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Letters on the Present State of Maori Affairs. He Pukapuka Whakaatu I Nga Korero Mo Nga Ritenga Maori O Tenei Takiwa. Christchurch: Printed at the "Press" Office, Cashel Street. 1865.

Letters on the Present State of Maori Affairs. He Pukapuka Whakaatu I Nga Korero Mo Nga Ritenga Maori O Tenei Takiwa. Christchurch: Printed at the "Press" Office, Cashel Street. 1865.

Nuitireni, Noema 16, 1864.

E hoa e te Whititera, kia ora koe, kia nuku atu ou tau i te ora roa, ma te Atua koe e tiaki, tena rakoe, tenei to ingoa te rere haere nei i runga o Nuitireni he orange, ngakau au korero e rangona nei e te taringa i runga i tou aroha ki te taha Maori kia kaha ra koe koutou ko ou hoa ki te hapai i to tikanga e rangona nei, to kupu ko te pai ki te taha Maori.

E hoa kua rongo matou a te 21 Noema te Runanga tu ai, hei kimi i nga tika i nga he o tenei motu, ko te take tena i hiahia ai te taha Maori kia whakaaturia atu ki a koe etahi o nga tikanga e rongo nei e kite nei matou.

Whakarongo mai e Whititera, e te ao katoa, he mea pai ano kia panuitia kia kite te katoa, ko ta Potatau kupu tenei whakarongo mai e nga iwi i mua ko Uenuku kai, tangata tou Atua inaianei ko te atua nui o te Rangi, kua he whawhai a te Pakeha a te Maori, heoi ano te taonga nui hei purutanga ko te whakapono, ko te aroha, ko te ture. Ko ta Kawana Paraone kupu tenei i panui ai ki nga iwi Maori, e kore au e hoko i te whenua na te tangata kotahi te tikanga, engari ma te iwi katoa e whakaae ka tahi au ka hoko, ki te purutia e tetahi ruahine ka mau te whenua. Whakapai katoa nga Maori ki taua kupu a Kawana Paraone, muri iho ka tae atu te pukapuka a Kawana Paraone ki a Potatau, ko nga kupu tenei.

"E haere ana a hau ki Taranaki i runga" "i te rangimarire, kihai i roa tana" kupu o te rangimarire, Tona taenga atu ki Taranaki whawhai tonu atu, puta mai ana te rongo tuturu ki a matou, i peia atu e nga Hoia a Wiremu Kingi i runga i tona whenua tuturu ake, tahuna iho te pa ki te ahi murua iho nga taonga, nga hoiho, nga kau, nga poaka, me era atu taonga katoa Roa noa nei te whawhaitanga a Kawana Paraone ki Taranaki, haere noa ia kihai i tuturu te mau o te rongo, engari i waiho raruraru iho e ia.

Ka tae mai a Kawana Kerei ki Akarana haere mai ana nga rangatira o Waikato ki te patai kupu ia Kawana Kerei. Ka mea atu, E Kawana Kerei, he pai ranei he kino ranei? Ka mea a Kawana, Ko ta te Kuini kupu tenei, "haere mai, haere ki Nuitireni ko te pai anake. Ka mea a Tamati ki Waikato, E rongo ana koutou ki tenei kupu? Ka mea te katoa, "Ae."

Muri iho ka haere a Kawana Kerei ki Taupari, ko ana kupu tenei i puta i taua huihuinga, 600 te tangata, ka mea, I haere mai ahau ko te pai ko te rangimarire, kahore aku whawhai, "Muri iho ka puta te kupu a Kawana ki nga rangatira o Waikato i Kohanga," E kore an e pai ki te whawhai ki te Maori, aha koa taea noatia te 22 o nga tau e kore ano an e kino, ara e wha whai ki te Maori." Panuitia ana tenei kupu ki nga iwi katoa, puta ana te whakamoemiti a nga Maori. Muri iho ka puta te kupu a Kawana ki nga rangatira o Waikato i tona whare i Akarana, "Me haere mai etehi o Waikato ki tetahi taha o Mangatawhiri hei titiro, i te he o te pakeha o te Maori. Ka rongo Waikato, whakaaetia ana taua kupu, whiua mai ana nga hoiho, nga kau hei parau i taua whenua. Ka whano ka ara nga whare, ka whiti te hoia ki tera taha o Mangatawhiri ki to te Maori whenua, me a raton mea whawhai.

Whakarongo mai e te ao katoa ko Mangatawhiri te rohe i karangarangatia panuitia ana ki nga iwi Maori, ki nga iwi Pakeha i nga ra o Kawana Paraone, a tae mai ana a Kawana Kerei ka panuitia ano taua kupu ko Mangatawhiri te rohe ki te Maori ki te Pakeha. He meata ki te nupepa te panui tanga o tenei kupu. I mua atu o te haerenga o Kawana Kerei ki Taranaki, ka tae atu ki Ngaruawahia, i Waikato, ka puta tana kupu koia teni. "Heoi ano taku i haere mai ai, ko te Rangimarire ko te aroha." I te aonga ake o te ra, ka rupeka, a Waikato, a Tamehana, ka huihui ki Tukupoto, ki te kainga, o te, Ahiwera. Ka rere te patai a tetahi o nga Rangatira o Waikato, "E te Kawana, e pehea ana koe ki to matou kingi."?

Ano ko te Kawana, "heoi ano taku i haere mai ai, ko te Rangimarire, ko te aroha," Hari ana te whakaminenga ki taua kupu. Ka tu a Wiremu Tamehana, ka mea, "Ko tenei aroha koia kia aroha tetahi ki tetahi ki te aroha whaka teina. Ko te kupu koia a Hemi nei, kia whakanui tetahi i tetahi i te honore." Ka mea ate Kawana "Kua ki atu au ki a koutou, heoi ano taku i haere mai ai ko te Rangimarire, ko te aroha, Ka mea atu a Tamehana, Koia tena? "Haere koe ki runga ki nga iwi kia kite i a ratou." Ka puta te ki a Kawana, Ka haere ahau ki, Tataraimaka. Ka mea atu a Tamehana, "Kua koe e haere, waiho maku e mahi. Ka mea atu a te Kawana, Kahore noku ano tera whenua kei au ano te tikanga." Ka toheae Tamehana, kihai i pai a te Kawana, Muri iho ka haere a te Kawana ki Taranaki, me ana hoia me ana mea whakamate tangata, Rokohanga iho e mau ana i te ringa o Kawana a Waitara. Ka haere atu ia ki Tataraimaka, ka patua i konei nga Hoia tokowaru, i runga i te

karanga o nga Maori i panuitia, "Kaua e haere atu te Pakeha, ka patua ki to te Maori ritenga." Ehara taua patunga i te kohuru, engari he urumaranga; ta te mea, kua ara te ua o te pakanga i te haerenga atu onga Hoia me a ratou pu mo te whawhai. Tetahi, kihai i mau te rongo; ko Waikato puta noa i a Ngati Haua i whaka ae kia hoki Tataraimaka ki te pakeha. Tuhituhia ana e Wiremu Tamihana tana reta ki Taranaki. Kia whakahokia Tataraimaki ki te Pakeha Ka tae tenei ki nga reta a Rewi raua ko te Herewini i tuhi atu ai kia Ngatiawa he ngeri nga kupu o aua reta, ko ta te Herewini he ngeri.

*"Ka tohe au,"
"Ka tohe au,"
"Ki Waitara!"
"Ki taku Karaka,"
"I whaka ura i te waru,"
"Ka tohe au!"*

I roto i ta Rewi.

*"E Kareanui! Ka ngau i taku manawa,
"He rua kumara a Kareanui!"*

Tono whakaritenga mo Waitara. Ko to te Maori whakaaro tonu tenei, tera atu te roanga o taua ngeri, ka whakatautapa ki Kawhia, huakina, puhaia tona tikanga ano ko Waitara, e ai ki to te Maori whakaaro.

Ko te utu mote toko waru hoia i mate ki Oakura ko te pa horo ki Katikara, i te matenga o nga Maori e 30 i tapatapahia kinotia nei o ratou tinana e te hoia i muri iho i to ratou matenga. Ki ta te Maori ritenga kua ea te mate o te toko waru ta te mea he kaki he kaki kua mutu te whawhai kua mau te rongo. Tiro ana te Pakeha huia atu ko te kaki tangata me te whenua, muri tata iho ka peia nga maori e noho ana i runga i o ratou pihi whenua tuturu ake i Mangere, i Ihumatao, i Pukaki, i te Kirikiri, i Tuhimata, i Pokeno, i Patumahoe, i Tuakau, i peia potatutatutia atu nga Maori, murua iho o ratou taonga, hopuhopukia iho etehi ki te whare herehere, mate tonu atu e tehi i te takiwa o taua hereherenga.

Kihai i mohiotia te take o taua peinga, a e ngaro nei ano, Ko te kupu a Kawana Kerei i te peinga o nga Maori, "me haere atu ki tera taha o te awa o Mangatawhiri" No reira nga Maori i whakaaro ai e tapu ana a mangatawhiri, kua kia e ia kia haere nga maori ki reira noho ai, ki tua o te rohe o te pakeha o te maori. I taua takiwa o te peinga, ko nga hoia kua whiti i Mangata whiri, i muri ano nga iwi i peia atu nei e haere atu ana. Ko nga pukapuka i tuhia mai nei e etehi Maori, Pakeka hoki i ki nei, kua takoto te ngakau o te Maori ka huaki ki tetehi taha o Mangatawhiri, ara ki nga kainga pakeha, hore rawa he putake i tuhia mai ai aua reta. Tatemea, kua puta te kupu a Waikato a Tamehana me era atu iwi "ma te pakeha ano ki mua," puta noa ia Ngatimaniapoto kotahi ano kupu.

Ko to te Maori whakaaro ko te aranga ano tenei o te pakanga ko te peinga atu o nga Maori i te 9 o ra nga o Hurae i o rutou wheua tuturu ake, i nga takiwa o Manukau. No te whitinga o te hoia ite awa o Mangatawhiri heke tonu atu te toto tangata. Heoi ra ko te katoa tanga tena o te whawhai a te Pakeha a te Maori.

Ki ta te Maori ritenga, ka hore kau he kohuru o te timatanga o tenei whawhai. I te whitinga atu o nga hoia i te awa o Mangatawhiri a taea noatia tenei mahi, kaore kau he kohuru a te Maori ki te Pakeha.

Ko nga pakeha i mate i te Maori, e kia nei e te pakeha he Kohuru, kahore, e ngari he huaki. Nga pakeha i mate ki Ramarama ki Pukekohe ki te Iia roa ki Papakura, ki te Wairoa, ki Mangemangeroa, ko te matengo o engi pakeha no roto katoa i te whawhai.

Tenei te taha Maori te kimi nei i te take i poka ai te whawhai a te pakeha ki Waikato Ko te purunga ranei o te rori o Akarana ki Poneke, ko te purutanga ranei a te Maori i te whenua, kaore nei e pai ki te hoko atu ki nga pakeha, ko te Kingi Maori ranei, ko te peinga mai ranei o te Kooti ko te whaka hokinga ranei o nga papa i te Kohekohe ki te Ia, ki to te pakeha whenua, a kitea ana e te Maori te take o te nei whawhai he hiahia tango ano no te Pakeha i Waikato whenua. Ko tenei ture tango whenua a te pakeha kaore i a matou i nga Maori, titiro, keiwhea a Ngapuhi kia tango i nga whenua o nga iwi i putua e ia i runga o nga whawhai nunui i Kaipara, i Tamaki, i Hauraki, i Waikato i Rotorua, me era atu wahi e whawhaitia ana e Ngapuhi, kahore rawa i tangohia tetehi pihi nui, iti ranei, o te whenua e ai ko te ki o te ture atua kua koe e hiahia ki te tahi mea a tou hoa.

Heoi ano.

Na te taha Maori katoa.
Na Ateara Puna.
Ara ma te iwi katoa.

KI NGA IWA MAORI.

I tae ake ta koutou pukapuka ki au i au ano i Akarana, i penei taku whakahokinga atu i reira ki a Ateara Puna, kia tae ahua ki toku kainga, hei reira au te utu ai i ta koutou pukapuka. Koi tenei te tuhituhia atu nei e ahau. E Hoa ma, kahore ano ahau kia matau tinana atu ki a Ateara Puna, ko tana pukapuka ia kua tae mai, e whaka atu ana na nga iwi katoa nga korero o roto. Ehara hoki aku koreo e tututuhi atu nei i te korero ki te tangata kotahi, engari he korero enei naku ki nga iwi Maori katoa.

Kaore he tangata i nuku ake tona pouri i toku mo tenei whawhai kino. Ki au i tupu ake tenei whawhai i roto i te pohehe. Ehara i te mea, ko te nuinga o te Pakeha e whai ana kia tangohia tahaetia nga whenua o te Maori, ehara hoki i te mea ko te nuinga o te Maori e whai ana kia patua te pakeha, kia peia nga morehu ke te moana; engari, i puta ake tenei whawhai i runga i te kuwaretanga i te pohehetanga o te taha Maori o te tahapakeha, pohehe ana tetahi ki ta tetahi ritenga, pohehe ana hoki tetahi ki ta tetahi. Ko te take i pohehe ai, no te mea kei te noho huihui nga iwi e rua ki te whenua kotahi, ko o raua reo e rere ke ana, rere ke ana nga reo, rere ke ana nga tikanga o tetahi o tetahi, na kore ake nga whakaaro o tetahi iwi e marama ki tetahi iwi.

E ki ana ta koutou pukapuka kei te rapu ano nga Maori ki te putake o te whawhai nei. Ki ta koutou i whakaaro ai, i tupu tenei whawhai i runga i te hiahia o te pakeha kia tangohia nga whenua o nga Maori.

E hoa ma, E kore nga tangata katoa e kiia he tangata pai, e kore ano hoki nga tangata katoa e kiia he tangata kino rawa. He tangata ano i pai, he tangata ano i kino, o tena iwi o tena iwi puta noa ki nga iwi katoa o te ao. Ko etahi pakeha e kino ana, e tohe ana kia tangohia take koretia nga whenua o nga Maori. Ko etahi Maori hold e kino ana, e mea ana kia whakangaromia te pakeha kia hoki ai te whenua katoa ki nga Maori.

Tenei pea koutou nga Maori, kei te whakahe i nga pakeha katoa; kei te ki koutou, kotahi tonu te whakaaro o nga pakeha katoa, o te Kawanatanga hoki, he tango i o koutou whenua. Ko etahi hoki o matou o nga pakeha kei te whakahe i nga Maori. Kei te ki, kotahi tonu te whakaaro o nga iwi Maori katoa he whakangaro i nga pakeha. Na konei i pohehe ai tetahi iwi ki nga whakaaro o tetahi iwi. Tuwehiana tu tupato ana tetahi iwi ki tetahi iwi. Tiori noa te reo o te kamatua ra o Potatau Ko te "Aroha, ko te Whakapono, ko te Ture." No te mea "ahakoa mate ia kei te korero ake ano ia, ki a koutou i a ia e takoto mai na i roto i tona urupa i Ngaruawahia. Tiori noa tona reo te rangona te aha i te turituri o te iwi e parekura, ana i te aue o te hunga i mate.

I Ingarangi ke ahua i te tangohanga a Kawana Paraone i Waitara. I taku hokinga mai ki Nui Tireni, ka rapua e au ki nga pakapuka, ki nga tangata te ritenga o taua mahi. Te otinga o taku kimihanga ka mea ahau, He he rawa te mahi a kawana Paraone Na ka timata i reira taku tuhituhi ki roto ki tetahi nupepa i tapa ko te "Perehi." Haere ana hoki ahau ki roto ki te Runanga Nui korero ai, kua kitea hoki e ahau te he. Mahara tonuahan, akuanei te tupu ai te kino, kitetaha pakeha ki te taha Maori, i runga i te mahi pohehe a Kawana Paraone.

Otiia kei ki koutou e hoa ma, na te he o kawana Paraone i tika ai te mahi a Wirenui Kingi. Kaore, he he nui ano to Wiremu Kingi, Ko tana hetenei, ko tana whawhaitanga. Te waiho e ia ma te Ture whakawa e mahi te he o kawana Paraone; penei kua whakahokia mai tona whenua ki a ia e te ture. Ko te he tenei o nga Maori ko to ratou tauritanga ki nga hoia ngangare ai; ka timata hoki te pakanga, e kore e whakarangona ta te Ture.

Tenei hoki tetahi kupu, mo te turinga o Kawana Kerei ki te kupu a Tamihana "kia kua nga hoia e kawea ki Tataraimka," Kaore he he o te kawenga atu i nga hoia ki Tataraimaka, no te mea no matouteria whenua, Tena ke te he o kawana, ko te kore whakarite wawe i te korero mo Waitara; te tahuri tonu ia i tona taenga mai i tawahi hei Kawana mo Nu tireni ki te korero, ki te whakarite i taua he kiamutu paiaireira ko te porangitanga tenei o Kawana Kerei. Waiho tonu e ia taua he mo Waitara kia takoto ana, Otia e hoa ma, me pehea ta tatou ki mo nga tangata nana ra nga hoia i patu ki Oakura. E kore ahau e pai kia tautohe tatou ki te ingoa e huaina ai taua patunga. Ki ta etahi he urumaranga, ki ta etahi ano o koutou o te taha Kingi, He kohuru.

He tika ranei taua patunga ki ta koutou whakaaro? Ki au, i hua ake i roto i taua he nga mate e ta haere nei i a taua. He porangi rawa a Kawana Kerei ki te mau atu i nga hoia ki reira, otira ko te he o nga tangata Maori nana nga hoia i patu i nui rawa ake. No roto i taua mahi kino i puta ai te wawhai ki Waikato, i mate ai hoki te tokomaha noa atu o nga toa o te pakeha o te Maori. Mo taua he hoki i riro ai nga whenua o Waikato te tango e kawana, ka purutia tonutia hoki e ia hei utu.

Na taua mahi kino ki Oakura i puru toku waha, to tena to tena o te taha pakeha e arohaana ki nga Maori. Hemo noa iho matou i te whakama, te ai he kupu whakahokinga atu ma matou ki nga pakeha e whakahe ana i nga Maori. Kei te ki to maua iwi te pakeha Matikitaki kotou ki te mahi a te Maori, kua takoto to ratou whakaaro mo te whawhai kia patua tatou; ko tenei, me whawhia tatou kei ngaro tatou i te Maori, Kei whea he

whakahokinga atu maku, na tana mahi kino ki oakura i puru nga waha o o koutou hoa. Ka tu matou ki te korero i muri mai o taua he, kaore rawa nei nga pakeha e whakaronga mai ki a matou korero.

Kei te ki ratou, kua kitea te tikanga o nga Maori ki nga hoia, ko te tauira tera, akuanei ratou te haere mai ai ki te patu i Akarana. Na Waikato i whakae te mahi ki Oakura me whiu a Waikato, no reira ka timataia te whawhai. Keiwhea he kupu ma matou ma o koutou hoa, hei patu mo taua tikanga whawhia; kaore hoki, kua kitea nuitia ra hoki te he ki Oakura, na taua he i puru o matou waha.

E hoa ma, me whakarere nga korero o te takiwa kua pahemo atu, e kore te ra o nanahi e hoki mai, kur au atu ki te po, me ona mahi me ona korero "Waiho ma nga tupapaku e tanu o ratou tupapaku." Ki te whakamahara haere tatou ki nga korero o nga ra kua hori ake nei, hei runga anake ta tatou korero i te takiwa i noho pai ai tatou, i aroha ai tetahi ki tetahi, i whakanui ai tetahi i tetahi.

Ehara oti nga mea a te Atua i kawea mai nei e te pakeha i te taonga nui? Ara te whakapono ki a te karaiti me te tini o nga hua o te mohiotanga o te pakeha, na enei hoki koutou i nuku ake ai, ki runga ake i a koutou tikanga o mua; ma te pupuru hoki i enei ritenga i maua mai nei ka kaha, ai koutou, ka whiwhi ai ki te rawa ka matau ai ki nga tikanga katoa a nga iwi pakeha. Engari ano enei mea hei whakamaharatanga ma koutou, ne ra? Engari ma matou te whai mahara ki nga tau e maha i noho ai matou ki waenganui i a koutou i runga i te rangimarie i te aroha. Kia whai mahara hoki ki to koutou aroha, ki ta koutou atawhaitanga i a matou i te pakeha i te wa e tokoouou ana matou e kaha kore ana. Kei te miharo ahau, kei te whakamoemiti tonu ki te toa, ki te maia o o koutou rangatira o to koutou iwi i te mea e whawhai na koutou i runga i te ara i whakaaroa e koutou he ara tika. E kore e mutu ake, ake, ake, te whakamoemiti a nga toa o maua, o te pakeha ki ta koutou maia, ki ta koutou manawanui i runga i te whawhai. Ko ta maua kupu tenei ta te pakeha. E kore te toa o tetahi iwi e kiia he tau tangata ki te toa o tetahi iwi, engari he whanaunga raua, na to raua maia i whanaunga ai raua.

E hoa ma, Engari ano te whai mahara ki enei mea, ki nga mea e marie ai o tatou ngakau, me whakarere atu te korero mo nga he mo nga raruraru o te takiwa kua hemo ake nei. Kua oti atu era he, e kore e pai kia tikina atu nga putake o nga whawhai i mate nei taua hei korerotanga. Engari ko te mahi ma tatou ko te titiro ki mua. Ko nga wa e takoto ake nei, ko nga wa ena e tukua mai e te Atua kia tatou hei wa mahinga. Kia mau tonu ranei tenei whawhai ake, ake? Ki te houhia te rongo, me waiho ano nga take wehewehe i te pakeha i te Maori kia takoto tonu ana hei whakatupu whawhai mo a mua atu?

Ko nga mea enei hei maharatanga mo nga tangata whakaaro nui, mo nga tangata pai, o te taha Maori o te taha pakeha.

Ko taku kupu tuatahi tenei ki a koutou. Rapua te take i tupu ake ai nga he katoa nga raruraru katoa, ehara oti i tenei, he ture ke to nga pakeha, he ture ke to nga Maori? E ahei ano ranei te noho huihui tahi nga iwi e rua i te wa e rere ke ana o raua ture? Kihai i motuhake te whenua o nga Maori i te whenua o nga pakeha kia tau ke atu ai tetahi i tetahi. Ko tenei piri tonu, he wahi ano i tokomaha te Maori, i iti te pakeha; he wahi ano i iti te Maori, i tokomaha te pakeha. Ko te nuinga ia o te whenua nei e nohoia tahitia ana e te pakeha raua ko te Maori. E kore ranei nga Maori e haere ake ki waenganui i nga pakeha hokhoko ai? E kore ranei nga pakeha e haere atu ki nga whenua Maori ki te hokohoko? Na me pehea ka ata noho ai nga iwi erua kua hui nei te noho, ki te mea, e rua nga kawanatanga, e rua nga kingi e rua nga ture. E pono ranei te mahi ki nga rangatira tokorua? Ki te tautohetohe tetahi Maori ki te tahi pakeha i runga i ta raua mahi hokohoko, a ngangare iho raua, ma wai e whakaoti ta raua tutu, ma wai e whiu te mea o raua i he? Ki te mea e rua nga kaiwhakawa, e rua nga ture, ko tetahi ko ta te pakeha, kotetahiko ta te Maori, tera e tutuki Kawe ana te Maori ma tona ture raua e whakawa kawe ana te pakeha ma tona ture, na wai a ka nui haere te he nei, ka hui mai nga hoa o te pakeha ki te awhina i a ia ka hui mai hoki nga hoa o te Maori ki te awhina i a ia, a whawhai iho tetahi iwi ki tetahi. Ki te mau tonu nga ture e rua, nga Kingi e rua ka hapu te ngangare a nga tangata tokorua tokotoru ranei ka whanau ake he whawhai nui.

E Hoa ma kua tonoa mai nei taua e te Atua ki tenei motu noho ai, tonoa mai ana te Maori i Hawaiioki ko te Pakeha i tonoa mai i Ingarangi. Kua noho tahi nei taua Ehara ianei i te mahipoauau te pupuri tonu ki nga tikanga e wehewehe nei i a taua, nga tikanga e mauahara ai tetahi ki tetahi, e hua tonu ai te pakanga ake nei, ake nei.

Otira tera pea koutou e ki, Ki te whakae Koutou Ki te ture pakeha hei ture mo tatou Katoa. E kore Koutou nga Maori e tiakina e te ture, ko nga taonga pakeha e tiakina. Tera koutou e ki mai ki au, ko te take tenei i whakaturia ai e koutou he Kingi mo koutou E hoa ma kia rongo mai koutou, Mei tika ta koutou kupu, e kore rawa nei au e ki atu kia anga mai koutou ki tenei Ture. Ki te mea ma to koutou whakaetanga ki te ture kotahi e riro ai o koutou whenua te tango tango, te tahae e te pakeha. E kore ahau e whakaaro ki te taha pakeha maku tonu e ki atu, whaiwhai tonu koutou, whawhai tonu a taea noatia te mutunga. Kei te mohio hoki ahau kahore he mate i hira ake tona rongo i roto i nga iwi katoa, kotahi anake, ko te matenga i runga i te oneone o ona matua he mate rangatira tera. Otira ko taku whakaaro tenei, ki te noho koutou ki raro i te taumarumarutanga o nga ture pakeha, ka tiakina ano koutou e nga ture, ka rite tonu ano ki te tiakanga a nga ture i a matou. Tera e tiakina tonutia a koutou whenua e te ture hei taonga ma koutou, mo te hoko ranei mo te pupuri ranei. He kupu

whakarite taku mo ta koutou kupu. E ki nei koutou, na kawana Paraone i tango te whenua o. Wirimu Kingi i Waitara, i tahu hoki i tona pa, i muru hoki i ona taonga. Titiro, mei puta te kupu a kawana Paraone ki toku pihi whenua e takoto nei mei puta tana kupu kua oti i a ia taua pihi te hoko a muringa iho mei tonoa mai eia nga hoia hei tango i taku whare i Otautahi nei. Kua aha koia ahau i reira? Tera koia ahau e hui i oku hoa katoa hei whawhai ki a te Kawana? Kaore. Kei rua oku he. Ko te whawhai kia Kawana ka tahi. Ko te takinga atu i oku whanaunga i oku hoa ki te mate, ka rua. Engari kua kawea e ahau a kawana Paraone ki roto ki te Kooti nui kia whakawakia ai ia mo tona he. Ma nga Kooti o Ingarangi e whakawa nga kawana, kei te whakawakia ano e tahi kawana i a tatou ano e nohe nei. Mei tangohia hetia toku whenua kua kitea e nga kaiwhakawa nunuri, kua iri te he ki runga ki a kawana Paraone mo tana tangohanga hetanga i toku pihi whenua. Penei kua hoki mai toku wahi ki au ano, a kua nui noatu te utu a kawana ki au mo oku mea i pau i ano hoia. Ki te kore ahau e whakaae, e kore rawa te Kuini e kaha ki te tango i toku whenua. Ahakoa tutua, ware noaiho, kei te tiakina e te ture, e kore te mana rangitira e hipa ake i to te ture. Kia mohio koutou ko te take tenei i whakamamamana ai te Ingarangi i rangitira ai. He hapai i te ture i nuku ake ai te rongo o to maua iwi. Ko te take tenei i nuihaere ai maua i horapa ai ki nga whenua katoa. Kua waiho e te Ingarihi te ture mo runga rawa ake i nga tangata katoa. Ko te ture kei te tiaki i ia tangata, i ia tangata kei patua tona tinana, kei tahaetia ona rawa. E kore ona hoa arki e kaha ki te pehi i nga ture, e kore ano hoki nga kawana, e kore ano hoki nga hoia. Mei rokohina a Wiremu Kingi e te he o Kawana Paraone e noho ana i raro i te ture, mei hohoro hoki te kawea ake e Wiremu tona raraurau ki nga kooti nui kia mahia e te ture, mei kaua ia te mau ki te pu ki te patiti, penei kua awhinatia ia e te ture kei mate ia i nga hoia a Kawana Paraone Tenei kua whakahokia mai tona whenua ki a ia e te Ture, kua utua hoki ia e Kawana Paraone mo te pa i tahuna ra. Ko te he e kore e mutu te he, no te mea he tangata nei ano tatou he huugarana ki te mea e mau tonu ana tenei tikanga whawhai ki ia iwi ki ia iwi, kaore he rapurapunga, whakaaro, i runga tonu i te he, whawhai tonu, tera ranei e toe he tangata mo te ao nei? E kore e toe, ka ki hoki te ao i te riri, i te tutu, ka patu tonu tena tangata i tena tangata, ka rawakore haere tena, tena, a ngaro katoa nga iwi o te Ao. Tena ki te whakanuia ake te ture, ki te peratia me to Ingarangi, kua waiho nei mo runga ake i te Katoa, he mea whakaae na te iwi katoa, hei reira ka rongo nga tangata ki te ture, ka tau te rangimarie, ka takoto pai nga rawa a te tangata, ka hira haere te taoga, ka tupu te pai.

I mua maua te pakeha o Ingarangi e kuware ana, e pena ana me koutou me te Maori, kaore he ture marama, ture takoto. Tukino ana tena tangata i tena tangata, ka kite te tangata i te he, ka hapai i tona taua ka haere ki te rapu utu. Kihai i kitea wawetia nga ture e pupuru nei matou, mate atu tena whakatupuranga, mate atu tena whakatupuranga, me te nuku haere ake te mana o te ture a taea noatia te takiwa i i whakanuia rawatia ai te ture hei rangatira mo runga ake i nga tangata katoa, Rau atu, Rau atu nga tau i rapua ai nga ture, katahi ka kitea ko ano ture Enei te hoatu nei e matou ki a koutou. Na matou i hanga te whare, he mahi uaua, he whakatupuranga nana nga pou, he whakatupuranga nana te tahuu, he whakatupuranga nana nga paru, he whakatupuranga nana nga uhi. Kua oti nei te whare kei te tirohia atu koutou e noho ana i waho, kei te karangatia atu koutou, Haere Mai, Haere Mai, ki raro i te tuanui whanui o te Ture noho ai.

Na te ture matou i kiia ai he iwi kaha he iwi whai rawa. Ki te whakarongo hoki koutou ki te ture, ka nui ano hoki koutou. Koia ahau e ki nei e hoa ma, Kotahi anake te mea e mau ai te rongo ki enei motu, koia tenei, kia noho nga iwi katoa o te Maori o te pakeha i raro i te ture kotahi kia kotahi tonu te ture hei tiaki mo nga tangata mo nga rawa, o tetahi o tetahi.

I ki au i mua ake nei, ekore rawa tetahi tangata e kaha ki te tango i toku whenua, i te wa kaore ano ahau kia whakaae ahakoa kawana, ahakoa Kuini, e kore e kaha i te ture. Kotahi anake te ara e riro ai toku whenua ki te hiahiaitia hei rori. Hei reira e ekore e taea te pupuru. Otiia e kore ano e tangohia kinotia. Ki Ingarangi ma Te Parameta, Ki konei, ma te Runanga Nui o Nu Tireni e whakatakoto he ture mo te wahi o te tangata e meatia ana kia tangohia hei rori, Hei reira rawa ka tangohia. E kore e tangohia te wahi o tetahi tangata hei hoatutanga ki tetahi atu tangata. Engari ko taua wahi i tangohia, mate katoa hei huarahi haerenga ma te katoa.

Na te katoa nga rori, hei ara mo nga tangata o tetahi kainga ki tetahi kainga, ko te mana o te tangata kotahi e patua ana e te mana o nga tangata katoa, no te mea, ko te whenua e tangohia ana na te tangata kotahi, ko te rori ia na te katoa. Otira ka tangohia te whenua o tetahi, e utua ana ano taua wahi ki a ia ki te utu tika; kaore atu he take e riro ai te whenua o tetahi tangata i runga i tana kore whakaae. Ko tenei, e hara i te kotahi mana e tango te whenua o tetahi, engari ma te runanga katoa e tango katahi ka tika. Kaore e tangohia ma tetahi atu tangata engari ma te iwi katoa kia takoto ai nga ara hei haerenga ma te katoa, kei whai kupu mai tetahi tangata ki tetahi tangata mo tana takahi haere ki runga ki tona wahi. Kia haere noa atu ai nga tangata katou i runga i nga rori; koia aua wahi i tangohia mai ai e te Runanga nui i roto i nga whenua o ia tangata o ia tangata.

Me na whea puta ai nga rawa a te tangata, hei hokohoko mana ki etahi atu wahi, ki te kaore e puare nga rori. Ka puare nga rori hei ara haererenga ma te tokomaha ka tahi ka nui haere nga taonga o te iwi. E rite ana nga ture ki nga mea katoa o te ao, ka roa e tu ana ka popopopo ka pirau. Ka tirohia e matou e te Ingarahi kua popopotia tetahi ture, katahi ka mahia ano kia hou, kia rite ano ki nga he o tenei takiwa. Ko te Runanga Nui i huihuia ai nga tangata i whiriuhiria e nga kainga katoa o Nu Tirini, ko taua runanga hei whakahou hei

whakatikatika i nga ture. Ko nga tangata o roto i taua Runanga. Ko te kawana. Ko te Runanga o nga Kaumatua. Ko te Runanga o nga tangata i whiriwhiria. Ma ratou katoa e whakae tetahi ture, ka tu, ka kore ratou katoa e whakae ka hinga taua ture ka whakakahoretia. Whakae noa nga tokorua, ara te Runanga whiriwhiri ratou ko kawana, ma te Runanga kaumatua e patu kua kore. Whakae noa te runanga whiriwhiri raua ko te runanga kaumatua ka kore a kawana e whakae ka kore. Engari kia whakae rawa ratou katoa katahi ka tihituhia te ture ki te pukapuka o nga ture. Otiia e kore ano e tuturu hei ture kia whakaaetia ra ano e Te Kuini. Ka whakaaetia e ia, heoi ano ka tahi ka tuturu hei ture mo te whenua, katahi ka whakarangona e nga tangata. Katahi ka whakarite whakawa nga kooti ki runga i nga ritenga o taua ture. Ka whakamana e nga kaiwakawa e nga tiure (ara e te tekau ma rua i whiriwhira hei hoa mo te kaiwhakawa nui) E kore hoki nga Kaiwhakawa e pokanoa ake ki te whakarite whakawa i te mea kaore ano kia takoto he ture. E kore te kaiwhakawa e whai ki tana ake i whakaaro ai ina whakawa i te he o tetahi tangata, engari whai tonu ki runga ki nga kupu kua oti te tuhituhi, nga kupu o nga ture tawhito o nga ture hou kua oti te whakaae e te Runanga nui o Nu Tireni. Ko tetahi taha o te Runanga nui i whiriwhiria, e nga tangata o ia kainga o ia kainga hei korero i a ratou korero i roto i te Runanga nui. Te Take i whakarongo ai nga pakeha katoa ki nga ture koia tenei no te mea, na o ratou tangata ano i tonoa atu ra ki te Runanga i whakae aua ture. Na reira me pehea he whakahenga ma te tokomaha ki muri atu, na ratou ano hoki aua tangata i whakae hei kai whakatakoto ture mo ratou.

Na kia mohio koutou, he ture ano to tetahi wahi, he ture ano to te tahi wahi, he ture ano to te taha moana, mo nga kaupuke, mo nga poti, mo nga heramana; he ture ano to utu, mo nga mara, mo nga kau, mo nga hipi, mo, nga aha mo nga aha. Kua oti nga motu nei te rohe rohe. He wahi ano ki Akarana he wahi ano ki Taranaki. He wahi ano ki Poneke, he wahi ano ki Ahuriri, he wahi aan ki Whakatu, he wahi ano ki Katipere. He wahi ano ki Otakou. He Huperetenti me tona runanga ano kei ia wahi, kei ia wahi, kei ia wahi. Ma taua Hupereteneti ratou ko tona runanga e whakatakoto nga ture ririki mo to ratou wahi ake, e kore e mana nga ture o aua runanga iti ki etahi atu wahi, e ngari ki taua wahi anake i whakaturia ai. Ko nga ture o te runanga iti o A karana ki akarana ano, ko nga ture o te runanga iti o Poneke ki Poneke, ano. Ma te kawana ano e whakae nga ture iti, ka mana ae i nga kaiwhakawa e kore e mana ki te whakae kau ko te Hupereteneti anake ratou ko tona runanga. Engari kia whakaaetia ra ano e te kawana ka tahi ka mana ana ture ki roto ki nga kouti. Whakarongo tonu nga tangata o ia wahi o ia wahi, ki nga ture o to ratou ake wahi, no te mea na ratou ano i whakae aua ture, ara na nga tangata i whiriwhiria e ratou hei tangata mo roto mo te runanga a te Hupereteneti.

Na, ki te mea ka whakae nga Maori kia kotahi tonu te ture mo ratou, ko nga pakeha me uru ano etahi o nga Maori ki roto ki te Runanga nui hei hoa mo nga pakeha, ki te whakatakoto ture mo te whenua katoa. I naiane, kaore ano kia noho nga Maori ki roto ki te Runanga nui, ki roto ranei i nga runanga iti, o ia wahi o ia wahi. Ko te he tenei Engari ki te noho nga Maori ki roto ki te Runanga nui, ki roto hoki i nga runanga iti, katahi nga Maori ka marama ki te tikanga o nga ture e mahia ana e ratou ko nga pakeha. Ka waiho nga Maori o roto i te runanga, hei kai tiaki mo te iwi Maori kei tukinotia e te taha pakeha.

Ma te rite tonu o te tuwha i nga tikanga ki nga pakeha ki nga Maori, ka ata noho ai taua i runga i te motu kotahi. Ko nga ture, ma nga Maori ratou tahi ko nga pakeha e whakatakoto. Me whakauru ano etahi Maori ki roto ki te kawanatanga hei hoa mo nga pakeha kua whiriwhiria e te runanga nui hei rangatira kawana mo te whenua katoa. Me tohe tonu koutou kia riro mai enei ritenga katoa i a koutou, kia rite tonu ai te tu o te pakeha raua ko te Maori, kei hipa ake tetahi, i tetahi, kei hoki iho tetahi i tetahi.

Tera koutou e ui mai ki au, me pehea te tikanga mo te kingi. Me motuhake ranei he kingi mo nga Maori? Hei kingi koia mo ewhea Maori tena kingi e uia mai na e koutou. Hei kingi koia mo nga Maori katoa, o ia wahi o ia wahi puta noa ki te whenua katoa? Hei kingi ranei mo nga Maori o tetahi wahi anake? Ki te kiiia mai e koutou hei kingi mo nga Maori katoa o ia wahi, o ia wahi. E kore e tika. E kore e tika kia rua nga kingi, kia rua nga ture ki nga wahi kua nohoia tahitia e te pakeha e te Maori. Kei whai hoki tetahi iwi ki tana ture, tetahi iwi ki tana ture, a nui atu te raruraru, tona tukunga iho he whawhai. Ki au nei kei te tika ano te whakaaro a nga Maori kia motuhake he wahi mo ratou. Hei nga wahi e ou ou ana nga pakeha, hei nga wahi e manuaano te mana ote whenua i nga Maori. Ko aua wahi, me momotu atu hei kainga mo nga Maori, me rohe rohe, me pera me Akarana, me Taranaki, me Poneke, me Ahuriri kua motu atu na nga tikanga mo aua wahi ki nga pakeha ano e noho ana ki aua wahi. Waihokia me nga whenua kei nga Maori ano, e pupuru ana ano te noho o te Maori me karanga aua wahi hei whenua motuhake hei kawanatanga iti mo nga Maori. Me whakatu he Hupereteneti, he runanga. A ma taua Hupereteneti ratou ko tona runanga e whakatakoto nga ture mo taua wahi kia pera tonu me nga Hupereteneti o nga whenua pakeha. Ko te Hupereteneti ka waiho hei kingi mo te wahi i rohea ki a ia. Ko ia hei kawana i nga tangata katoa e noho ana ki runga ki te rohe ki a ia, ahakoa pakeha ahakoa Maori. A ko nga kingi Maori o ia wahi, o ia wahi, hei tiaki i nga iwi pakeha ranei, Maori ranei, e noho ana ki a ratou, ma ratou e whakamana nga kupu a nga kaiwhakawa, kia whaka erangona ai e nga tangata Ma ratou hoki e whiu nga tangata e turi ana ki nga ture.

Ko te tikanga tenei ma koutou, me tonu e koutou ki a Te Kuini, ki te Runang Nui hoki kia roherohea nga wahi o te motu nei i puputu te noho o te Maori, nga wahi kaore ano kia tukua ki te pakeha, kia

whaka-motuhaketia hei Wahi mo nga Maori kia whakaritea hoki he Hupereteneti Maori, he runanga Maori, mo ia wahi, mo ia wahi, e whakamotuhaketia ana hei Wahi Maori. Kia waiho, ko nga Maori ano o aua a Porowinihi, hei Kawana i a ratou ake. Ko te taha Kingi Maori tenei [ko te ingoa pakeha hoki tenei] e taea e koutou. Tera ano te kuini ratou ko te Runanga nui e whakae ki tenei whakatu Kingi Maori e whakaatungia atu nei e ahau ki a koutou.

Tera pea etahi e ki, he aha te pai o te Maori kia noho ki roto ki te Runanga nui o nga pakeha, no te mea Ekore nga Maori e mohio ki te whakarongo atu ki nga korero e korerotia ana e te taha pakeha. E hoa ma, ko te he tenei, ko te rere ke o a taua reo pohehe ana koutou ki a matou kupu, pohehe ana hoki matou ki a koutou; He ahakoa ra me whakamatau, ma te mahi ka taea ai, ahakoa te roa e kimi ana ki nga ritenga o te korero pakeha, ma te tohe ki te rapu ka kitea ai. I tenei takiwa e pohehe nei koutou ki to matou reo me whiriwhiri e koutou ki nga tangata e mohio ana ki te reo pakeha; ka kore e kitea he tangata mohio, me haere ake anoetahi tangata, me nga pakeha korero Maori hei whakamaori haere i nga korero o te Runanga Nui. He ahakoa ngaro noa etahi korero o roto i te Runanga Nui, me haere akeano etahi Maorik ia whakaurua ki roto ki te Runanga Nui, hei hoa mo nga pakeha ki te whakatakoto ture mo Nu Tireni katoa. Kei te he hoki to naianei tikanga. He pakeha anake kei roto kei te Runanga nui, kaore he Maori. Ko nga pakeha anake i whakawhiwhia ki nga mahi Kawanatanga, Engari me whakuru ano he Maori ki roto ki te Runanga nui, me whakatu ano etahi hei tangata whakahaere hoki i nga tikanga mo te whenua katoa.

E hoa ma, ko te pukapuka i tuhituhia ake nei e Atera Puna i te 16 o Nowema, no Tihema i tae ake ai ki au ki Akarana rokohina matou e runanga ana. Otiia kaore i roa to matou runangatanga. Ko te take i hohoro ai te whakamutu te Runanga, no te mea kaore ano kia houhia te rongu, na reira te ai he mahinga i nga tikanga e tuhituhia atu nei e ahau ki a koutou. Otira tera ano e hui te Runanga nui ki Poneke i roto i a Mei i a Hune o tenei tau o 1865. Ko taku i pai ai kia haere ake nga Maori ki te korero i a ratou korero kia rongu te Runanga nui kia mohiotia ai e ratou nga mea e hiahiatia ana e te taha Maori.

Kaua nga Maori e titiro kia te kawana anake, Engari me titiro hoki ki te Runanga nui. I te korenga o te Runanga nui te tirohanga ki a te kawana, i nainei, me titiro ki tetahi ki tetahi. Ko te kawana e kore e tuturu ki te whenua, kua tae mai, kua hoki, ko te Runanga nui ia, mau tonu mau tonu, ake, ake, ake. Ko nga pakeha kua tangata whenuatia e noho tahi ana me koutou ki enei, motu ko ratou kei te tonu i ia tau, i ia tau i, a ratou tangata i whiriwhiri ai ki taua Runanga nui. Mehemea kua takoto te tikanga kia whiriwhiri nga Maori i etahi tangata hei korero i a ratou korero, penei kua noho tahi koutou ko nga pakeha ki roto ki taua Runanga, kua waiho koutou hei hoa whakatakoto ture mo te whenua katoa.

Ki taku mahara ake, E toru nga mea hei tononga ma Nga iwi Maori.

Te tuatahi me tonu e koutou kia tukuna ake etahi Maori hei hoa mo nga pakeha ki roto ki te Runanga nui ki roto ano hoki i nga Runanga iti. Ma nga iwi Maori ano e whiriwhiri a ratou tangata i kite ai mo roto mo aua Runanga.

Te Tuarua, me tonu e koutou kia whakamotuhaketia nga whenua e nohoia ana e nga Maori hei Wahi Maori, kia pera tia me nga Wahi ki nga pakeha kia whakaturia ano he Hupereteneti he runanga ki aua wahi, hei whakatakoto ture hei kawana whakahaere tikanga mo aua wahi.

Te Tuatoru, kia tiakina nga whenua Maori e te Ture kia peratia me nga whenua pakeha e tiakina ana, mo te puta rawa ake o te he, ma nga Kooti ara ma nga kaiwhakawa ma nga kai whakahaere i nga ture e mahi kia kitea ai te he, kia kitea ai te tika. Kia mutu rawa ai te tikanga whawhai e mau nei. Me tonu hoki kia whakae te Runanga kia hoko noa atu nga Maori i o ratou whenua, kia retia, kia rihitia, kia rite tonu ki nga pakeha e hoko atu nei e hoko mai nei i o ratou nei whenua.

Ki te whakae nga iwi Maori ki enei korero me tuhituhi pukapuka ake ki te Runanga nui tena iwi, tena hapu, tena hapu. Me whakapiri nga rangatira ratou tahi ko a ratou tangata i o ratou ingoa ki aua pukapuka. Ko nga korero mo roto i aua pukapuka ko nga tikanga e toru e korerotia atu nei e ahau ki a koutou ki te whakae te Runanga nui ki nga kupu o roto i a koutou pukapuka ko reira te ngaro ai nga putake riri e whakaoho haere nei i a taua. Ko reira te tau ai te rangimarie ki nga iwi katoa o Nu Tireni. Ko reira te noho pai ai nga iwi Maori nga iwi pakeha ki raro ki te taumarumarutanga o te ture kotahi. Ko reira taua whai kaha ai, whai rawa ai, tupu tahi ai hei iwi nui.

Na to Koutou hoa pono Na
Hemi Erueti Whititera.

From Aterea Puna For all the Tribes To Mr.

Fitzgerald.

New Zealand, Nov. 16, 1864.

Friend, Mr. FitzGerald,—Salutations. May you have health and your days be prolonged—may God preserve you. Salutations.

Here is your name wafted hither and thither throughout New Zealand, and the heart is cheered on account of your speeches which our ears have heard, as you exhibited your love towards the Maori cause. Be strong, both you and your companions, to raise on high your principles, for we hear that your sentiments are excellent on the Maori side.

Friend, we have heard that on the 21st of November the Assembly will meet to investigate what is just and unjust in relation to the affairs of this island. This is the reason why the Maori side wish to reveal to you some matters which the Maoris have seen and heard

This is Potatau's word:—"Hearken, O tribes. Formerly, your god was the man-eating Uenuku, but now you worship the Great God of Heaven. Let there be no fighting between the Europeans and the Maoris. The only great treasures for us to retain are religion, love, and law."

This is Governor Browne's word which was proclaimed to the Maori tribes:—"I will not buy land from one individual, but all the tribe must give consent, then only will I buy land; and should one old woman oppose the sale, the land will not in that case be purchased" [by Government]. All the Maoris were pleased with the word of Governor Browne. After this Governor Browne sent a letter to Potatau. These were the words:—"I am going to Taranaki on an errand or mission of peace." Not long after the utterance of this peaceful message fighting commenced at Taranaki immediately after his arrival there, and we heard, what proved to be a fact, that William King had been driven from his own land by the soldiers, his pa burnt, his horses, cows, and pigs, with other property seized [by the military]. After a lengthened war at Taranaki, on the part of Governor Browne, he left without making peace, and matters remained in confusion or disorder.

Then came Governor Grey to Auckland, and the chiefs of Waikato waited on him to ask,—"O Governor is it peace or war?" And the Governor said:—"This is the Queen's word, "Go to New Zealand, and let there be nought but peace." "Then Tamati said to the Waikatos [*i. e.*, the chiefs who were present at Government House]—"Do you hear this word?" and they all said "Yes."

After this Governor Grey went to Taupari, and these were the words which he uttered at the meeting there, six hundred men being present. He said, "I have come hither in peace, with feelings of good will. I shall not fight."

After this the Governor uttered a sentence to the Chiefs of Waikato, at Kohanga. He said, "I am unwilling to make war on the Maoris; even unto 22 years I shall not be evilly disposed towards them, that is to say, I will not make war on them" [even though they incur my displeasure.]

This sentence [of the Governor's] was proclaimed to all the people, and the Maoris expressed their great satisfaction.

After this, Governor Grey said to some of the Chiefs of Waikato, in his house at Auckland,—"Let some of the Waikatos come to the bank of the Mangatawhiri stream [to reside] to watch the evil doings of both Pakeha and Maori." And when the Waikatos heard this sentence, they agreed to it. The horses and horned cattle were driven down from Waikato for the purpose of ploughing the land [at Mangatawhiri]

See letter from Native Office, addressed to Takerei on this subject.

and when the houses are about to be erected the soldiers crossed the Mangatawhiri to the Maori land with their implements of war.

Hearken to this all the world. The Maori tribes uttered and proclaimed to the European people in the days of Governor Browne, extending unto Governor Grey's time, that Mangatawhiri was the boundary between the Maoris and the Pakehas. This word was printed in a newspaper or document, and proclaimed before Governor Grey went to Taranaki.

When Governor Grey went to Ngaruawahia, in Waikato, his word was spoken, and this is it,—"I have come hither in peace and love."

On the following day the Waikatos assembled with Tamehana, at Tukupoto, at Mr. Ashwell's place, on which occasion one of the Chiefs of Waikato asked the question, "O Governor! what do you think of our King?" The Governor said, "I have come hither in peace and love only." The persons congregated there were rejoiced to hear this. William Thomson then stood up and said—Is this the love you mean, that we are to love one another with brotherly affection? Is it the love that James refers to when he says, "Let each exalt and honor

the other?" The Governor said, "I have told you already that I have come hither in peace and love." Thomson then said, "If this be so, go forth and see all the tribes of the Maoris." The Governor then said, "I am going to Tataraimaka," and Tamehana replied, "Do not go, let me do that work [*i.e.*, let me remove the Maoris from Tataraimaka prior to your visiting Taranaki.] But the Governor said, "No; that land is mine, and the matter rests with myself only." Tamehana urged the Governor [to allow him, Thomson, to settle the Tataraimaka affair] but the Governor refused.

After this the Governor went to Taranaki with his soldiers and his implements of war to kill men [or with his men-killing implements]. Now, while the men went forward to take possession of Tataraimaka, he held in his hand Waitara. Here it was that the eight soldiers were killed, it having been proclaimed and made known by the Maoris that no Pakehas were to travel [beyond certain lines]. These were killed according to the custom of the Maoris, and this killing is not considered murder by Maoris, but is by them called "urumaranga," or one of the incidents of war, for the war had been commenced when the soldiers went there with their guns to fight. Another point is this, peace had not been made. The Waikatos and the Ngatehauas agreed to give up Tataraimaka to the Pakehas, and William Thompson wrote a letter to Taranaki requesting that Tataraimaka be given up to the Pakehas.

Now we come to Rewi's and Te Herewini's letters addressed to the Ngatiawa

Mark this; to Ngatiawa, the owners of Waitara, not to Ngatiruanuis and Taranakis, who held Tataraimaka. If Rewi's letter was addressed to Ngatiawas only, much light will be thrown upon this subject, which seems to have been darkened by numerous opinions.—TR.

These letters contained songs or chants for dancers. This was Herewini's chant, "I will be urgent on account of Waitara, where I planted my karaka berries in the eighth month; I will be urgent." The chant contained in Rewi's letter was, "Kareanui pains my heart." Kareanui was a kumera house [which had been robbed by a marauding party] and signifies Waitara. This is the opinion of the Maoris generally.

This is another portion of the chant—

*"Let it be rehearsed at Kawhia,
Pounce upon them;
Fire!"*

Kawhia, not Tataraimaka: this is exceedingly important, as Rewi has been blamed as the author of the Taranaki or Oakura affair.—TR.

The Maoris consider that this also refers to Waitara

i. e. That should the Governor with his soldiers move on to Waitara for the purpose of taking possession, then the Governor was to be resisted by force.—TR.

Relative to the eight soldiers who were killed at Oakura, the payment was the capture of the pa at Katikara, when 31 Natives were killed and their bodies mutilated by the soldiers after their death.

This statement is corroborated by eye witnesses, but the number of bodies is given not exceeding 24—TR.

According to Maori ideas, this affair was avenged, the payment being neck for neck; and it was imagined that the fighting was over and peace would be made. The Pakehas, moreover, seized a block of land besides killing the Maoris [at Katikara].

After this, the Maoris who were residing on their own estates at Mangere, Ihumatao, Pukaki, Te Kirikiri, Tuhimata, Pokeno, Patumahoe, and Tuakau, were hurriedly driven away and their property seized or stolen. Some of them were captured and put into prison, and some died during their captivity.

The cause of their being driven away was not known, nor is it now known [by the Maoris]. Governor Grey said to the Maoris when they were driven away, that they must go to the other side of the Mangatawhiri stream. The Maoris thought, therefore, that the other side of the Mangatawhiri was to be *tapu* or sacred, for he had told the Maoris to go thither beyond the boundary of the Europeans, and sit down there [noho ai]. At the time of the ejection the soldiers were the first to cross the Mangatawhiri, and the people who were driven away were behind the soldiers.

The Maoris were unable to cross the Mangatawhiri prior to the soldiers crossing it, for the Maoris had their women and children with them, whilst the troops were unencumbered and marched rapidly on.—TR.

Relative to certain letters written by Maoris and Europeans stating that a plot had been formed by the Maoris to cross the Mangatawhiri, that is, to enter the boundaries of the European lands to kill [the settlers], there is no foundation whatever upon which these letters can rest, for the word of the Waikatos, Thompson's, and other tribes was, that the Pakehas should be the aggressors, and, extending to the Ngatimaniapotos, there was but one decision with reference to this subject.

According to Maori ideas, war was declared against the Maoris when they were driven off on the 9th of

July from their own lands within the boundaries of the Manukau; and when the soldiers crossed the Mangatawhiri the blood of men was spilt, and a real war begun between the Pakehas and the Maoris.

Now, according to Native custom, or Native mode of warfare, there has been no murder committed by the Maoris from the commencement of hostilities, when the soldiers crossed the Mangatawhiri, even until this time. No murder has been committed by the Maoris on the Pakehas.

What we call murder the Maori calls killing. He is supposed to take every advantage of the enemy secretly or otherwise.—TR.

The Pakehas, who were killed by the Maoris, and who it is stated by the Pakehas were murdered, we say no, it was a "huaki"—a surprise. Regarding the Pakehas who were killed at Ramarama, Pukekohe, Te Iaroa, Papakura, Te Wairoa, and Mangemangeroa, they were all killed in fight.

The Maori side is still endeavoring to find out the cause of the war—the reason why the Pakehas invaded the Waikato. We have thought whether it were our preventing the road being made from Auckland to Wellington—whether on account of the Maoris forming a land league to retain their own possessions—whether on account of the Maori King—whether the driving away of Mr. Gorst—or the removal of the timber from Te Kohekohe to Te Ia the land of the Pakehas—and the Maoris have discovered that the foundation of this war is a desire on the part of the Pakehas to possess themselves of the Waikato country.

Now as to this custom of you Pakehas in confiscating land, it is not customary among the Maoris. Look, now, when did the Ngapuhis take land? In their great wars with Kaipara, Taranaki, Thames, Waikato, Rotorua and other places, no land was seized or taken by the Ngapuhis, not one piece ever so small. And the law of God says, "Thou shalt not covet any thing that is thy neighbors." Sufficient.

From the Maori side,

(Signed) Aterea Puna, That is for all the tribes

From Mr. Fitzgerald To Aterea Puna, And All The Tribes

Christchurch, January, 1865.
TO THE MAORI TRIBES,—

I received at Auckland the letter which accompanies this, and I replied to Aterea Puna that when I got to my home I would answer it. I do so now. My friends, I do not know Aterea Puna personally, but his letter states that it is written for all the tribes; to all the tribes, therefore, should be my answer.

There is no one who has grieved more truly over all this sad war than I have, for I have all along thought that it arose, not out of any wish on the part of the English people generally to rob the Maoris of their lands, or out of any desire on the part of the Maoris generally to conquer the English and drive them into the sea; but this war has sprung out of those mistakes and misunderstandings on both sides which arise where two races, having different languages and different customs, are becoming gradually mixed up, and are unable to interpret their mind fully one to the other. You say that the Maoris are still ignorant of the cause of the war, and think that it arises out of the desire on the part of the Pakehas to take Maori land. My friends, all men are not good nor are all men very bad. There are bad and good of all races and tribes under the sun. There are some bad English who do wish urgently to get the Maori lands, and there are some bad Maoris who would wish to see the English destroyed and to get back the whole islands for the Maori people. But I fear you Maoris have unfortunately come to think that not only a few bad men, but all the English, and even the Government, have been actuated by an avaricious desire to obtain your lands; and a great many English believe that the Maoris generally are anxious to destroy the English settlements; and so all our actions on both sides are misinterpreted the one to the other, and the two races are standing in fear and suspicion one of the other, and the voices of "Love, Religion, and Law"—the voice of old Potatau who, being dead, yet speaks to you from his tomb at Ngaruawahia, have been drowned in the clamor of fighting and the groans of dying men.

I was in England when Governor Browne took the Waitara, and when I came back to New Zealand I read and heard all that had taken place; and I said—Governor Browne has done a very wrong action. Then I began to

write in a newspaper, the *Press*, and I went into Assembly and began to speak, for I saw that out of that great mistake made by Governor Browne great trouble would follow to both Maoris and Englishmen. But, my friends, if Governor Browne was very wrong, William King did not act rightly. For if instead of resisting Governor Browne's wrong-doing by fighting, William King had appealed to the law, he would have got back his land, and Governor Browne would have been punished. But when the Maoris resisted the soldiers by force, fighting began and the law could not be heard. Again, when Governor Grey would not listen to the words of Thompson, but took the troops to Tataraimaka, he did not do a wrong thing, because the land was ours; but I think he did a foolish thing, and a wrong thing too, not to settle the Waitara question first of all as soon as he came back to this country as Governor. Governor Grey acted foolishly—but, my friends, what shall we say of those who killed the soldiers at Oakura? You say they were not guilty of murder. I will not argue about words. Maoris, even King Natives, have told me that they have thought it was murder. But, was it right? What evil has not come of it? I think Governor Grey was very foolish to take the soldiers there, but the Maoris were a great deal more wrong to kill them; for out of that work has come the whole Waikato war, and the death of so many brave men on both sides, and the loss of all the Waikato country which the Governor has taken, and will keep. Besides which, what could I and your other friends amongst the English say, when that attack was made at Oakura? The people said;—"See, the Maoris are determined to fight and kill us, we must conquer them." And what could I say? That wicked work at Oakura stopped the mouths of all the friends of the Maoris. When we spoke for you no one would listen to us after that. And it was said, "If the Maoris will shoot our soldiers in that way, they will certainly attack Auckland. Waikato agreed to that work at Oakura; Waikato must be punished." And so the war began. What could we your friends say? You stopped our mouths. My friends, why should we speak of the past? It is gone like the sun of yesterday.

"Let the dead bury their dead." Or if we think of the past, let us think only of those things in which we have learned to love and admire each other: for were not great gifts sent to you by God by the hands of the Pakeha?—the religion of Christ, and the various productions of our arts, which have helped to raise you from the state in which you once lived, and will yet make you a rich and powerful and civilised people. Is it not better to think of that? And for us—is it not better for us to think of the long years in which we lived amongst you in peace and charity, and of the kindness and hospitality which you shewed to us when we were yet few in your land? I think, too, with admiration of the noble and gallant way in which your chiefs and people have fought for what you thought right, and of the courage and endurance you have displayed, which will be honored by all brave men for ever—for the brave of all races are brothers. Were it not better, my friends, rather to think of these things than to dwell on the mistakes and misunderstandings of the past, which we can never recall, and which have caused these deplorable wars under which we all suffer? But it is our duty rather to look to the future, which God ever places in the hands of men to act in. Is this war to go on for ever? And when peace is made, are those causes of separation of our two races still to remain which will bring upon us new wars in the future? This is what the wise and good on both sides must consider.

First, I ask you to consider whether all these troubles have not arisen out of the fact that the Pakehas and Maoris do not live under the same *law*. Can two peoples live intermingled one with the other under different laws? The Maoris do not live in one country and the Pakehas in another, having distinct boundaries between the two. There are indeed some districts where there are mostly Pakehas, and other districts in which there are mostly Maoris; but in most parts of these islands are not Pakehas and Maoris living all intermingled together? and do not the Maoris come amongst the English freely to trade with them, and do not the English freely go over the Maori country? Now how can two races so living intermingled one with the other live under two governments, two kings, or two laws? If a Maori and a Pakeha trade together and there is a dispute, or if they quarrel and wrong is done, how can the dispute be settled or the wrong doer be punished if there are two authorities and two laws—one for the Pakeha and the other for the Maori? Surely in such a case it must happen that the two laws will clash, and that which was only a dispute between two individuals will be converted into a collision between the two laws—in other words between the two races. Thus every petty dispute between two persons bears in its womb a war between two races.

My friends, since God has sent us both to dwell together in these islands, is it not like madmen that we should keep up a system which must be always plunging us into fresh wars?

But perhaps you will say that if you were to submit to our laws, the law would only protect the Pakeha and not the Maori—it would protect English property but not Maori land. You will say it was through fear of this you set up a King for yourselves.

My friends, I say to you that if I thought that the effect of your living under our laws would result in injustice being done to you, and in the loss of your lands, I, though I am an Englishman, would tell you to fight against us to the last; for I know of no more glorious death that man can die than in the defence of the inheritance handed down to him by his ancestors. But I believe that if you were living under our laws, the law would protect you as it protects us, and that your property would then be for ever preserved for yourselves so

long as you chose to keep it.

Let me take a case to illustrate what I mean. You say that Governor Browne took William King's land at Waitara, and burnt his pah and seized his property. Now suppose Governor Browne had said that he had bought *my* land instead of W King's, and had sent soldiers to take my house here at Christchurch—what should I have done? Should I have called my friends together and fought against the Governor? No; for then I should not only have been wrong to fight, but I should have been conquered. I should not have fought. I should have brought an action against Governor Browne in the Courts of Law—for a Governor can be tried before the courts in England, and the case would have been tried before a jury, and if it were proved that Governor Browne had taken my land wrongfully, he would have been made to give it back to me, and would have been made to pay me a very large sum of money, as large as the value of all the property he had caused to be destroyed. The Queen herself cannot take my land without my consent, for the English law protects the poorest and meanest of her subjects against all aggression. I wish you to understand that that is the great pride and glory of every Englishman. This it is which has made the English so great a people, whose race has extended so rapidly over the world—the having just laws which protect every man's life and property from violence and wrong, even from wrong done by the Queen, or by her Ministers, or her Governor, or her soldiers. If William King had been living under English law, and had gone to the law for protection; if, instead of fighting, he had brought an action against Governor Browne, or against the soldiers, in the Courts of law, I think he would have got back his land, and Governor Browne would have had to pay him the whole value of his pa which was burnt. If whenever wrong is done (and as long as men are men, wrong will always be getting itself done in the world) men were to fight, how could the world get on? It would be filled with violence; and men would be perpetually destroying each other's property, so that people would be always growing poorer instead of richer. But when the law is placed, as it is in England, above all, and, by the common consent of all, people submit to its decisions, then only peace prevails and property is protected, and wealth and comfort increase.

We English people were once in our own country, England, as you are now, without any clear and known law. We committed violence upon one another, and avenged ourselves by *tauas* upon those who had done us wrong. But in the course of long years we grew out of that state of things, and elevated the law above all private authority. It took us centuries to accomplish this, and we now offer to you that which it has taken us so long to build up. It has made us a great, rich, and powerful people. It will make you the same if you will adopt it. Therefore, my friends, I say to you that the first step towards restoring peace to these islands is that all its inhabitants of whatever race should live together under one common law which shall protect the lives and properties of all alike.

I have said that no one can take my land, not even the Queen, without my consent. There is one exception to this. When land is wanted for any public purpose, as for roads, the rule in England is that the Parliament—that is, in New Zealand the General Assembly—may make a law by which land belonging to any private person may be taken for that purpose. It cannot be taken for any but a *public* purpose. It cannot be taken from one man to give to another, but only for some purpose which will be for the benefit of all alike. For example, all have a right to travel on a public road, and it is for the benefit of all that the people should be able to travel from one place to another. The private right of the land is made to give way to the public right of the road. But in every such case the man from whom the land has been taken has to be paid the full value of the land in money. This is the only case in which land can be taken amongst the English, and then only for the public use, in order that there may be public roads along which every man may have a right to travel. How can there be any trade, or how can wealth and comfort increase, unless the people can travel freely on their business along public roads?

But with us English, the law does not always remain the same. Laws like everything else grow old, and circumstances change requiring that laws shall be altered accordingly. The General Assembly is that great body of the whole country which makes and alters the laws. The General Assembly is composed of the Governor, the Legislative Council, and the House of Representatives. A law must be agreed to by all these three separately, before it becomes law, and is finally written in the Statute Book. Besides which, it must receive the assent of the Queen in England. Then it finally becomes law of the land, and the people obey it, and the Courts of law, the judges, the juries, and the magistrates enforce it; for the Courts of law do not give judgments of their own free will, but simply judge according to the ancient laws of the land and the new laws made by the General Assembly. The House of Representatives consists of men elected by the people to represent them in the Assembly, so that the people are governed only by those laws to which they have assented by their representatives in the Assembly.

Again, the laws are not the same in all parts of the islands, for some laws are applicable to one part and some to another; so the islands are divided into provinces, and in each province there is a Superintendent and a Provincial Council; and these make lesser laws, which apply only to the province in which they are made. The Governor, too, must assent to all these provincial laws before they finally become law. Then the laws so made

are enforced by the Courts of law, the same as the laws of the General Assembly; and people cheerfully obey all the laws so made because they have themselves helped to make them. Now, if the Maoris and the Pakehas are to live under the same laws, they ought all to help in making the laws. But there are no Maoris in the General Assembly, or in the Provincial Councils. This is not right or fair. If there were Maoris in all these Councils, then the Maoris would have a share in making laws for themselves and the Pakehas alike, and they would be able to take care that no injustice was done to the Maori people. If we are to live together peaceably in the same island, the Maoris ought to stand on exactly the same footing as the English, and to have an equal share in the making of the laws, and in the government of the whole country. You have a right to demand that this shall be granted to you.

But you will ask me are the Maoris to have a separate King for themselves. What do you mean by a separate King? Is he to rule over all the Maoris in all parts of the Island, or only over particular districts? It is impossible that he can rule over the Maoris in all parts, for no two people can live together intermingled one with the other, some obeying one King and some another. That would be sure to lead to fighting. But, I think the Maoris are quite right in thinking that in any part of the country in which almost the whole population is Maori and most of the land belongs to Maoris, that part should be separated off into a separate Province, and should have a Superintendent and a Provincial Council for itself, who should be able to make laws for that Province just as the Superintendent and Provincial Councils do in the English provinces. The Superintendent of such a province would be the Maori King for that province, and would govern the people in it whether Maori or Pakeha, and would maintain order and see that the law is enforced, and that the judgment of the Courts of law are obeyed. You have a fair right to demand of the Queen and the General Assembly that you shall have those districts in which the Maoris still live, made into separate provinces, in which the Maoris shall be thus allowed to govern themselves. This is a sort of Maori King movement which you would be able to establish, and in which I hope the General Assembly and the Queen would agree.

But it may be said that if you sent representatives to the Assembly they would not understand English, and would not know what was going on. My friends, it is, no doubt, a great difficulty that we do not understand each other's tongue; but we must do the best we can to get over it. We shall get over it in time. But in the mean time you must select representatives who understand English, or you must have the proceedings of the Assembly interpreted to them by interpreters. It will be far better that you should be represented in the Assembly, with all the difficulty of having to understand its proceedings in a strange language, than that you should not be represented in it at all, and should remain, as now, having no share in the making of the laws or in the government of the country.

My friends, Aterea Puna's letter, which was written on the 16th November, did not reach me until December, when the Assembly was sitting. It was a very short session, and nothing could be done to put these matters to rights, because peace had not been made. But the Assembly will meet again in May or June at Wellington, when I hope the Maoris will tell the Assembly what they want to have done. I think it would be much better that the Maori people should look to the Assembly, instead of, as they have hitherto done, only to the Governor. The Governor comes and goes. One Governor is here to-day, another to-morrow; but the Assembly is here for ever. The English settlers are always living with you, and they always send their representatives to the Assembly. If you too had your representatives in the Assembly you would be a part of it, and would take your share in making the laws, and would act together with us in all things.

There are then three things which I think the Maori people ought to ask for. First, that they shall have representatives in the General Assembly and in the Provincial Councils. Secondly, that separate provinces shall be made in the districts inhabited by Maoris, in which they can make laws for themselves. Thirdly, that the protection of the law shall be extended over the Maori lands, so that when there is any dispute it shall be tried by a proper Court of law, without fighting; and that the Maori shall be allowed to buy and sell and lease his lands, just like the English.

If the Maoris agree to these things, let them send petitions from all the tribes, signed by all the chiefs and people in every tribe, praying the Assembly to make laws accordingly. If these laws were made, I think the cause of fighting would disappear, and all the inhabitants in New Zealand would live in peace under one law, and would grow rich and powerful together.

From your sincere Friend,

James Edward FitzGerald.

