter, but you did not accomplish it yet there were a great many Pakehas assembled at that gathering. But if you are seeking, let us go to Taranaki and seek there; we shall not be long before we find something."

You say "For Governors were sent to punish evil doers and to praise those who do well." This is the

answer: Sir, the word of Scripture is right, but you misapply it altogether in this instance. It is the Governor who is in fault. Sir, your word is wrong. The chastiser having himself given cause of offence, is he to go out and punish others for it? Rather let crime come of itself, and then let punishment follow; and when men see that which is good, they will praise it. Sir, why did not the Governor, the chastiser, hang up Ihaia by the neck, that murderer whom he has taken to be his dear friend? Your quotation is misplaced.

You say "Do not suppose that it is only we Pakehas who think the Governor right in what he has done at Taranaki. No, there are great numbers of Maoris who say the same thing."

This is my reply: Sir, I have told you those fellows were Lickplates, and you still report their words to me. Listen to me: it was not I who condemned them; it was themselves, in their own assembly at Kohimarama. When a great number of them had been dunning the Governor for money, one among them stood up and said they were attempting to impose upon the Governor. That Maori's name was Parakaia, of Otaki. This is the way they spoke when their vessel called in at Ahuriri. One of them said they had been disappointed about money, as they fancied the £3000 voted for their meeting was to be divided amongst them. Another one said they had been scheming to get a way opened by which to buy some gunpowder; but as to the question of wrong they had seen well enough that the Governor was in the wrong. In what you have written you make them out to support the Governor. So we have two opposite opinions from the same men. So much for two faces under a hood, with their two contrary sayings. (*Ra mahi te kanohi taiaha me aua torero e rue.*) Don't again quote those lickplates to me; one of whose faults was their not saying plainly to the Governor's face "you are wrong in what you are doing at Taranaki." Sir, they were not a wise assembly. Look here. Mr. M'Lean himself, the author of the evil, stands there himself to investigate it. Why, did not the Maoris say: It will not do for the defendant to be a judge in his own case?

This is what you say about the Pakehas who find fault with the Governor: "Those Pakehas are not good people. They are chattering, growling, grumbling Pakehas, aye, bad Pakehas." This is the reply: Sir, what is the crime of those Pakehas? Is it (the war) a work of such small dimensions that you turn aside after the Pakehas? Did they go and teach Wm. King? It was he who pointed it out to himself (his position); it was not taught him. The evil was notoriously self-evident, and that it was that showed it to Wm. King. Sir, had he been urged on by a Pakeha instead of by his own feelings, the war would probably have been over. A person acting under the instigation of another does not hold out very long; he soon gives in. This is the Pakeha's teaching, that fighting with guns is bad; it is better to fight with words, and with the pen. This war is of Maori origin, the effect of his anger about his land; he talked for along time, but his words were unheeded.

You say, "Let Wm. King lay down his arms;" you also speak of not making peace, and about (W. King) submitting to the law.

This is the answer: Sir, shall I then lay down the shield, and leave the weapon free to strike me? No, let the weapon be put down, and the shield will follow it. Is this fault the man's (W. King's) that the man should put an end to it; it is the Governor's own, and he must put a stop to it. Who is fine innocent man having charge of the laws? For the Governor himself has done wrong the keeper of the laws. The Maori will obey the law; if it be properly administered he will always obey. It was the Governor himself who established the law of fighting at Taranaki. The Maori only defended himself.

You quote this passage from Scripture: "A kingdom divided against itself cannot stand; and if a city of a house be divided against itself it cannot stand."

Sir, Did I, the Maori, turn round upon you to fight? I rather think it was you who turned upon your neighbour, William King. I did not go to your land to set up my little King. But it was my wronga unredressed by you that induced me to set about to work out an idea of my own; that is, Waikato, the tribe who set it going. They were in doubt whether to term Chief, or Governor, and neither suited. And then they established him as "the Maori King;" it was tried experimentally, and proved as a means of redress for wrongs not settled by you, by the Government. The only wrongs you redressed were those against yourselves. But as for those all over the breadth of the country, you left them unnoticed. Sir, the enemies he (the Maori King) had to fight with were the crimes of the Maori,—his murders, his thefts, his adulteries, his drunkenness, his selling land by stealth. These were what he had to deal with. As for the occurrences at Taranaki, that was none of his work. The Governor taught that sort of work to the Maori. Attend to my figure of speech. A bird, in flying, flaps both his wings downwards. But the Governor's way of flying is to flap with one wing downwards and the other up. He tells the Maori to sit quietly, with the wing that flaps downwards, whilst he beckons to the white men, with the wing working upwards, to come and exterminate the Maori. Sir, it was you who taught the Maori to fight and to go to Taranaki.

You say, "It may be in his (W. King's) power to lengthen out this trouble, this sorrow, this bitter grief, which causes such pain to so many people."

This is the answer: Sir, who caused the pain? I take it to have been the Governor. Very different were the land purchasing arrangements of former days. There was to be an assemblage, and when they had all consented,

then the land should pass. All the Maoris heard this from the Governor. But now they hear, Eh! this plan of buying is changed, and land is now to be sold by a single individual. Sir, this is the way by which this pain, this trouble, has come upon us; it was through double-dealing that this trouble came. Had the old way continued, we should not have gone wrong; but since it has been abandoned, and attention has been paid to a single individual, difficulties have arisen.

You say, "That man must let down his bristles, and pay obeisance to his Sovereign the Queen."

This is the answer: Sir, what then is the Maori doing? The Maori is yielding obedience. For many years he has been listening to that teaching of the Queen's. But the Governor has made it all go wrong. Your word is not clear. Perhaps you think he is not a man, that you say he should not raise his bristles when his land is taken from him? If your land were taken by a Maori, would your bristles not rise? Give him back his land, and then if we see his bristles still sticking up, I will admit that you are right. You quote from the Scripture that children should honor their parents; quote to the Governor the other portion of the same passage, "Fathers provoke not your children to wrath."

You say, "Probably by lengthening, by dragging out (the war), this island will be filled with soldiers and fighting men." This is my answer: Sir, you have no right to say this to me. Had I (i.e., the Maori) begun this war, you might with justice have applied those words to me. But seeing it was the Governor, if you had said this to the Governor, to him who began the work at Taranaki, it would have been right. Not to me. Sir, all these (evils) are of your doing. First, there was the wish to take our lands, and now is the accomplishment of it. For the cause (of the war) was but a small matter, and you have gone on importing Pakehas from other lands to fight with the Maoris. The next thing will be, you will hide your error under the cloak of the Waikatos having gone to Taranaki to ward off the weapon raised by you against William King, whereas your opposition was made in order that you might get the land.

For it had not then been asserted that the Maori King had any power (or sovereignty); they were still in search of a rule of action. By and by you will conceal the Governor's fault under this covering (King movement) since you seem determined on war. Sir, the Maori did not look upon war as his avocation; it was you who taught it him, and he stood erect to ward off your weapon, because of your stealing the Maori's land. Sir, is thieving indeed then a legitimate occupation? It has been said to be a wicked one—it must be that only a that by a Maori is wrong; but when a Pakeha commits one, it is a laudable action.

You say "that by fighting and division, the Maori King will be established in Waikato" (i.e. that the Waikatos think that by fighting, &c).

This is my answer. Sir, can't you perceive that the Governor commenced that quarrel with his son Wm. King? He (W. K.) was an opponent of my little king.

All that Waikato desired was to have an investigation; and for a long time, as far as talking could accomplish, they intervened between the combatants; and for a long time, whilst the Governor was quarrelling with his son, the Waikato were strenuously smothering their feelings of sympathy. But when at length the war became permanent, then they arose to shield him (W. K.) from the weapon of him who was placed over him. Ought they to have given him up to darkness (death)? This is my custom—if my chief is gently punishing his children, they are left to settle their own differences; but if I see him lift a deadly weapon, then I get up to interfere. If he thereupon turns round upon and kills me, it cannot be helped. That is a good kind of death in my—the Maori's—estimation.

Sir, did I set up my King in secret? As I view it, Waikato wished that his authority should emanate from the Governor. And then it was that we tried to do the best we could for ourselves. When it was seen that evil was partly put down by the runanga, and the stupid drunkards became men once more, then the work (the King movement) became general. And then I hear that the Governor, who found fault with *our* runanga, has himself called another Maori runanga to screen himself that his fault might be hidden.

But is this (King movement) indeed to cause a division between us? No, it will be caused by secret purchases of land, the thing which has been going on for years.

Is he a veritable King in your eyes? Sir, cease to cite this as a cause of quarrelling. For behold, the Treaty of Waitangi has been broken. It was said that that Treaty was to protect the Maoris from foreign invasion. But those bad natives never came to attack us; the blow fell from amongst you, the nation who made that same treaty. Sir, it is you alone who have broken your numerous promises.

You say, "The Maories are not able to fight against the Queen of England and kill (prevail against) her." This is my answer. Sir, you know perfectly well that the Maori will be beaten. What will save me will be my not attempting to instruct you. It is only you who teach me; and then there are both me and your doctrine for you to kill. Sir, I have not strength to fight with you, but the law (of right) is strong, and you cannot kill it. Though it be said that this war is for sovereignty, the fault of the Governor can never be concealed by that. Who is the Maori that is such a fool as to be mistaken about the sovereignty or supremacy of the Queen of England? Or who will throw himself away in fighting for such a cause? No, it is for the land; for land has been the prime

cause of war amongst the Maoris from time immemorial down to the arrival of Pakehas in this Island of ours. The Maori will not be daunted by his weakness, by his inferiority, or the smallness of his tribe. He sees his land going, and will he sit still? No, but he will take himself off (to resist).

It is not a fight for life, (*i.e.*, we fight without caring for our lives, that being a secondary consideration to a Maori, as is proved by their carrying on the war against hopeless odds at Taranaki); my surviving or dying is a thing to be determined there (in fighting) as you may see them now, being killed at Taranaki. The Queen's sovereignty has been acknowledged long ago. Had it been a fight for supremacy, probably every man in this Island would have been up in arms. But in the present case the fighting is confined to the land which is being taken possession of. There is a letter of Wm. King's lying here in which he says that if his land is evacuated he will put a stop to the fighting. This is my answer to what you say about the Maori being starved for want of money. Why did you say this? Am I making light of your money, of your food, of your clothing? I am always buying them, and I am also building churches, and mills, and wooden houses. You had better confine yourself to the subject of the land improperly purchased by the Commissioners. You speak of the Maori improperly buying guns and powder. In reply I say, well, what would you have? —when you are setting us quarrelling amongst ourselves about our land improperly bought, and you leave us alone to fight it out. It is partly to arm ourselves against each other that we buy these things. We do not buy them to be turned against you. For where are we to find a road (cause) since we hear the Governor saying that he will not be the aggressor. Look for yourself—the earth has long been shaken by you, and yet the Maori has nowhere commenced fighting, through the instrumentality of my little king who kept them down, as I have already shewn you. As to what you say about your Pakehas having no powder, cease to humbug me. Do you then feed your children upon nothing but lead? do you not add a little powder as a relish? By what kind of air then was it (the lead) propelled?

You say "It is quite evident yourselves are the cause of the faulty purchasing. It lies' neither with the Governor, nor with his Commissioners, but with the Maori." This is my answer. Are not you ashamed to put your sins upon my shoulders? When he who committed the fault has himself acknowledged it, are you to deny it? Mr. M'Lean said to us, "this fault is mine, the purchaser's; I will pay you for it"—and he paid us £1300 for that mistake. Other mistakes were likewise paid for.

This was not a subject that we intended discussing; but your having desired it, obliged us to allude to it. But it will probably be just the reverse at Taranaki; he (Mr. M'Lean) will not be able to admit (an error there), lest the news of it should spread far and wide, and reach the ears of everybody. Sir, listen whilst I tell you of the last errors of Mr. M'Lean after we had wiped out his former ones, the mistakes that were made subsequently, *viz.*, Omarutairi and Ngapaeruru—these are what I am going quietly to tell you about. Omarutairi was a piece of land held by the owners as a reserve for themselves, the greater part of their possessions being already alienated. When Mr. M'Lean went to Te Aute it was reported that this land was sold. The owners went straight off and said, "Mr. M'Lean, don't buy that land, Sir." They remained three days repeating this, and then went away; and afterwards the money was secretly paid to two people. As to Ngapaeruru, this land was for sale; but by reason of the faulty purchase, you did not obtain it. This was the fault. Two men came to sell this land by stealth to Mr. M'Lean. The owners heard of it, and wrote a letter to Mr. M'Lean not to pay any money to those men. When they reached Mr. M'Lean, one of us saw them there—Karaitiana Takumoana—who suspected that they must have come to sell the land secretly. Karaitiana put Mr. M'Lean on his guard, who replied "You are right, for I have got a letter from Paora Tamaihotua." Karaitiana read the letter, and then said to Mr. M'Lean, "This letter is correct. Don't you give any money for the land to these men, but pay your money into the hands of the tribe on the spot, that the land may pass with a clear title to you." Mr. M'Lean consented to this, and as soon as Karaitiana was gone, he paid £400 as the price of Ngapaeruru. That was the fault in the case of those two men, and these wrongs prove to us those which have been committed by Mr. M'Lean and his assistants at Taranaki. It is the same Mr. M'Lean and the same system of purchase.

You say "For you have tied up the land. It was free (*rangatira*) formerly—aye, free from the days of your ancestors."

This is the answer. Sir, our land is free, but it is now being enslaved, inasmuch as it is being sold for money. In olden times it was not sold, but if we had a man in captivity, that was what we sold. Sir, you should have reflected that the land was free, and therefore had an investigation as a preliminary step (before proceeding to purchase). This is a suitable reply to your childish saying. You appear to suppose that by getting hold of a single individual you can gain an advantage over him. Hereafter, whenever the majority consent to a sale it shall take place. Let us have no more blundering. All our troubles have arisen from faulty working, and on this account it was that the door of land selling was shut. But when the system of buying is amended the door will be opened that sales may be conducted on a regular plan.

An expression of ours is quoted by you—"That no man will be allowed to sell his land although it should be his exclusive property." This is my reply—That expression is (quoted) both eorrectly and incorrectly. It was settled so, in consequence of your bad system of purchasing—for we had lost numbers through this same land

purchasing. Whenever the Government shall have laid down some equitable system of land purchase, and when calm is once more restored (*takoto rawa te aio*), then the tribes who are for selling will sell their lands under a properly regulated system.

But the word (as quoted by you) is not exactly correct, for it was determined by Waikato that if the land turned out to be the individual property of Te Teira, it should be given up to the Governor. Instead of which it was a land of complicated claims, the property of the whole tribe, the site of pas and of cultivations; and besides that, W. King and his tribe were in occupation of it.

You say—"Yes, indeed, friend Renata, for this very reason, the stoppage of sales, was the system of purchasing altered in later times." This is my answer. Do you tell me that because I withhold my land, you are therefore justified in coming and buying it by stealth? Sir, be cautious how you repeat that word; give it up once and for ever. At our first meeting at the pa Whakairo here, you said the Governor had only one plan of buying, which had been followed from the commencement down to the present time; he would never buy in any other manner. Afterwards you tell me that our own internal quarrels had put an end to the system of assembling us together, that all might witness the alienation of the land; but we see that no land was sold at the time of our war; it was sold before the fighting (with Hapuka) began, afterwards, when peace had been made, some land was sold. And who was the cause of this? A man who goes up to Auckland, and there sells the land, and the first thing the owners hear about it is that the land is gone. Others went off to Wellington, and there sold, and the first I heard of it was, that my own place, Okawa, was gone, and several others the same. Did these cases arise from the war? You buy in a hurry inside your house, and the first I hear of it, a man has passed by with the money, whilst I am continually saying, "Pay your money in the presence of the tribe to whom the land belongs, that you may obtain it with a clear title;" but Mr. M'Lean would not listen.

You told me at our last meeting that the Governor had made a rule that every individual should be free to sell his own bushel of wheat, his potatoes, his corn, and his land as well. We replied to this at the time, "That is right, as applied to the wheat, potatoes, and corn, for they are produced by the labour of his hands; but the land is an inheritance from our ancestors, a father of us all;" and besides all that, how about the rule made by all the Governors who preceded Governor Browne? the rule adopted by the Land Purchase Commissioners, and by the very man, M'Lean himself. "Although a single man should offer land to me, I will not accept it, but let the majority concur, that the purchase may be right:" In those days the land passed clearly, and everything was carried on peaceably, and with Governor Grey it ceased (*i.e.*, purchases were carried on correctly and peaceably till the end of Sir George Grey's government, and then this system changed), and now you tell me that my withholding my land from sale has justified you in taking and buying it from any single individual. Not so; it was rather the faulty purchasing that caused the land to be retained lest it should continue to be a road to death for us. Sir, it is not I who have upset your arguments about the Governor's land buying. It was your first assertion that the Governor's system of purchasing would never be changed, by which your subsequent statements have been condemned down to the last of them. Each of your assertions is contradicted by another, and that again by others, so that those very statements carry their own condemnation on the face of them. That is all on that subject.

This is what you say about Te Teira, "Because his genealogy was published last winter." (therefore he is a chief).

This is my reply: Sir, what about his genealogy? This is the second proof that he has given you (against himself), his theft first, and now his genealogy; by these you may know him. W. King would never give his genealogy, because it is known throughout this Island; it is not recounted. That is a thing for the common man to do, who never was heard of before, or for an obscure thief. You must know that that is a thing done by the lower orders.

You say to me, "Lay a firm hold on the regulations of the Government in order that you may see life and length of days, and prosperity increasing without end."

To which I reply: That is the very thing. Exert yourself to point it out to me, that I may speedily see it. At present I am entirely occupied in looking at your guns, powder, and lead, and at our tribes who are being exterminated by you, through your system of seizing land.

Sir, some of your statements I do not particularly care to notice. Were all true, I should answer all. For this is the only reply to the truth, "What you say is correct." But now I have occupied months in preparing and digesting a written reply to what you said. That is my difficulty (writing). Had it been an exercise to which I had been accustomed in my youth, I should not have taken long to write an answer to what you have said; or had it been that which I understand properly—an oral discussion, it would not have taken me such a length of time to find a reply. That is all.

From Renata Tamakihikurangi,
The Spokesman of Ngatikahuhunu.

To Thomas Fitzgerald,
Superintendent, Napier.

P.S.—Sir, you have omitted to insert the most important topic of our discussion. I had left it out for you to insert, as it arose from your answer to my proposal, that we should go to Taranaki to enquire into the cause of the disturbance. It was proposed in reply to leave it to the Queen to judge between the Governor and Wm. King. You witnessed the general assent of all to that proposal that the Queen should be the judge. Well, does this look in your opinion like a rebellious word in regard to the Queen, that you have left it out of sight, and taken up that word of your own invention about the Maori making war against the Queen? Sir, the Maori does not consider that he is fighting against the Queen. I beg therefore that you will cease to pervert words, and rather consent to our proposal that we should all join in writing a letter to the Governor (to propose) that the war may be stopped, and that it may be left for the Queen to decide in this quarrel; and then let us write a letter to the Queen (to pray) that she will send a Commissioner (*Kai-whakawa*) to stand between us, and let us all join together in enquiring into this dispute. Cease (arbitration) by guns, and now let it be left to enquiry, that a remnant of men may be left.

From Renata.

Pawhakairo, April 3, 1861.
To The Queen of England,—

Salutations to you. This is our word to you respecting the errors (troubles) of our land, which are going on here where your people, the Europeans, are fighting with us, the Maori people. The good which used to be associated with the mention of your name in our land, and which caused the Maoris of this Island to regard you only as our mother, has been lost. While the proceedings of the first Governors were good, your name was then sweet to the hearts of your Maori people, Then matters went well, and both races, the Europeans and the Maoris, were satisfied. All proceedings were then dealt with by a Runanga (Council); what was seen to be right was agreed to, and what was seen to be wrong was negatived by your people of both races. Things were thus done at that time. The first Governors returned (to you) approved (with a good name). But when this Governor of yours was sent, the manner of proceeding then for the first time became strange. Your name also became strange to (ignored by) this people. Now for the first time have we been hunted with evil. As also it is a new thing for you to hear that this island is evil. You heard before that the Maoris were improving, but now the news reaches you that the work of this island is fighting.

O Mother, do not listen to fabrications which are probably being written to you, to the effect that the Maoris are fighting against your Sovereignty (Chieftainship). It is a fabrication. Understand that it is really a quarrel about land. The years are many in which we have been talking quietly, and nothing has come of it. We then perceived that this is a real evil (grievance.) On this account we thought that you should send a person to investigate this war that it may be made to cease.

This is all our word to you. Salutations.

From Tareha, Te Moananui, Renata Kawepo, Karaitiana Takamoana, Noa Huke, Paora Torotoro, Te Matenga te Hokimate, Te Harawira Tatere, Morena, Paraone Hakihaki, Rota Porehua, Te Harawira Takaao, Wiremu Te Rewarewa, Te Wirihana Ponomai, Henare Te Apatari, Noa Kuhupuku, Te Waaka Hiao, Te Hira Te Ota, Tohutohu, Te Teira Te Paea, Paora Rerepu, Te Haka, Porukoru Mapu. From us all, 170 of the men, Maori Chiefs of this place, Napier.

Pawhakairo, April 3rd, 1861.
Friend the Governor,—

Your letter has been received by us, and your words are very clear on this account, therefore we have

thought that probably it is not from you that your land buyers have their mode of proceeding towards us, and that perhaps you are not aware of their doings, as your letter states one thing, and the proceedings of your agents go upon another plan. For this reason we now write to you, that you comply to our request, that the Strife at Taranaki should be made to cease, that the cause of the anger (fighting) may be sought; that it may be seen whether the error is on the side of the Maori, or whether the fault is with your officers (agents), so that the shedding of innocent blood may be speedily made to cease; rather let the matter be investigated up to the point of these evils (errors), which now lie before us. This is all upon that.

Do not look at the smallness of our word, though it be but one, it is from our very hearts; it is a word which is cherished by us day and night, and it is that which comforts our hearts.

This is also another subject, with reference to your caution not to listen to the foolish talk of Europeans or Natives; we would also caution you against the false reports to the effect that the Maoris fight against the Sovereignty of the Queen. It is not so. The Maori fights for his lands, which are being taken by means of the faulty purchasing of your agents during the years past.

Friend, the ear unaccustomed to hear your words which were written to us shall not look for words as a reply to your words, for your own words point out the wrong, and it lies on the surface (is plain enough to be seen) for your words have no authority. The fault is (we want) a steadfast word from you, that we may understand. This is the word which will make great (make peace). Then we shall know (acknowledge) that to be a great word. Let it be referred to the Queen to send a person to investigate this error, and make this war to cease.

From all the chiefs of Keretaunga, and the "runanga" of Tamatea.
From Karaitiana, Noa Koke, Tareha, Renata, Moananui.