

They were informed by the Natives present of the subject which had been discussed that day, namely, the great necessity of carrying out the Kotahitanga (union) of the Maories, the expression made use of both by Nepia, the principal Chief of the Ngatiraukawas, and Kawana Hunia, the Chief of the Ngatiapas was, that the time had arrived when it was necessary, "Kia wehe atu te tangata Maori, kia wehe atu te tangata Pakeha, kia kotahi te Maori"—(That the Maori man and the Pakeha man should be separated, and that the Maories should be united).—This proposition was assented to by all, except Te Kingi Hanita, and a few others.

On a reconsideration of this question on the following day, Ihakara and his friends requested to be informed how the Kotahitanga (union) was to be carried out, that to carry it out, so far as they could see, an appeal to arms was necessary to divide the races; and if that was to be the case, they called upon the originators and supporters of it at once to avow it. No answer was made to Ihakara, and the meeting broke up in great confusion.

Previous to this, the meeting preliminary to the drawing up of the Memorial to the Queen, demanding the recall of His Excellency the Governor was held, when the justice of the measures adopted by His Excellency the Governor at Taranaki was strongly impugned, and the necessity of a Memorial to the Queen to remove His Excellency was determined upon.

Ihakara tells me that Parakaia and Henere Taratoa were the principal and most violent speakers. Nepia and others also addressed the meeting condemning His Excellency's conduct. Ihakara spoke in defence, on the grounds that they, living at a distance, could not expect to be so well informed of the facts as His Excellency and Mr. McLean who had been on the spot, and thought they had better before they determined on a Memorial to the Queen, be assured that they were in the right themselves. He was subsequently induced, in order to remove his doubts, to visit in company with his friends, the resident Minister, the Venerable Archdeacon Hadfield, who (he states) informed him that the measures taken by His Excellency the Governor were not only rash but most unjustifiable, towards one of the best friends of the Europeans, Wiremu Kingi, on these grounds,—

Ko te hohoro ki te riri—(The haste to make war).

Ko nga mea iti i whakawakia, ko te whenua te mea nui kihai i whakawakia—(Small things were judged, or investigated; land, the great matter was not judged).

He koroheke mangere—(He is a lazy old man).

Ihakara, as spokesman for the party, asked him his reason for making this last remark, Mr. H. answered him,

E (I) mohio ia ki te pukapuka o Matine ki te Kawana—(He knew it by Martin's letter to the Governor).

E (I) mohio ia ki ana pukapuka kahore ano i utua te Kawana—(He knew it by his letters not being answered by the Governor).

E mohio ia ki nga pukapuka o nga Maori waiho ana ia mo nga kai tuhituhi e utua—(He knew it from his allowing letters from the Maories to be replied to by Secretaries or Clerks).

Ko Kawana Kerei, he Kawana pai ia, He Kawana kino a Kawana Paraone—(Governor Grey was a good Governor, Governor Browne is a bad one).

No konei, no aua whawhai ki Taranaki, koia ka mea ahau kia tuhituhia he pukapuka kia te Kuini kia whakahokia a Kawana Paraone, kia tukua mai tetahi Kawana pai—(Therefore, and because of the fighting at Taranaki, I say, let a letter be written to the Queen to recall Governor Browne, that a good Governor may be sent here).

Porangi noa te Kawana ki te whakarongo ki nga kupu o tera Pakeha tutua a Te Parihi (Mr. Parris)—(The Governor was mad (hasty) to listen to the words of that low European Parris).

Ki te mea ka pai mai a te Kawana ki te hopungia ahau ki te whare herehere, e pai ano au kia riro i runga i aku korero tika—(If the Governor thinks well to apprehend and send me to gaol, it is good I should go on the top of my true speaking).

Mr. Hadfield's concluding remark appears to have excited the Natives suspicion,—

Kaua ra e korerotia nuitia i aku korero kei rangona—(Do not make my words publicly known, lest they should be heard).

Ihakara repeated this several times, and he then jumped to this conclusion,—

Kahore he putake o taua pukapuka ki a te Kuini, ko Te Harawira anake—(That letter to the Queen has no other source or root besides Mr. Hadfield).

Ihakara appears to have objected throughout to this Memorial, and yet allowed his name to be put to it, justifying and consoling himself with the idea that Mr. Hadfield is responsible for it all.

Henere and Parakaia were the actual writers of the Memorial which was then taken by them to Mr. Hadfield, and by him corrected and arranged in proper order. They then made a fair copy of it, about 100 names or less were put to it, and it was then by them taken back to the Archdeacon, who was very angry at the few signatures attached.

They again returned to the settlement and Ihakara tells me that a few more names were attached without any reference to the parties, the principal part of the Natives having at this time returned to their different homes. Ihakara fairly states that he does not know the number of signatures, it having been signed by Henere and Parakaia for the Natives generally, on account of the time that might have been lost, in which case it would have missed the English mail, thereby causing the delay of a month, and risking the chance of a reaction.

Practically looking at this subject there can be no doubt that on the arrival of the news of the outbreak at Taranaki, commenced, as the Natives here were all given to understand, by the Europeans, considerable excitement arose, increased by the indiscreet remarks made to them by Europeans. This excitement has now entirely ceased, and many of the principal Natives, among them Nepia himself, have expressed their opinion since the meeting at Otaki, that Wiremu Kingi is in the wrong.