

# FURTHER PAPERS

RELATIVE TO

## NATIVE AFFAIRS.

(IN CONTINUATION OF PAPERS PRESENTED ON THE 30TH JULY, 1860.)

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*Presented to both Houses of the General Assembly by command of His Excellency.*

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## NATIVE AFFAIRS.

No. 1.

COPY OF A DESPATCH FROM GOVERNOR GORE BROWNE, C.B., TO HIS GRACE THE DUKE OF  
NEWCASTLE. No. 42.

Government House,  
Auckland, New Zealand, 28th April, 1860.

MY LORD DUKE,—

A Petition has reached me at the last moment, numerously signed by Natives residing at Otaki, the residence of Archdeacon Hadfield, calling upon Her Majesty to remove me for my unwarrantable proceedings in purchasing Teira's land at Taranaki.

I retain the Petition until the next mail, first, because the language is an evident translation from English : second, because a great proportion of the names are in a European's hand writing, and third, because I desire to make some enquiries as to the genuineness of the signatures.

I have, &c,  
(Signed) T. GORE BROWNE.

His Grace  
The Duke of Newcastle.

No. 2.

COPY OF A DESPATCH FROM GOVERNOR GORE BROWNE, C.B., TO HIS GRACE THE DUKE OF  
NEWCASTLE. No. 52.

Government House,  
Auckland, New Zealand, 25th May, 1860.

MY LORD DUKE,—

I have the honor to forward a Petition to Her Majesty for my recall, purporting to be signed by the Natives of Otaki, and the neighbouring district.

I attach copies of letters from Mr. Turton, Resident Magistrate ; Mr. Searancke, District Commissioner, and from Ihakara, a Chief of great influence in that neighbourhood.

It may be necessary to say that Otaki is the residence of Archdeacon Hadfield, but Your Grace will not desire that I should make any other comment.

I have, &c.,  
(Signed) T. GORE BROWNE.

His Grace  
The Duke of Newcastle.

## Enclosure 1 in No. 2

PARAKAIA TE POUPEA AND OTHERS TO COLONIAL SECRETARY.

Otaki,  
Maehe 30, 1860.

E hoa, tena ta matou kupu ki a koe, ko ta matou pukapuka kia Te Kuini mau e hoatu ki a Te Kawana, ma Te Kawana e tono atu kia Te Kuini.

Na tou hoa aroha na Parakaia Te Ponepa, ratou ko nga kaumatua katoa Otaki.

Colonial Secretary.

[TRANSLATION.]

Otaki,  
March 30th, 1860.

Friend : This is our request : that you will forward the letter addressed by us to the Queen to the Governor ; that he may transmit it to Her Majesty.

From your loving friend,

PARAKAIA TE POUPEA,

Together with all the elders residing at Otaki.

The Colonial Secretary.

With reference to the enclosed memorial to Her Majesty, I would remark that it bears internal evidence of having been drawn up by a Pakeha hand—also that the names appended are not for the most part signatures, most of them having evidently been written by two or three hands.  
(Signed) THOS. H. SMITH.  
May 23, 1860.

## FURTHER PAPERS RELATIVE

Enclosure 2 in No. 2.

PETITION TO HER MAJESTY.

Ki to matou Rangatira pai ki a te Kuini.

He tangi atu tenei na matou na ou tamariki aroha ki a koe i roto i nga pouri kua pa (i) mai ki a matou inaianei.

Ka maha o matou tau i noho ai matou i runga i nga ritenga rangi marie o te whakapono, me te hapai ano i ou ture.

Ko to Kawana, ko Kawana Kerei, i whawhai mai ki nga tangata Maori, i patu i o ratou he, a kihai matou i pouri ki tana whiunga, ta te mea i teka i runga i te ture, no muri iho ka mau te rongo ka noho pai te Maori raua ko te Pakeha, a hoki noa atu a Kawana Kerei ki Ingarangi.

Ko tenei Kawana, ko Kawana Paraone, kihai ia i whai i enei tikanga pai, aroha ki nga tangata Maori, no konei i tupu ake ai he tikanga whakake i te Kawanatanga i tetahi pito o Niu Tirani.

Inaianei kua poka hou ia ki te tango i te whenua o tetahi Rangatira Maori o Taranaki, ko Wiremu Kingi te ingoa, i hokoa e te Kawana i tetahi tangata Maori, ko te Teira, a kua whawhai ia mo tenei whenua, kua puhia e ia o reira tangata.

He tangata aroha aua tangata ki a koe, ehara ta ratou i te pehi i te ture, otira he pupuri i te whenua i waiho iho ki a ratou e o ratou Tupuna e o ratou matua, a kihai ratou i pai ki te hoko i taua whenua.

Na tenei mahi pokanoa a tenei Kawana, i pouri katoa ai matou, i pohehe ai, e mohio ana hoki matou, ehara i a koe tenei tikanga, te tango noa ake i te whenua o tetahi tangata, o te tamariki pani o te whahine pouaru.

Na konei matou, ou tamariki aroha, i tangi atu ai ki a koe, i tono atu ai kia whakahokia atu e koe tenei Kawana, kei waiho tonu hei whakakino i to matou motu, me homai e koe tetahi Kawana mohio ki te whakahaere pai i o tikanga, kia ata noho ai matou ko nga Pakeha i runga i te rangimarie i runga i te aroha ki a koe. A ka inoi tonu matou kia tupu tonu to rangatiratanga.

Otaki, Maehe 30, 1860.

Signed,

Na Nepia Taratoa,  
Kingi te Ahoaho,  
Matenga te Weta,  
Wiripo te Ahi,  
Aperahama te Ruru,  
Parakaia te Pouepa,  
Arapeta Hauturu,  
Hohua Taipari,  
Arama Karaka,  
Roera Hukiki,  
Hoani Hakaraia,  
Rota te Tahiwai,  
Horima te Waru,  
Rapana te Waha,  
Eruera te Mataha,  
Watene Kaharanga,  
Na Tanahira te Waro,  
Na te Rei Paewa,  
Arapeta te Whio,  
Aperahama te Huruhuru,  
Wereta te Waha,  
Moiti Tiwaeuac,  
Te Pokai,  
Katena te Waiho,  
Paraone Toangina,  
Hare Hemi Taharape,  
Piahana te Pataua,  
Kuruho Tarakapi,  
Keremihana Wairaka,  
Epiha te Riunui,  
Morouti Kiharoa,  
Mukakai,  
Hemi Kupa te Pohoi,  
Te Ahukaramu,  
Herewini Pekawhati,  
Takerei Ngapaki,  
Hori te Waharoa,  
Henere Herekau,  
Hoani Meihana te Kaureka,  
Ihakara Tahurangi,  
Tamihana Putiki,

Ngawaka,  
Kireona Whaimaro,  
Kereopa Tukumaruru,  
Arepere Nganamu,  
Neri Tuhi,  
Ritete Kepa te Raihi,  
Paora Tarua,  
Te Waruhi te Hotete,  
Honi te Whenua,  
Wharekoka,  
Tohutuhu,  
Wiremu te Kohu,  
Wiriharai te Ngira,  
Rewiti te Kohu,  
Hapimana Komeko,  
Pahau,  
Keepa Tenga,  
Tamihana Tahia,  
Iharaira Peropero,  
Ihakara te Komaru,  
Horopapera Tara,  
Te Meihana Tahora,  
Hoani Hokopu,  
Hori te Wura,  
Nikorima te Hoia,  
Hapihana Peropero,  
Kepa Toka,  
Tuangahuru,  
Kipihana Whanganui,  
Hirawanu Whanganui,  
Kiharoa,  
Paora Taurua,  
Haimona te Kopu,  
Parakipane te Kopu,  
Manahi Taurua,  
Matataia Moana,  
Karepa te Hu,  
Henere te Hoia,  
Ngawato Putiki,  
Te Roera Rangihewa,  
Ko Henere Rutai,  
Roiri te Uapiko,

Tukitukia,  
 Whakahi,  
 Kipa te Whitu,  
 Taharuka,  
 Hore,  
 Te Pori,  
 Winara Katipo,  
 Hori Ngawhare,  
 Wehipehiana Taharape,  
 Kimate,  
 Rutene Whakarongo,  
 Tamati Ngaihape,  
 Tahana Hure,  
 Retimana Toitoi,  
 Arama te Weu,  
 Tapa te Whata,  
 Epiha te Moana,  
 Reupena te One,  
 Te Hapoki,  
 Te Whata Paoe,  
 Weteni Tangata,  
 Hukarahi,  
 Te Oha,  
 Riwai te Riha,  
 Te Ri Tuatini,  
 Whareao,  
 Paramena te Tewe,  
 Wiremu te Pia,  
 Rewi Taiore,  
 Pirihī Purukawehiue,  
 Hemi te Hana,  
 Henere te Waiatua,  
 Akiona Ngatawa,  
 Hori Tetewara,  
 Hoani te Puke,  
 Aterea te Wheua,  
 Reone Ngamahoe,  
 Terepatu Roihe,  
 Nikorima te Waiatua,  
 Marino Whakareke,  
 Atarea Tanehe,  
 Naera te Angiangi,  
 M keruhi Ngaua,  
 Ahitana Haere i te One,  
 Tukana Takoto,  
 Hoete Tiriwa,  
 Kereoma Paoe,  
 Tekooro te One,  
 Noa te Tata,  
 Hakopa Tetehe,  
 Hakopa te Mahauariki,  
 Paura te Manaha,  
 Ropata te Ao,  
 Hema te Ao,  
 Rewiti Kahoe,  
 Te Muira Aitu,  
 Te Ritimana Teawaru,  
 Reihana Ikatahi,  
 Anatipa Kohiti,  
 Pita Turakina,  
 Tahana Pukoro,  
 Heremaia te Amo,  
 Hohaia te Ahirara,  
 Eruera te Tau,  
 Kereona te Karo,  
 Te Waata te Mu,  
 Nikorima te Weherua,  
 Hohaia te Kora,  
 Te Retimana Hawea,  
 Herewini Tawera,

Ngapapa,  
 Hori Kaharoa,  
 Pirika Patara,  
 Manahi te Rapoi,  
 Anaru Wanikau,  
 Ritete te Kaki,  
 Tiopira Upana,  
 Wiriheko,  
 Te Wirihihana Toatoa,  
 Hohepa Waewae,  
 Te Poria,  
 Piripi te Rangiatāhūa,  
 Ururoa,  
 Ngatai,  
 Akara Ngahue,  
 Te Aranga,  
 Rihara,  
 Te Urututu,  
 Porokoru Kapeto,  
 Te Koeti Taraia,  
 Onehumu Atutahi,  
 Hakiāha Komakorau,  
 Mamaku,  
 Hakaiaia Puingira,  
 Te Waiharo,  
 Hoani Puna,  
 Komarere,  
 Wateni te Wheua,  
 Hura Ngahua,  
 Aporo Toka,  
 Wiremu te Kohi,  
 Henare Taewa,  
 Putiki,  
 Hone te Tiki,  
 Tonihī te Ra,  
 Heremaia te Tuere,  
 Hira Noho,  
 Takuira te Roau,  
 Ratana Ngato,  
 Te Wano Tapakihiku,  
 Hupirini Tainanaki,  
 Hepa te Tuere,  
 Horomona te Horomai,  
 Himiona Ngarama,  
 Hotene te Kaka,  
 Raureti Topi,  
 Eria te Ra,  
 Enoka te Waro,  
 Piripa te Huia,  
 Hamahona te Ari,  
 Nikora Mika,  
 Mikaira Kohiko,  
 Karamu te Ngakoheke,  
 Turei te Karataha,  
 Keremeta te Kapu,  
 Ihaka Ngohi,  
 Kereti te Raku,  
 Aterea te Waka,  
 Haimona Hiwhenua,  
 Wiremu te Kiritahi,  
 Enoka Hokianau,  
 Pekai,  
 Renao te Wharepukurau,  
 Inihia Tamarahi,  
 Ngehe,  
 Hakaria Rangikura,  
 Hemara Runanga,  
 Eruera Tahitangata,  
 Timoti Taha,  
 Hemi Te Kenakena,

Kaio Turanga,  
 Timoti Taka,  
 Witariana Makioi,  
 Te Teira te Rewa,  
 Mohe Pake,  
 Perenare te Tewe,  
 Moihe te Kotu,  
 Matukarama te Matengaro,  
 Ranora te Tihi,  
 Pene te Konga,  
 Rota Tawehi,  
 Poma te Hana,  
 Haira Marewai,  
 Hoani Huarau,  
 Arekatera Tararua,  
 Paranapa Ngarura,  
 Matiu te Konga,  
 Natana Potaua,  
 Wereta te Kimate,  
 Akapita te Tewe,  
 Moihi te Ahipekerangi,  
 Kerekore te Tewe,  
 Pita te Karanga,  
 Te Whawhiti,  
 Hoera te Karanga,  
 Hori Tapaea,  
 Tura te Wao,  
 Rawiri te Wainui,  
 Hohipuha Kareami,  
 Heta Hianga,  
 Eruera te Hiapo,  
 Tepihara Rarua,  
 Pirika te Hurihanga,  
 Hanita te Wharemakatea,  
 Pita te Ruhiroa,  
 Pene te Hope,  
 Nataahira te Pahake,  
 Hira Katihiku,  
 Hopa Tepaia,  
 Wari Takere,  
 Akatohe Tipao,  
 Maika Takarare,  
 Amarama te Tokomako,  
 Taituha Tamepehi,  
 Tereturu Kahoe,  
 Wehepuhana Pero,  
 Ngaki Waka,  
 Pekira,  
 Anaru Heretaonga,  
 Manihera te Rau,  
 Hori Karaka te Kaponga,  
 Renata Tupuna,  
 Wiremu Piti te Rangitauru,  
 Rikihana Wairoa,  
 Panapa Whakapehi,  
 Perehi,  
 Utika te Taurei,  
 Paki Hianga,  
 Ngapu,  
 Retimana te Rapa,  
 Wiremu te Rangiawake,  
 Noa te Maruao,  
 Kepa Kerikeri,  
 Kotua Pepara,  
 Kaia Pehimu,  
 Te Ura Akuaku,  
 Hararu Rangitukia,  
 Te Reinga,  
 Naihi,  
 Wirape Taharua,  
 Hona Taupo,

Kerehama Haruru,  
 Takuha Kapohuka,  
 Petuha te Roroheke,  
 Atanatui te Akuaku,  
 Uehanga,  
 Ihaka Ngamura,  
 Tiopira te Aru,  
 Ihaka te Akainga,  
 Hohepa te Pōponga,  
 Kaimareira Heretaunga,  
 Raniera,  
 Makarewiti Kopapa,  
 Tamati te Ahitaewa,  
 Tamati te Puhwaero,  
 Wiremu Tanihanga te  
 Ihikiera te Wharewiti,  
 Herewini Haruru,  
 Wereta Marua,  
 Manihera Tuoi,  
 Pihama te Hataa,  
 Nikau,  
 Ngataima,  
 Harawira te Whio,  
 Kipa Patana,  
 Matene te Moe,  
 Hapeta Rangikatukua,  
 Paurini te Areare,  
 Hapi te Whakaraunui,  
 Henere Motoi,  
 Hoani Makaho,  
 Inia te Honi,  
 Erueti Pairua,  
 Te Kohua,  
 Reihana te Pae,  
 Heteriki te Rangitakapo,  
 Wiremu Hanita Kohai,  
 Wire te Raorao,  
 Rewiri te Whiu,  
 Ihaia te Kekeke,  
 Matene Ruta Ngakai,  
 Maru,  
 Tamati Waka Mumu,  
 Matenga Tino Tahi,  
 Hapimana Tohu,  
 Hoani Puihi,  
 Himiona Taiweherua,  
 Wiperahama Wairama,  
 Te Raorao,  
 Pioka,  
 Pehira Tawharetoa,  
 Wereta Pahi,  
 Heremaia Tawhati,  
 Rangirurupuni,  
 Kerehi Warena Mitihaha,  
 R. Wirihana Tawati,  
 Pakihiwi,  
 Rakuraku,  
 Hopa te Piki,  
 Rangimairehau,  
 Heta te Whata,  
 Moihi te Whiu,  
 Herewini,  
 Noa te Whata,  
 Hohepa te Auri,  
 Henare Hanuhau,  
 Ihaka te Rangihouhia,  
 Rihari te Whango,  
 Ngatara,  
 Paki Pere,  
 Maka Ngorongoro,  
 Piaaua,

Raniera Mahanga,  
 Raniera Mokinokino,  
 Anaru Tuhinga,  
 Hamiora Hopa,  
 Naera te Angiangihau,  
 Murini Whakareke,  
 Nikorima te Waiatua,  
 Terepata te Roehe,  
 Reone Ngamahoe,  
 Waretini Tanei,  
 Nepia Tohe,  
 Te Tareha,  
 Hare Pariarua,  
 Kereama Waharoa,  
 Timiula Tarahou,  
 Eruera Wiwi,  
 Miratana te Rangi,  
 Te Teira Ngawhanga,  
 Matenga Tiaki,  
 Roera Herua,  
 Manahi te Mu,  
 Pataropa te Rahaki,  
 Ngakuku,  
 Paiura Taiporutu,  
 Wata Koperu,  
 Anaru Karoriri,  
 Whatanui,  
 Ranginui,  
 Te One te Waha,  
 Tamaianewa,  
 Tuainuku,  
 Ropiha Kahu,  
 Naihi,  
 Nerehana te Whare,  
 Ko Hona te Purangi,  
 Ko Harawira te Epa,  
 Ko Karauria te Karanga,  
 Eraia Tawha,  
 Ko te Papa,  
 Ko te Watikani te Purangi,  
 Ko te Manutahi,  
 Ko Hamiora te Kuri,  
 Ko te Kereama te Huihui,  
 Ko te Wapu,  
 Ko te Wirihana te Ahita,  
 Te Karaka,  
 Tupe,  
 Rameka te Wiwi,  
 Hare Hemi Turanga,  
 Iharaira Pikiria,  
 Patoromu te One,  
 Timoti Tamaewa,  
 Wetini Katikahau,  
 Watene te Momoa,  
 Pene Tupotahi,  
 Rupuha te Aria,  
 Patoromu Taoanga,  
 Anaru Takahi,  
 Kirihipu Poa,  
 Neihana Wera,  
 Anaru Ta au,  
 Ropiha Amotahi,  
 Wareha Taku,  
 Hemi Timu,  
 Wata Whakaupa,  
 Watene Kakiwa,

Anaru Tuhinga,  
 Ringaroa,  
 Herekiwha te Orihau,  
 Peraniko Parae,  
 Hapa te Rangi,  
 Rawiri te Nawe,  
 Hoani Ngapaki,  
 Paura,  
 Karena teTaha,  
 Aomarere,  
 Uoani te Puna,  
 Hira te Umu,  
 Wiremu te Ono,  
 Tepene Pukoko,  
 Atohe Tututahi,  
 Ahitara,  
 Hehe te Kari,  
 Turau,  
 Taero,  
 Mokokore,  
 Taipo,  
 Keremeta Takaitemarama,  
 Natana Tao,  
 Picke,  
 Tirene Hangina,  
 Akarini Tuhuru,  
 Renata Roherohe,  
 Miratana Maero,  
 Ngawhare,  
 Hori Taurere,  
 Niwa,  
 Poutu,  
 Ngakauri,  
 Porikapa Purutia,  
 Ropata te aenga,  
 Tamona Paro,  
 Aroua te Hana,  
 Ngakupa,  
 Te Ruanui,  
 Rota Makonui,  
 Heia te Uraura,  
 Potoru,  
 Ngarepo,  
 Teu,  
 Whakaheke,  
 Te Peka te Puia,  
 Hekeratua,  
 Wiromana te Poutaki,  
 Hori te Waipi,  
 Nikorahi Tumuroa,  
 Te Aka,  
 Tourehi,  
 Potahi,  
 Hape,  
 Paratene Taupiri,  
 Taraotea,  
 Te Mete te Ruru,  
 Pineaha Mahauriki,  
 Arapeta Wharemakatea,  
 Nirai Hape,  
 Riwai te Hiko,  
 Te Kepa te Tata,  
 Pitihira te Kuru,  
 Hamiora te Wharemakatea,  
 Piriki te Puhi,  
 Tianara Mikara.

## [TRANSLATION.]

TO OUR GOOD SOVEREIGN THE QUEEN,—

This is the Memorial (lit lamentation) of us your children (sighing) amid the darkness which has at this present time befallen us.

## FURTHER PAPERS RELATIVE

We have for many years past lived under the peace securing principles of religion, and have upheld your laws.

Your Governor, Sir George Grey, waged war with the Native race, and severely punished—lit beat down their offences, but we did not grieve on account of that punishment, because it was right according to the law. Peace was afterwards made, the Europeans and Natives lived in harmony until Governor Grey returned to England.

But this Governor, Governor Browne, did not follow up those good and loving measures toward the Natives, hence arose a feeling condemnatory of the policy pursued by the Government in one end of New Zealand.

Even now he has unwarrantably proceeded to take possession of the land of a certain Native Chief at Taranaki named Wiremu Kingi. The Governor purchased it from a Native named Te Teira ; he has fought about that land and fired upon the people of that place.

They were loving subjects of yours. Their object was not to trample upon the law but rather to retain possession of the law which was handed down to them by their ancestors and by their father. They did not wish to sell that land.

This unwarrantable (pokanoa, a thing done of one's own accord) proceeding of this Governor has occasioned grief and confusion to all of us, because we know that this system is not yours—this taking away without cause of the land of any person or of the orphan and widow.

Wherefore we your loving children cry to you and pray that you will remove this Governor, lest he remains to promote evil in our island.

Do you send us a Governor who is competent properly to carry out your measures that we and the Europeans may live peaceable together, and in attachment to you.

And we will ever pray that your Sovereignty may increase.

## Enclosure 3 in No. 2.

MR. TURTON TO GOVERNOR GORE BROWNE, C.B.

Office Native Affairs,  
Wellington, May 12th, 1860,

SIR,—

In reference to the Petition from Otaki, I have been frequently credibly informed by Europeans residing on that coast, that the Natives on their return from the meeting, made no secret whatever as to the memorial having been originated by Archdeacon Hadfield.

On the 31st March, I myself reached Manawatu, and there had a long conversation with the head chief, (Ihakara) who had only that evening returned from Otaki, where the so called Petition had just been manufactured. This conversation was held in the hearing of two gentlemen, and other witnesses, all of whom understand the Native language.

Ihakara informed us that he had had an interview with Mr. Hadfield before the signing of the Petition, who acknowledged to having advised the procedure, but did not wish his name to be mentioned in connexion with it—that the work was really done by him and his assistant, Riwai, the catechist; but that Mr. Hadfield did not attend the meeting, so that it might appear to the English residents as the spontaneous act of the Natives—that the signatures of those present were written down off hand, without much reference to the parties—that the names of absentees, &c., were entered without any reference at all—and that his own name and those of many others of Manawatu were actually affixed under protest. He did not say whether any of the signatures were those of women or children; but he did say that Mr. Hadfield had told the people that a new system was being introduced—that their lands were now in danger, and that it was time for them to move in their own behalf; also, that his remarks on Your Excellency and the Government were very severe and contumacious.

In reference to this said Petition, I have to remark that the signatures were urged on at the meeting, so that the document might be sent home direct by the next mail from Wellington to Melbourne. On the 3rd of April, I demanded a copy of it for transmission to Your Excellency;—this was refused; and therefore I came on to Waikanae, without calling at Otaki, after having explained to them the deceit, the cowardice, and the dishonorableness of such secret conduct. But for this, I do not think Your Excellency would have seen a copy of that disgraceful paper, save perhaps on its return from London.

I have, &c.,

(Signed) HENRY H. TURTON, R.M.,  
Visiting Wellington Province.

His Excellency Colonel T. Gore Browne, C.B.

## Enclosure 4 in No. 2.

MR. SEARANCE TO NATIVE SECRETARY.

13th April, 1860.

On Wednesday evening, Ihakara, with about ten of his friends, also arrived at Otaki, proceeding directly from Manawatu.



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.

The Natives are all now perfectly quiet, and their late self-confidence has been succeeded by a sulky depression. Meetings and committees among them are now much more frequent than formerly; no Europeans are allowed to be present, nor the subject discussed to transpire. They are profuse in friendly expressions to Europeans; but it is nevertheless too evident that there is on this coast a very general and deep seated sympathy for the Natives now in arms at Taranaki. The decisive and straightforward manner in which the rebels at Taranaki have been met, and the decided reverse they have sustained, duly reported as it has been by one of themselves, an eye witness, has considerably tended to repress any open sympathy, and has completely upset their notions of the superiority of Natives over Europeans in warfare. At present there is apparent a feverish anxiety for European opinion on the war, and a cool determination to conceal their own feelings and true sentiments under a few specious and commonplace friendly remarks. I observe also among the Natives on this coast the same feeling against the Europeans being armed or taking any defensive steps as was apparent in the Wairarapa. Whether the Natives are sincere, or whether they are trying to lull the Europeans into a false security, I cannot say; but I can hardly believe in their sincerity, when I look back at the number of firearms and the quantity of ammunition purchased during the last two years by them, and their present activity in casting bullets and making cartridges.

In conclusion, although I am not of opinion that the Natives on this coast will ever take active measures in support of William King, I am still of opinion that if he met with success and the Europeans with a reverse, that these Natives are not to be depended upon, and that they would take advantage of it in some way or other.

I have, &c.,

(Signed) WILLIAM N. SEARANCE, District Commissioner.

D. McLean, Esq., Native Secretary.

### Enclosure 5 in No. 2.

IHAKARA TO NATIVE SECRETARY.

Te Awahou, Aperira 26, 1860.

E HOA, TE MAKARINI,—

Tena koe, korua ko Te Kawana Paraone. Kia tino mohio korua ki te take o tenci pukapuka i tuhituhia atu ki Ingarangi hei patu i a Kawana Paraone, na Te Harawira ratou ko ana tangata te ritenga mo tena pukapuka puta i a Kawana. Kaore ahau i tuhituhi i toku ingoa ki runga ki tena pukapuka, na nga kai tuhi i taua pukapuka i hoatu i toku ingoa ki runga i taua pukapuka hei mana mo tetahi wahi o to ratou pukapuka i tuhia ai toku ingoa e ratou; kei pouri kau korua ki toku ingoa kua oti hoki te waka marama atu kia korua.

NA IHAKARA TUKUMARU.

Kia Te Makarini.

[TRANSLATION.]

Te Awahou, April 26, 1860.

FRIEND MR. MCLEAN,—

Salutations to you and to Governor Browne. Know you fully the cause (or root) of this paper which was written to England to beat (or put down) Governor Browne. The notion of getting up that paper to beat down (patu) the Governor was from Mr. Hadfield and his men. I did not write my name upon that paper, my name was signed upon that paper by the persons who wrote that document. It was to give weight to a portion of their paper that they wrote my name. Do not be annoyed at my name (being there) as I have now explained the matter to you.

IHAKARA TUKUMARU.

To Mr. Commissioner McLean,  
Auckland.

### No. 3.

No. 60.

COPY OF A DESPATCH FROM GOVERNOR GORE BROWNE TO HIS GRACE THE DUKE OF NEWCASTLE.

Government House,  
Auckland, New Zealand,  
26th June, 1860.

MY LORD DUKE,—

With reference to my despatch, No. 52 of 25th May last, in which I had the honor to forward a petition to Her Majesty from certain natives resident at Otaki praying for my recall, I beg to inform Your Grace that by the last mail from the south I have received a communication from Mr. Turton, a Resident Magistrate, covering a letter (copy of which I enclose) from the Rev. Mr. Duncan, a Presbyterian clergyman of Manawatu, whose high character and good knowledge of the native language are sufficient guarantees for the impartiality and correctness of his statements.

"From this document," Mr. Turton writes, "Your Excellency will observe that out of 501 signatures to the so-called Native petition of Otaki, dated 20th March ultimo, nearly 400 were written without consulting the parties represented by them."

I have, &c.,  
(Signed) T. GORE BROWNE.

His Grace the Duke of Newcastle,  
&c., &c., &c.

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Enclosure in No. 3.

MR. TURTON TO GOVERNOR GORE BROWNE, C.B.

Office of Native Affairs,  
Wanganui, May 30th, 1860.

SIR,—

In fulfilment of my promise of the 12th instant, I am now able to forward the copy of a letter just received from the Rev. Mr. Duncan, Presbyterian clergyman of Manawatu, whose high character and good knowledge of the native tongue are sufficient guarantees for the impartiality and correctness of his inquiries.

From this document Your Excellency will observe that, out of 501 signatures to the so-called Native Petition of Otaki, dated 30th March ult., nearly 400 were written without consulting the parties represented by them.

I have, &c.,  
(Signed) H. H. TURTON.

To His Excellency,  
Col. T. Gore Browne, C.B.

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Sub-Enclosure 1 to Enclosure in No. 3.

REV. MR. DUNCAN TO MR. TURTON.

Manawatu, 24th May, 1860.

MY DEAR SIR,—

I received the packet you left for me at Gawith's. On my return to Manawatu last Friday, the 18th ult., I learned that Ihakara was a long way up the river, and was not expected home for a week or two; I therefore sent for him, and, as he came only last night, I had not an earlier opportunity of complying with your request regarding the papers.

Ihakara says most distinctly that Mr. Hadfield was the originator of the Petition;—that he suggested to some of the Otaki natives the writing of it;—that when a copy was written and brought to him by Parakaia and others he re-arranged and otherwise altered its contents, and then returned it to them that they might write out a fair copy, requesting them to procure as many signatures as possible;—that when the Petition, with about 100 signatures, was shown to him he strongly expressed his dissatisfaction with the number;—and that thereupon Parakaia and Henari added the names of all the adult males of Otaki, Ohau, and Manawatu, that they could remember, without at all consulting them.

Ihakara and I read over the names last night, in the presence of Hukiki te Ahu, whose name, as Te Ahu Karamu, is down amongst the first signatures. He assured me that he was unwell at the time of the meeting at Otaki when the Petition was drawn up, and was not present, and was not consulted as to his signature.

There are no names of women or children.

The names marked with a cross before them are chiefly of Manawatu natives, and Ihakara declares that they were written without their knowledge or consent; he says he is convinced that many of the names of the Otaki and Ohau and Horowhenua natives were written in the same way, without the persons being at all consulted.

It shakes one's confidence in the natives when it is known that some of the teachers can thus forge signatures; and one cannot but feel indignant when it thus comes out that a clergyman can accept as genuine what he must have known was really fictitious.

Regretting that I have been unable to return the papers earlier,

I am, &c.,  
(Signed) JAMES DUNCAN.

P.S.—Not being certain about the other names, we left them without remarks.

## FURTHER PAPERS RELATIVE

## Sub-Enclosure 2 to Enclosure in No. 3.

COPY OF PETITION TO HER MAJESTY.

Otaki, Maehé 30, 1860.

- Signed,  
 Nepia Taratoa,  
 Kingi Te Ahoaho,  
 Matenga Te Weta,  
 Niripo Te Aho,  
 Aperahama Te Ruru,  
 Parakaia Te Ponépa,  
 Arapata Hauturu,  
 Hohaia Taipari,  
 Arama Karaka,  
 Roera Hukiki,  
 Hoani Hakaraia,  
 Rota Te Tahiwí,  
 Horima Te Waru,  
 Rapana Te Waha,  
 Eruera Te Matata,  
 Watene Kaharunga,  
 Natanahira Te Waro,  
 Te Rei Paewa,  
 Arapata Te Whioi,  
 Aperahama Huruhuru,  
 Wereta Te Waka,  
 Moihí Te Waewae,  
 Te Pokai,  
 Hemi Kupa Te Pohoi,  
 x Te Ahukaramu,  
 Herewini Pekawhati;  
 x Takerei Ngapaki,  
 x Hori Te Waharoa,  
 Henere H. Herekau.  
 Hoani Meihana Te Kaueka,  
 x Ihakara Tahurangi,  
 Tamihana Putiki,  
 Ngawaka,  
 Kireona Whamaro,  
 x Kercopa Tukumarú,  
 x Arapare Nganamu,  
 x Neri Tuhi,  
 Ritete Kepa Te Raihe,  
 Paora Taurua,  
 Katena Te Waiho,  
 Paraone Taongina.  
 Hare Hemi Taharape,  
 Piahana Te Pataua,  
 Ruruli Tarakapi,  
 Keremihana Wairaka,  
 x Epiha Te Riunui,  
 Moroati Kiharoa,  
 Mukakai,  
 Te Warihi Te Hotete  
 Honi Te When ,  
 Whare Kaka,  
 Tohutohu,  
 Wiremu Te Kohu,  
 Wiriharai Te Ngira,  
 Reweti Te Kohu,  
 Hapimana Komiko,  
 Pahau,  
 Mekeruki Ngana,  
 Ahitara Haereiteone,  
 Tahana Takoto,  
 Hoete Tiriwa,  
 x Kereama Paoc,  
 x Te Kaoro Te One,  
 x Noa te Tata,  
 x Hakopa Te Tehe,  
 x Hakopa Te Mahamariki,  
 x Paura Te Manaha,  
 Ropata Te Ao,  
 Hema Te Ao,  
 Reweti Kahai,  
 x Te Muera Aitu,  
 x Te Retimana Irawaru,  
 x Reihana Ikatahi,  
 x Anatipa Kohiti,  
 x Pita Turakina,  
 x Tahana Puhoro,  
 x Heremaia Te Amo,  
 x Hohaia Te Ahirara,  
 x Eruera Te Tau,  
 x Kireona Te Raro,  
 x Te Waata Te Mu,  
 x Nikorima Te Weherua,  
 x Hohaia Te Kora,  
 x Te Retimana Hawea,  
 x Herewini Tawera,  
 x Ngapapa,  
 x Hori Kaharoa,  
 x Pirika Patara,  
 x Manahi Te Rapoi,  
 x Anaru Wanikau,  
 x Rititi Te Kaki,  
 x Tiropira Upana,  
 x Wiwheko,  
 x Te Wiriana Toatoa,  
 x Hohepa Waewae,  
 Te Poria,  
 Piripi Te Rangiaataahua,  
 Ururoa,  
 Ngatai,  
 Akara Ngahue,  
 Te Aranga,  
 Rihara,  
 Te Urututu,  
 Porokoru Kapeto,  
 Te Keoti Taroia,  
 x Onehunu Atutahi,  
 Hakiha Komakorau,  
 Mamaku  
 Hakaraia Puingira,  
 Te Waihoró,  
 Hoani Puna,  
 Aomarere,  
 Matene Te Whena,  
 Hura Ngahua,  
 Aporo Toka,  
 Wiremu Te Kohi,  
 Henare Tacpa,  
 Putiki,  
 x Waretini Tanei,  
 Nepia Tohe,  
 Te Tareha,  
 Hare Pariarua,  
 Kereama Wharoa,  
 Timihua Taratoa,  
 Erueru Wiwi,  
 Miritana Te Rangi,  
 Te Teira Ngawhanga,  
 Matenga Tiaki,  
 Roera Herua,  
 x Manaha Temu,  
 Pataropa Te Rahaki,

- Ngakuku,  
 Paiura Taiporutu,  
 Wata Koperu,  
 Anaru Karoriri,  
 Whatanui,  
 Ranginui,  
 x Te One Te Waha,  
 Tamaianewa,  
 Tuainuku,  
 Ropiha Kahu,  
 Naihi,  
 x Ko Nerchana Te Whare,  
 x Ko Hona Te Purangi,  
 x Ko Te Harawira Te Epa,  
 x Ko Karauria Te Karanga,  
 x Ko Eraia Te Tawha,  
 x Ko Te Papa,  
 x Ko Te Watikeni Te Purangi,  
 x Ko Te Manutai,  
 x Ko Hamiora Te Kuri,  
 x Ko Te Kereama Te Huihui,  
 x Ko Te Wapu,  
 x Ko Te Wiriana Te Ahita,  
 x Te Karaka,  
 x Tupe,  
 x Rameka Te Hiwi,  
 x Hare Kemi Turanga,  
 x Iharaia Pikitia,  
 x Patoromu Te One,  
 x Timoti Tamaewa,  
 x Wetere Katikahu,  
 x Matene Te Momo,  
 x Watihi Te Momono,  
 x Peni Tupotahi,  
 x Rupuha Te Aria,  
 x Patoromu Taoanga,  
 x Anaru Takaahi,  
 x Kirihipu Pao,  
 x Neihana Wera,  
 x Anaru Taiau,  
 x Ropiha Amotahi,  
 x Aretopa Puna,  
 x Warena Taku,  
 x Hemi Timu,  
 x Wata Whakaupa,  
 x Matene Kakiwa,  
 x Anaru Tuhinga,  
 x Ringaroa,  
 x Herekiuha Te Orihau,  
 x Peraniko Parac,  
 x Hapa Te Rangi,  
 x Rawiri Te Hawhe,  
 x Hoani Ngapuki,  
 x Paura,  
 x Karena Te Taha,  
 x Aomurere,  
 x Hoani Te Puna,  
 x Hira Te Umu,  
 x Wiremu Te Ona,  
 x Tepene Pakako,  
 x Atohe Tuutahi,  
 x Abitara,  
 x Hehe Te Kari,  
 x Turau,  
 x Taero,  
 x Mohokore,  
 x Taipo,  
 x Keremeta Taka i te Marama,  
 x Natana Tao,  
 x Pieke,  
 x Tireni Hangina,  
 x Makarini Tuhuru,  
 x Renata Roherohe,  
 x Miratana Maero,  
 x Ngawhare,  
 x Hori Taurere,  
 x Niwa,  
 x Poutu,  
 x Ngakauri,  
 x Porikapa Purutia,  
 x Ropata Te Haenga,  
 x Timona Paro,  
 x Arona Te Hana,  
 x Ngahupa,  
 x Te Ruanui,  
 x Rota Makonui,  
 x Heta Te Uraura,  
 x Potoru,  
 x Ngarepo,  
 x Teu,  
 x Whakaheke,  
 x Te Peka Te Puia,  
 x Hekeratua,  
 x Wiromana Poutahi,  
 x Hori Te Maipi,  
 x Nikoraha Tumuroa,  
 x Te Aka,  
 x Tourehe,  
 x Potahi,  
 x Hape,  
 x Paratene Taupiri,  
 x Taraotea,  
 x Te Mete Me Ruru,  
 x Pineaha Mahauriki,  
 x Arapeta Wharemakatea,  
 x Nirai Hape,  
 x Riwai Te Hiko,  
 x Te Kepa Te Tata,  
 x Pitihira Te Kuru,  
 x Hamiora Te Wharemakatea,  
 x Pirika Te Pui,  
 x Tianara Mikara,  
 Hone Te Tihi,  
 Tonihi Te Ra,  
 Heremaia Te Taere  
 Hira Moho,  
 Takuira Te Roan,  
 Ratana Ngato,  
 Te Wano Tapakihiku,  
 Hipirini Tawanaki,  
 Hepa Te Tuere,  
 Horomana Te Horowai,  
 Himiona Ngarama,  
 Hotene Te Kaka,  
 Rauteti Topi,  
 Eria Te Ra,  
 Enoka Te Wano,  
 Piripi Te Hura,  
 Hamahona Te Ari,  
 Nikora Mika,  
 Mikaera Kohiko,  
 Karama Te Whakaheke,  
 Tarei Te Karatoha,  
 Keremeta Kapu,  
 Ihaka Ngohi,  
 Kereti Te Raku,  
 Aterea Te Waha  
 Himona Hiwhenua,  
 Wirimu Te Kiritahi,  
 Enoka Hokiauau,  
 Pokai,  
 Renao Te Wharepakaru

- Mihia Tamarahi,  
 Ngehe,  
 Hakaria Rangikura,  
 Hemara Runanga,  
 Eruera Tahitangata,  
 Timoti Taha,  
 Hemi Te Kenakena,  
 Kaio Turanga,  
 Timoti Taka,  
 Witariana Makioi,  
 Te Teira Te Rewa,  
 Mohi Pake,  
 Perenara Te Tewe,  
 Moihi Te Kotu,  
 Matuharama Te Matengaro,  
 Rawira Te Tihi,  
 Pene Te Konga,  
 Rota Tanehi,  
 Toma Te Nana,  
 Haira Marewai,  
 Hoani Huarau,  
 Arakatera Tararua,  
 Paranapa Ngaruna,  
 Matiu Te Konga,  
 Natana Potaua,  
 Wereta Te Kimate,  
 Akapita Te Tewe,  
 Moihi Te Ahipikerangi,  
 Kere Kore Te Tewe,  
 Pita Te Karanga,  
 Te Whawhiti,  
 Hoera Te Karanga,  
 Hori Tapea,  
 Tura Te Wao,  
 Keipa Tenga  
 Tamihana Tahia,  
 Ihairaira Peropero,  
 Horopapera Tara,  
 Te Meihana Tahora,  
 Hoani Hokopu,  
 Hori te Wara,  
 Nikorima Te Hoia,  
 Hapimana Peropero,  
 Kepa Toka,  
 Tuangahuru,  
 Kipihana Whanganui,  
 Hirawanu Whanganui,  
 Kiharoa,  
 Paora Taurua,  
 Haimona Te Kopu,  
 Parakipane Te Kopu,  
 Manahi Taurua,  
 Matataia Moana,  
 Karepa Tehu,  
 Henare Te Hoia,  
 Ngawato Putiki,  
 x Te Roera Rangiheua,  
 x Ko Henare Putai,  
 x Roriri Te Ngapiko,  
 x Tukitakia,  
 x Whakaki,  
 x Kepa Te Whitu,  
 x Taharuku,  
 x Hore,  
 x Tepori,  
 Winara Ketipo,  
 Hori Ngawhare,  
 Wehipeihana Taharape,  
 Kimate,  
 x Rutene Whakarongo,  
 Tamati Ngaihape,  
 x Tahana Hae,  
 Retimana Toitoti,  
 Arama Te Wheu,  
 x Tapa Te Whata,  
 x Epiha Te Moana,  
 x Reupena Te One,  
 Te Hapoki,  
 x Te Whata Paoe,  
 x Wetene Tangata,  
 x Hukarahi,  
 x Te Oha,  
 Riwai Te Riha,  
 Te Ri Tuatini,  
 Whareao,  
 Paremena Te Tewe,  
 Wiremu Te Pia,  
 Rewi Taiori,  
 Pirihi Purukawehua,  
 Hemi Te Nana,  
 Henere Te Waiatua,  
 Akima Ngatawa,  
 Hori Tetewara,  
 Hoani Te Puke,  
 Atarea Te Wena,  
 Reone Ngamahae,  
 Terepata Te Roihe,  
 Nikorima Te Waiatua,  
 Marino Whakareke,  
 Atarea Tanehe,  
 Naera Te Angiangi,  
 Manihera Tuoi,  
 Pitama Te Haterei,  
 Irikau,  
 Ngataima,  
 Harawira Te Whio,  
 Kipa Pataua,  
 Watene te Moe,  
 Hapeta Rangikatukua,  
 Paurini Te Arerere,  
 Hapi Te Whakarama,  
 Henare Motoi,  
 Hoani Makaho,  
 Inia Te Horu,  
 Erueti Pairua,  
 Te Kohua,  
 Reihana Te Pae,  
 Hetareki Te Rangitakango,  
 Wiremu Hauita Kohai,  
 Wire Te Raorao,  
 Rewiri Te Whia,  
 Ihaha Te Kekeke,  
 Matene Ruta Ngakai,  
 Muru,  
 Tamati Waka Mauru,  
 Matenga Tinotahi,  
 Hapimona Tohu,  
 Hoani Puihi,  
 Himiona Taureherua,  
 Wipuruhama Wairama,  
 Te Raorao,  
 Pioka,  
 Pehira Tawharetoa,  
 Wereta Pahi,  
 Heremaia Tawhati,  
 Rangirurupuni,  
 Kerehi Warena Mitiwaha,  
 R. Wirihana Tawati,  
 Pakihiwi,  
 Rakuraku,  
 Hopa Te Piki,  
 Rangimairehau,

Heta Te Whata,  
 Moihi Te Uhui,  
 Herewini,  
 Noa Te Whata,  
 Hohepa Te Huri,  
 Henare Hanuhanu,  
 Ihaka Te Rangihouhia,  
 Rihari Te Whango,  
 Ngatara,  
 Paki Pere,  
 Maaka Ngorongoro,  
 Piauu,  
 Raniera Mahanga,  
 Raniera Mokinokino,  
 Anaru Tuhinga,  
 Hamiora Hopa,  
 Nuera Te Angiangihau,  
 Murino Whakaneke,  
 Nikorima Te Waiatua,  
 Terepapa Te Roihi,  
 Reone Ngamahae,  
 Rawiri Te Wanui,  
 Hohipuha Kareanui,  
 Heta Hianga,  
 Eruera Te Hiapo,  
 Tepehara Rarua,  
 Pirika Te Hurihanga,  
 Hanita Te Warehakutia,  
 Pita Te Pukeroa,  
 Peni Te Hope,  
 Natanahira Te Pahake,  
 Hira Katihiku,  
 Hopa Te Haia,  
 Wari Takene,  
 Akatohe Tipao,  
 Waika Takarare,  
 Amarama Te Tokomako,  
 Taituha Tangipehi,  
 Teretutu Kahoe,  
 Wehipihana Peru,  
 Ngaki Waaka,  
 Pekira,

Anaru Keretaunga,  
 Manihera Te Rau,  
 Hori Karaka Te Kaponga,  
 Renata Tupuna,  
 Wiremu Piti Te Rangitauru,  
 Rikihana Waroa,  
 Panapa Wakapehi,  
 Pereki,  
 Utiku Te Tauru,  
 Paki Hianga,  
 Ngupu,  
 Retimana Te Rapa,  
 Wiremu Te Rangiawake,  
 Noa Te Mamo,  
 Kepi Kerikeri,  
 Kotua Hepara,  
 Kaia Pehimu,  
 Te Ura Akuaku,  
 Hanara Rangitukia,  
 Te Reinga,  
 Naihi,  
 Wirapa,  
 Hona Taupo,  
 Kerehama Haruru,  
 Takoha Kapohuka,  
 Petuha Te Koroheke,  
 Atanatiu Te Akuaku,  
 Wehanga,  
 Ihaka Ngamura,  
 Tiopira Te Aru,  
 Ihaka Te Akainga,  
 Hohepa Te Potonga,  
 Kamariera Heretaunga,  
 Raniera,  
 Makereweti Kopapa,  
 Tamati Te Ahitaewa,  
 Tamati Te Puhuwaero,  
 Wiremu Tamihana Te Munuka,  
 Ihikiera Te Wharewiti,  
 Herewini Haruru,  
 Wereu Rarua.

## No. 4.

## CERTAIN NATIVES TO THE GOVERNOR.

Manawatu, Hune 7, 1860.

E hoa e Kawana Paraone,—

Tena koe. Kua rongo matou kua whakahokia mai e koe ta matou pukapuka, I tuhia kia Te Kuini, kua rongo matou kua tapatapahia pokanoatia o matou ingoa e Taukena raua ko Ihakara. Ka nui to matou pouri. E hoa e Kawana Paraone, ko tena pukapuka na matou katoa na nga tangata katoa i whakahau kia tuhituhia a matou korero me o matou ingoa ki a Te Kuini, e hara i te whakaaro iti to matou i tuhia ai tena pukapuka, engari he whakaaro nui rawa. Kua te tangata kotahi e pokanoa ki te tapahi i te whakaaro i whakaaetia e te iwi katoa; engari tera etahi tangata pinono moni ki a te Kawanatanga ku whakakore i o ratou ingoa i roto i taua pukapuka. Tena hoki ko matou ko te hunga i tapahia pokanoatia e Ihakara ka nui to matou pouri.

E mau nei o matou ingoa i tua o tenei wharangi.

- 1 Wiremu Te Aweawe,
- 2 Hoani Kaueka,
- 3 Te Peti Hoetaka,
- 4 Poitete Te Rere,
- 5 Karanama Tera,
- 6 Ropita Te Amotahi, x
- 7 Nerehana Te Whare,
- 8 Wepiha Te Rimunui,
- 9 Hamiona Tamaka,
- 10 Waitere Kakiwa,

- 11 Anaru Tuhinga,
- 12 Warena Mahuri,
- 13 Hemi Taku,
- 14 Henere Herekau,
- 15 Wirihana Te Ahuta,
- 16 Paramena Pehitane,
- 17 Arapera Nganamu,
- 18 Harawira Kiharoa,
- 19 Peniamini Rauhihi,
- 20 Hapa Rangirunga,

- |                             |                            |
|-----------------------------|----------------------------|
| 21 Aretopa Amotahi, x       | 64 Apiata Te Matai,        |
| 22 Hamahona Mutuahi,        | 65 Wiremu Mahuri,          |
| 23 Renata Hiha,             | 66 Poihipi Taimaiwhia      |
| 24 Horima Mutuahi,          | 67 Te Reihana Piriraho, x  |
| 25 Kingi Ngawhakawa,        | 68 Kaitiraha, x            |
| 26 Hekonia Paeroa,          | 69 Haua, x                 |
| 27 Kerei Panau.             | 70 Wiremu Te Akatahia,     |
| 28 Wehipeihana Te Ahipaura, | 71 Heremona Paro,          |
| 29 Hamona Pakura,           | 72 Hutana Komamoko,        |
| 30 Hanita Te Aweawe,        | 73 Matiu Te Kokotoi,       |
| Ihaka Te Aweawe,            | 74 Maika Parau,            |
| 31 Paratene Taupiri,        | 75 Paora Pohatu,           |
| 32 Riwai Hiko,              | 76 Hone Tangihaere,        |
| 33 Kepa Te Tata,            | 77 Maihi Te Kihī, x        |
| 34 Hamiora Te Whare, x      | 78 Te Teira Panau,         |
| 35 Nirai Hape,              | 79 Patoriki Patuwahakairi, |
| 36 Rōiri Rangiheuea,        | 80 Arapeta Takahu, x       |
| 37 Tahana Hae,              | 81 Reupena Te One,         |
| 38 Paiura Te Manaha,        | 82 Noa Te Tata,            |
| 39 Pineaha Mahauariki,      | 83 Taimona Pikauroa,       |
| 40 Rōera Rangiheuea,        | 84 Te Koro Te One,         |
| 41 Taharuku, x              | 85 Tapa Raiti,             |
| 42 Kipa Te Whitu,           | 86 Epiha Moanakino,        |
| 43 Henare Rarotetehuahua,   | 87 Paōe, x                 |
| 44 Tukutukia,               | 88 Tamewhara, x            |
| 45 Whitu, x                 | 89 Hoete Tiriwa,           |
| 46 Arapata Te Areare, x     | 90 Harehana Wiripo,        |
| 47 Whakahi                  | 91 Hira Haeiteone,         |
| 48 Nikora Hurunui, x        | 92 Te Hori Te Whata,       |
| 49 Rutene Pehiohonoa,       | 93 Te Oha,                 |
| 50 Wirihana Taorangi,       | 94 Hakopa,                 |
| 51 Hamuera Kaikoiwi, x      | 95 Wiremu Te Ruma,         |
| 52 Tianara Mikara,          | 96 Warana,                 |
| 53 Pirika Te Puhi, x        | 97 Wetini Tangata, x       |
| 54 Pitihira Ngapaki,        | 98 Tereti, x               |
| 55 Aramao Teweū, x          | 99 Tehapoki, x             |
| 56 Kimate,                  | 100 Tahana,                |
| 57 Pori,                    | 101 Taroaotea, x           |
| 58 Mete Te Kuru, x          | 102 Hakopo Te Tehe,        |
| 59 Arapeta Te Whare,        | 103 Wereta Te Waha, x      |
| 60 Tutere Tiweta,           | 104 Porokoru Te Kauru, x   |
| 61 Ruka Te Ihukino,         | 105 Te Teira Koputa,       |
| 62 Rota Tarehe,             | 106 Kuruho Rangimaru, x    |
| 63 Turanga,                 |                            |

## [TRANSLATION.]

Manawatu, June 7, 1860.

Friend Governor Browne,—

Salutations to you. We have heard that you have returned our paper (petition) which we wrote to the Queen. We have heard that Taukana and Ihakara have unwarrantably cut up our names. Our darkness is very great. Friend Governor Browne, that paper was from us all, from all the men who directed that our sentiments should be written to the Queen and our names attached. It was not a little thought that caused us to write that paper, it was a very great thought, and let not one man presume to cut up the thoughts agreed upon by the whole tribe.

There are some men who beg money from the Government, who ignore (having written) their names in that paper, but we who have had our names unwarrantably cut up by Ihakara are very dark. Our names are written on the other side of this page.

[106 signatures.]

To His Excellency Governor Browne,  
Auckland.



## No. 5

COPY OF A DESPATCH FROM GOVERNOR GORE BROWNE TO HIS GRACE THE DUKE  
OF NEWCASTLE.

Government House,  
Auckland, New Zealand,  
28th June, 1860.

No. 64.

MISCELLANEOUS.

MY LORD DUK, E—

I have the honour to forward a letter, addressed to your Grace from the Right Rev. the Lord Bishop of Wellington and the Ven. Archdeacon Hadfield.

Had this letter been written by persons less entitled to respectful attention than the Right Rev. Prelate and the Archdeacon, I should have forwarded it without comment; but, as the statements it contains are made by men in their high and respected positions, it is due to myself that I should prove to your Grace that they have been made without sufficient information.

His Lordship appears to ignore the fact that, on the 12th March, 1859, my intention to purchase Teira's land, if he could prove a title, was publicly announced, in the presence of W. King; was commented upon in every newspaper in New Zealand, and then reported to your Grace. Nine months were occupied in the consideration and careful investigation of the vendor's title; and, on the 25th January, 1860, the case was brought before the Executive Council, when "the Council, after full consideration of all the circumstances of the case, advise"—

"1st. That Mr. Parris be instructed to have the said land surveyed in the ordinary manner, and to take care that the Native chief W. King be indirectly, but not officially, made aware of the day on which the survey will be commenced.

"2nd. Should W. King or any other Native endeavour to prevent the survey, or in any way interfere with the prosecution of the work, in that case, that the surveying party be protected during the whole performance of their work by an adequate military force, under the command of the Senior Military Officer; with which view, power to call out the Taranaki militia and volunteers, and to proclaim Martial Law be transmitted to the Commanding Officer at New Plymouth.

"That when the survey shall have been completed, the Officer Commanding at New Plymouth shall, until further instructions, keep possession, by force if necessary, of the said land, so as to prevent the occupation of, or any act of trespass, upon it by any Natives.

"4th. That the civil authorities at New Plymouth be instructed to assist and co-operate, by every means in their power, with the military authorities in carrying out these instructions.

"And the Hon. Colonel Gold and the Hon. C. W. Richmond are to give the necessary directions accordingly."

The Officer Commanding at Taranaki did not carry out his instructions in the manner intended. When the surveying party was interfered with, he proclaimed Martial Law, but, considering his force insufficient, did not afford military support. In the last supposition he was probably right, but he should not have used the supplementary power, given to enable him to embody and control the settlers, when he was not prepared to employ them.

I have entered into these apparently unnecessary details, because the power given to declare Martial Law has been alleged as a proof that I had long entertained a secret intention of making war with W. King; and this is probably what the Bishop means, when he says "the Colony was taken by surprise." I certainly did not contemplate war, and it was not Her Majesty's troops, but W. King, who commenced it.

The Native title to land over the whole of the Middle Island and over seven millions of acres in the Northern Island has been extinguished by the officers of the Native Department, acting under similar instructions to those given on the occasion referred to,—a copy of which is enclosed.

His Lordship also well knows how earnestly I, following in the footsteps of my predecessor, have endeavoured to induce the Maories to submit to law, and he knows how very partial the success has been. Would it then have been wise or prudent to establish a special tribunal to try a case, no similar one having ever been brought before any Court of Law or Equity; to do this without any assurance that the decision of the Court would be respected, but with a certainty that it would be derided, if unfavourable to the respondents? The Bishop states that the Head of the Department did not investigate the title; but his statement is inaccurate, as your Grace may see by Mr McLean's report, forwarded in my despatch No. 63, of 27th June last, in which the subject is incidentally mentioned.

Whether or not W. King ever was a useful ally to the British Government is much questioned, and has little relation to the subject. For the last seven years, he has been a turbulent chief, constantly engaged in bloody feuds; and, although not choosing to submit his independence to King Potatau, avowing determined hostility to the settlers, and disaffection to the Queen's Government. He declined meeting me, when I arrived in the colony, in 1855, being then engaged in a feud, in which Rawiri and other friendly Natives had been murdered, on account of their desire to sell land to the Government; and he has constantly been engaged in one feud or other since then.

The various statements submitted to your Grace will have convinced you that, instead of having singled out W. King for an armed attack, I used every possible forbearance towards him, and that he commenced the attack upon the troops by building a pah, on the land purchased, to interrupt the road between the camp and the town, dancing a war dance in face of the troops, and refusing to receive the written message sent to him by Colonel Gold.

Native title to land is too difficult a subject to be discussed in a paragraph, but I may repeat that nine months were occupied by persons constantly engaged in carefully considering and investigating

Extracts from the Bishop's Letter.

"Whereas in England no wars affecting the community are engaged in without the public mind being well-informed beforehand; in this case the Governor's attack upon the Maori Chief W. King took the whole Colony by surprise; and as an appeal to His Excellency on behalf of the Native rights has been unsuccessful, our only resource is to address Her Majesty's Secretary of State for the Colonies."

"Whereas the case would have been most certainly referred to the Law Courts if a question of ownership of land had arisen between two Englishmen (one of whom wished to sell land to the Government) or between the Government and an Englishman, it is unjust to the Natives to have denied them equal rights, and to have had immediate recourse to arms, instead of applying to the Supreme Court, or in case of there being any technical difficulty about that, of appointing a special Commission, composed of English magistrates and Native assessors, to decide the case on *suorum evidence*; and it is unjust that the decision of a Native title to land, which the English Government wanted to buy, should have been left to one or two subordinate officers of the Native Department, being English residents on the spot, while the head of the Department was not sent to investigate the title till hostilities had commenced."

"Whereas great stress is laid on the growth of the Maori King movement, as a ground for expecting Native disturbances, it is much to be regretted that His Excellency should have dealt a blow at the one great Southern Chief who had effectually set his face against this league, previously to the breaking out of this war."

"Whereas in 1838 W. King was the firmest and

most useful ally of the British Government in the war against Rauparaha and Te Rangihaeata, it is much to be regretted that, instead of recourse being had to legal or amicable arbitration, he has been singled out for an armed attack because he refused to let another sell land which he (W. King) claims for himself and other members of his tribe: though he allowed that Teira had a certain (usufructuary) title to a part of it."

this particular title. A statement of the case is in course of preparation, and shall be submitted to Your Grace by an early mail. In the meantime, I may say shortly that, during the great Waikato meeting, an important chief stated, in presence of the assembly, without contradiction, that "we know the land belongs to Teira, and had it been some years ago we should not have interfered, but now the sale is opposed to the 'mana' of the Maori King."

I submit to Your Grace that I did not make this purchase without full consideration and the most careful investigation, that every means were adopted to induce W. King to withdraw his improper interference with the rights of a chief, his equal in rank, but without effect; that, so far from violating the spirit of the Treaty of Waitangi in the present instance, I should have violated it had I failed to make the purchase from Teira, because the Treaty, while it guarantees full and unconditional possession of their lands, estates, &c., &c., held collectively or individually, reserves to Her Majesty the exclusive right of pre-emption over such lands as the proprietors may be disposed to alienate. To refuse this purchase, therefore, at the instance of a chief at enmity with the vendor, would have been an act of injustice at variance with the spirit of the Treaty, deserving that condemnation which his Lordship, in the absence of accurate information, now awards.

In his postscript his Lordship gives an illustration, as follows:—

"As an illustration of the 'different course' adopted towards natives to what has been adopted towards Englishmen, I would mention that His Excellency in 1858 allowed an Act to be passed by the General Assembly forbidding natives to endow with land, their own (not English but) Native Ministers of Religion, and that when a large body of natives, &c., &c."

It is remarkable that not only did I never assent to such an Act, but that no such Act was ever passed by the New Zealand Assembly, added to which, my despatch, No. 80 of 20th September, 1859, will satisfy Your Grace that my views on this subject are very similar to those of His Lordship.

Apologising for thus occupying so much of Your Grace's valuable time,

I have, &c.,

(Signed) T. GORE BROWNE.

P.S.—I enclose copy of a memorandum by my responsible advisers, and a printed statement to which the Bishop alludes.

(Signed) T. G. B.

His Grace the Duke of Newcastle.

#### Enclosure 1 in No. 5.

THE BISHOP OF WELLINGTON TO THE GOVERNOR.

Wellington, 12th June, 1860.

SIR,—

I would request your Excellency to forward the accompanying letter to His Grace the Duke of Newcastle, Her Majesty's Secretary of State for the Colonies, by the next mail.

I remain, &c.,

(Signed) C. J. WELLINGTON.

His Excellency Colonel Gore Browne, C.B.

&c., &c., &c.

#### Enclosure 2 in No. 5.

THE BISHOP OF WELLINGTON AND ARCHDEACON HADFIELD TO HIS GRACE THE DUKE OF NEWCASTLE.

Wellington, New Zealand,

1st June, 1860.

MY LORD DUKE,—

Believing that permission is granted to any of Her Majesty's subjects in the Colonies to address the Secretary of State through the Governor, on matters affecting the welfare of Her Majesty's subjects, we request Your Grace to consider the following brief memorandum, on the origin of the Maori war, in which a part of this Colony is at present involved, and which may spread to other parts of the Northern Island, if Her Majesty's Government encourage the prosecution of it:—

1. Whereas in England no wars affecting the community are engaged in without the public mind being well informed beforehand, in this case the Governor's attack upon the Maori Chief Wm. King, took the whole colony by surprise; and as an appeal to His Excellency on behalf of the Native rights has been unsuccessful, our only resource is to address Her Majesty's Secretary of State for the Colonies.

2. Whereas the case would have been most certainly referred to the Law Courts, if a question of ownership of land had arisen between two Englishmen (one of whom wished to sell land to the Government) or between the Government and an Englishman, it is unjust to the natives to deny them equal rights, and to have had immediate recourse to arms, instead of applying to the Supreme Court, or in

case of their being any technical difficulty about that, of appointing a special commission composed of English Magistrates and Native Assessors, to decide the case on *sworn evidence*; and it is unjust that the decision of a native title to land, which the English Government wanted to buy, should have been left to one or two subordinate officers of the native department, being English residents on the spot, while even the head of the Department was not sent to investigate the title till hostilities had commenced.

3. Whereas great stress is laid on the growth of the Maori King movement as ground for expecting Native disturbances, it is much to be regretted that His Excellency should have dealt a blow at the one great Southern Chief who had effectually set his face against that league previously to the breaking out of the war.

4. Whereas in 1846 W. King was the firmest and most useful ally of the British Government, in the war against te Rauparaha and te Rangihaeata, it is much to be regretted that instead of recourse being had to legal or amicable arbitration, he has been singled out for an armed attack because he refused to let another sell land, which he (W. King) claimed for himself, and other members of his tribe, though he allowed that Teira (the native who wished to sell) had a certain (usufructuary) title to a part of it (see p.p. 2, 3, of an authoritative statement published by His Excellency).

Under these circumstances we would venture to suggest that Your Grace would direct His Excellency not to adopt a different course towards Natives from what he would towards Englishmen; but to act in accordance with the letter and spirit of the Treaty of Waitangi, which guaranteed to them their rights of property, as original owners and as British subjects; and so to save to the Empire and to the Colony a large expenditure of blood and money, which can only end in destroying the fruits of Christian civilization that it has been the paternal policy of the British Government to foster for the last 15 years.

We have, &c,

(Signed) C. J. WELLINGTON, Bishop.

(Signed) OCTAVIUS HADFIELD, Archdeacon of Kapiti.

P.S.—As an illustration of the “different course” adopted towards Natives from what has been adopted towards Englishmen, I would mention that His Excellency in 1858 allowed an Act to be passed by the General Assembly, forbidding Natives to endow with land, their own, (not English but) Native Ministers of Religion, and that when a large body of Natives on the West Coast between Rangitikei River and Waikanae (50 miles apart) wished to set apart 10,000 acres as an endowment for Maori Clergymen of their own Church, they were not allowed to do so.

I have no hesitation in saying that this Act, which prevents Maories from doing what every other British subject is allowed to do, viz., endow his own Church with land in his own life time; has tended as much as anything to alienate their affections from the Government; and has driven them to join the Maori King movement.

I might go on to speak of the impolicy of such an Act, which tends to make the Natives unwilling to sell their land for fear of depriving their children and posterity of all means of supporting the Ministers of Religion,—but I only allude to this Act to shew that the words used in the Memorial are not used without reason.

(Signed) C. J. WELLINGTON.

To the Right Honorable  
Her Majesty's Secretary of State  
For the Colonies.

### Enclosure 3 in No. 5.

#### MEMORANDUM BY MINISTERS.

Auckland, 26th June, 186C.

His Excellency's responsible advisers do not consider it necessary to make any lengthened comments on the letter addressed to His Grace the Duke of Newcastle by the Bishop of Wellington and Archdeacon Hadfield, on the subject of the existing Maori war, because the principal arguments of the letter are indetical with those used by the Bishop of New Zealand in his protest against the Resolutions of the Provincial Council of Hawke's Bay, an answer to which was forwarded to the Secretary of State by the last English mail.

A few points only require notice—

1. It is true that the public of the Colony was not previously informed of the Governor's intention to support the survey of Teira's block by a military force—an employment of the troops, which the writers erroneously term an attack upon William King. The question was one of Imperial policy, the public agitation of which in the Colony would have been likely to produce more harm than good. The Secretary of State will at once perceive that there is no perfect analogy between the position and rights of the English public, in relation to questions of peace and war, and those of the people of a dependency.

2. The only question raised in the purchase of Teira's block was W. King's right to put a veto on the sale. This question was absolutely decided by the Governor's acceptance of Teira's offer in the

face of King's known opposition. The Governor's decision to accept Teira's offer was in accordance with the advice of the Chief Land Purchase Commissioner, and was signified by that officer to the assembled Natives, besides which, the whole negotiations were subject to the control of the Chief Commissioner with whom all the District Commissioners correspond.

3. It is true that W. King has never adhered to the Waikato King movement, nor yielded to the pretensions of the followers of Potatau (or Te Whero Whero) the former mortal enemy of the Ngatiawas. But he is as steadfastly opposed to the Queen's supremacy as the Waikato party. In Taranaki he has always been the centre of the Land League, the ultimate object of which is indetical with that of the proper King party,

4. No such Act of the Assembly as is referred to in the Postscript exists. The law on the subject of alienations of territory by the Natives has not been altered during His Excellency's term of office, except that, by the New Zealand Native Reserves Act 1856, facilities which did not previously exist were granted for the endowment by Natives of Schools and other eleemosynary institutions, and for the grant by them of sites for Churches and Burial Grounds.

It is much to be regretted that the Bishop and Archdeacon should have hastily committed themselves to an opposition to the Governor's policy upon grounds so slender and ill considered as this and the other assertions of their letter.

(Signed) C. W. RICHMOND.

# FURTHER PAPERS

RELATIVE TO

## NATIVE AFFAIRS.

(IN CONTINUATION OF PAPERS PRESENTED ON THE 14TH AUGUST, 1860.)

*Presented to both Houses of the General Assembly by command of His Excellency.*

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FURTHER PAPERS RELATIVE TO  
NATIVE AFFAIRS.

E—No. 1A.  
*Appendix.*

No. 1.

COPY OF A DESPATCH FROM GOVERNOR GORE BROWNE C.B., TO HIS GRACE THE DUKE OF  
NEWCASTLE.

Government House, Auckland,  
New Zealand, 31st August, 1860.

No. 90.

MY LORD DUKE,—

I have the honor to forward a Letter from Archdeacon Hadfield addressed to your Grace, in which he denies that the Memorial from the Natives at Otaki, praying for my recall, originated either directly or indirectly with him.

This assertion is in direct contradiction to the statements of the Rev. Mr. Duncan, Mr. Turton, Resident Magistrate, Mr. Searancke and others. I have therefore forwarded a copy of it to them, in order that the charges may be substantiated, or the imputations against the Archdeacon withdrawn.

I have, &c.,

(Signed) T. GORE BROWNE.

His Grace the Duke of Newcastle.

Enclosure in No. 1.

COPY OF A LETTER FROM THE VENERABLE ARCHDEACON HADFIELD TO HIS GRACE THE  
DUKE OF NEWCASTLE.

Auckland, August 24, 1860.

MY LORD DUKE,—

I ask permission to offer some observations upon certain documents presented to the House of Representatives, intitled "Further Papers relative to Native Affairs" (in continuation of Papers presented on the 30th July.)

In these Papers there are certain statements and insinuations affecting myself, all of which your Grace will observe, rest only on the testimony of one Native, Ihakara. I should hardly have deemed them worthy of notice, but as they appear to have been reported to your Grace, by the Governor of the Colony as being entitled to consideration, I feel called upon to correct them.

1. It is stated or implied in the Despatches and Letters referred to, that the Memorial praying for the Governor's recall originated with myself.

2. That I suggested to some of the Otaki Natives the writing of it.

3. That Ihakara had an interview with me, and that I acknowledged having advised the Petition, but did not wish my name to be mentioned.

4. That I requested the Natives to procure as many signatures as possible.

5. That when the Petition with a hundred signatures was shewn to me, I strongly expressed my dissatisfaction with the numbers.

I believe that little more can be extracted from these Papers.

In reply, I beg to state—

1. That the Memorial did not originate with me either directly or indirectly.

2. That I did not suggest to the Otaki Natives the writing of it

3. That Ihakara had no interview with me; that I never said anything to him about having advised the Petition, or not wishing my name to appear.

4. That I did not request the Natives to get as many signatures as possible.

5. That I expressed no dissatisfaction with any Petition whatever.

I beg particularly to call your Grace's attention to the fact which I mentioned before, that all the statements contained in these Papers, namely: those made by Mr. Turton, by Mr. Searancke, and by Mr. Duncan, rest entirely upon the assertion of one man, Ihakara. This man was formerly employed by me as a teacher, and was removed many years ago for reasons immaterial to the present question. Since then, he has never lost an opportunity of endeavouring to thwart me. With respect to this man Ihakara, I beg to refer your Grace to a Memorial from certain Natives, laid on the Table of the House (*vide* No. 2) of Representatives, complaining that the transmission of their Petition to the Queen had been delayed. Your Grace will observe that in this Memorial signed by all the leading men of the place, the Memorialists distinctly assert that Ihakara, who since declared that his name was affixed to the Petition in question under protest, took an active and prominent part in promoting it.

I have now to offer a few remarks upon the printed documents before me, reserving the right of future observation, should it seem to be required.

1. In the Governor's Despatch to your Grace, dated 28th April, 1860, the following statements appear:—"First the language (Native petition) is an evident translation from English; second, because a great proportion of the names are in an European's hand writing." In the opinion of some of the best Maori scholars in the country, whom I have consulted, the language is not a translation from English. I have reason to believe, also, that the latter statement is incorrect, and that none of the names are in an European's handwriting.

2. In the Governor's Despatch to your Grace, dated 25th May, it is stated,—“I attach copies of Letters from Mr. Turton, Resident Magistrate.” To prevent misapprehension, it is necessary to observe, that Mr. Turton only rapidly passed through the district in question, with which he was unacquainted.

3. Enclosure 3 in No. 2 “Ihakara informed us that he had had an interview with Mr. Hadfield.” Ihakara had no interview with me. I have been subsequently informed that without my knowledge he entered my house while a conversation was going on with other Natives. I deny having stated that I did not wish my name to be mentioned. Riwai (Rev. Riwai Te Ahu) did not take any part in the proceedings imputed to him.

In reference to the last paragraph of the Enclosure I may observe Mr. Turton makes the following statement:—“On the 3rd of April I demanded a copy of it for transmission to your Excellency; this was refused; and therefore I came on to Waikanae, without calling at Otaki, after having explained to them the deceit, the cowardice, and the dishonourableness of such secret conduct. But for this, I do not think your Excellency would have seen a copy of that disgraceful paper, save, perhaps, on its return from London.” If Mr. Turton had taken any pains to inquire into this subject he could not have made this statement, for the petition was sent by the Natives from Otaki on the 31st of March to the Colonial Secretary, to be forwarded through the Governor to the Queen.

In reference to the Governor's Despatch to your Grace, dated 26th June, 1860, I have merely to express my regret that His Excellency should have forwarded to the Secretary of State for the Colonies a series of documents containing statements so derogatory to a clergyman, without having previously afforded him the means of denying them, statements which I never saw or heard of, until several months afterwards, when the Papers were laid on the Table of the House. It is also to be regretted that the Governor should, by words of unmistakeable import, have himself supported these statements. The concluding paragraph of the Governor's Letter (although I believe it to be entirely incorrect) does not concern me personally.

In the Letter No. 4 to the Governor, signed by a hundred and six Natives, the writers state—“We have heard that Taukana and Ihakara have unwarrantably cut up our names. Our darkness is very great. Friend Governor Browne, that paper was from us all; from all the men who directed that our sentiments should be written to the Queen and our names attached.” It is necessary to observe that the name “Taukana” mentioned in this Letter means Mr. Duncan.

So far I have contented myself with denials of statements alleged. I now request leave to offer my own opinion. I am induced to do so, being unable to draw any other inference from the Papers before me than that the right of Petition is objected to.

I believe that the Otaki Memorial of last March was a genuine and spontaneous expression of the opinion of the Natives of that district; and that the names of none were affixed to that document against their wishes, or without their consent; and further, that the course adopted by these Natives was wise and highly calculated, as the event has shown, to calm the excitement that prevailed. I have yet to learn that it was an unconstitutional or irregular proceeding, or one from which the Natives of this country are debarred. When I consider the fact that, more than five hundred men met under circumstances that occasioned great excitement, having lost all confidence in the Governor of the Colony, and that they determined after two or three day's deliberation to address a humble and loyal petition to Her Majesty, praying for the removal of that Governor, and particularly to await Her Majesty's reply, I certainly regard this as a remarkable proof of the advancement of religion, civilization, law, and order among them.

I deem it right to warn Her Majesty's Government, against confounding dissatisfaction at the Governor's proceedings with disaffection to the Crown. I would further observe that, whereas the Natives of this country are a high-spirited people, and at present have no legal tribunal to appeal to for the protection of their Territorial rights, there will be great danger if they are debarred from using the right open to all British subjects of petitioning the Crown in a constitutional manner for the redress of their wrongs, that they will be driven to seek redress by force of arms.

I have, &c.,

(Signed) OCTAVIUS HADFIELD.

His Grace the Duke of Newcastle,  
Secretary of State for the Colonies,  
&c., &c., &c.

## No. 2.

### PETITION OF OTAKI NATIVES TO THE GENERAL ASSEMBLY.

KI TE RUNANGA NUI MEA AKE NEI HUIHUI KI AKARANA.

Otaki, Hurae 11, 1860.

E HOA,—

Ki te Runanga nui mea ake nei huihui ki Akarana. E hoa ma kua rongo matou i te whakahoretanga o to matou pukapuka, i tuhituhia atu ai ki a Te Kuini, mo Kawana Paraone, kia whakahokia. Kanui to matou pouri mo to matou pukapuka kua whakahengia, hua noa ekore e araia mai e Kawana Paraone, ko ia hoki te ara atu ki a Te Kuini, e hara hoki matou i te tau hou, ki tena mahi ki te tuhituhi atu ki a Te Kuini. Na, kia rongo mai koutou, ko te tino take i huihui ai matou ki Katihiku, i Otaki, ko te panuitanga a Te Kawana, i te whawhai ki Taranaki, 25 o nga ra o Hanuere,



1860. Muri tonu iho ko nga hoia, kua noho ki Waitara. I to matou rongonga ka pouri katoa matou, oho katoa enei iwi; ka tahi ka karangatia nga iwi katoa o tenei pito ki te kimi whakaaro mo matou, a kitea ana te kupu, ko te kupu tenei kia whakahokia a Kawana Paraone, mo tenei tikanga poka noa ana ki te tango i Waitara, kihai i whakawakia marietia, ko nga hoia tonu te kai whakawa mo te nei mea nui mo te ononone, ko te poaka, ko te witi, ko te taiepa pakaru, e ata whakawakia ana, na ko tenei tonu te take i whakaaro ai matou ki tenei Kawana, i mea ai matou kia whakahokia atu tenei Kawana, kia tonoa mai e Te Kuini tetahi Kawana pai, hei whakakotahi i te Pakeha raua ko te tangata Maori. No te otinga o to matou pukapuka ka panuitia i te aroaro o te whakaminenga, na whakakaae katoa, kaore he tangata kotahi i tu mai ki te whakahe i nga korero o taua pukapuka. Kua rongo matou i te take i whakahengia, ko nga ingoa o etahi o nga tangata e hara i tona ringaringa ake i tuhituhi tona ingoa tona ingoa, i kore ai e tuhia e ia tangata e ia tangata, tona ingoa, mo te mea kua panuitia te pukapuka ki te aroaro o te whakaminenga. Kua rangona na Ihakara i whakahe taua pukapuka. Otira kaore ia i whakahe i te panuitanga o taua pukapuka, engari nana te whakaaro, kia uua te kai kawe ki Poneke, kia mau ai te tima. I tuhituhia ai taua pukapuka, he pai no matou ki te Ture o Te Kuini. He he no te mahi a Kawana Paraone. E hoa ma kia rongo mai koutou. I te tau 1849. Ka tuhia atu ta matou pukapuka kia Te Kuini, i rongo hoki matou e tonoa ana mai nga Pakeha kino o Hopetaone ki Niu Tirani nei, huihui ana matou 300 nga tangata, ki ana matou. Ekore matou e pai ki nga tangata kino kia haere mai ki to matou motu e hara i nga tangata katoa i tuhi o ratou ingoa. Engari na te kotahi anake, ko Hakaraia Kiharoa te kai tuhi o nga ingoa o Otaki, ko Riwai Te Ahu to Waikanae, ko Taukana, Minita to Manawatu. I te taenga atu o taua pukapuka kia Kawana Kerei, kaore ana kupu whakahe, engari i whakapai tonu ia, a tae atu ana taua pukapuka kia Te Kuini. I muri iho i te nei i taua tau ano 1849 ka tuhia atu ano ta matou pukapuka kia Te Kuini, mo Kawana Kerei, kia noho tonu ia ki Niu Tirani, kia noho ia hei matua mo matou, kia kaua e tonoa ki etahi atu motu, i penititia ano te tikanga, na te tangata kotahi ano nana i tuhi nga ingoa o nga tangata o taua pukapuka kia Kawana Kerei, kaore ana kupu whakahe, a tae atu ana taua pukapuka ki a Te Kuini. Kei mea koutou na te tangata kotahi tena whakahokinga i a Kawana Paraone, engari na nga iwi katoa o tenei pito. Heoti ano.

Na Ngatiraukawa  
Matenga Te Matia x  
Rawiri Te Wanui  
Kingi Te Ahoaho x  
Hanita Te Wharemakatea x  
Hema Te Ao  
Ngarara x  
Manahu x  
Na Te Rei Paelua  
Na Henate Wiremu Taratona  
Natanahira Te Waro  
Eruera Tehorahau  
Hapeta Te Rangikatukua  
Hakiaba Romakorau x  
Tepehoro Te para  
Patara Te Ata  
Iri kau  
Makaora  
Tame Erihana  
Rapana Te Waha  
Ropata Te Ao x  
Hura Ngahue x  
Tana x  
Akara Ngahue  
Hurahia x  
Ngataima x  
Peni Teruopuia x  
Piriaka Ngahuke x  
Utiku Taurei  
Tiami Ranapiri  
Hori Te Kapanga  
Hanara Raugitukia  
Karo Te Pehimu x  
Teura Te Akuaku  
Leuaha Ngaki x  
anihera Tuoi  
Wirape Taharua  
Takuha Kapohuka x  
Hona Taupo x

Heta Rangihinganui x  
W. Paki  
Kepa Kerikeri x  
Horima Te Waru  
Hohipuha Rureanui  
Wari Takere x  
Pua Te Pukeroa x  
Wiremu Hopi Rangianake  
Peka Teputa  
Tame Ranapiri  
Peneamine Te Hapipu  
Hira Kaihiku x  
Tamati Pahiwaero  
Sreturu Kahoe x  
Wiremu Piti Te Rangitauru  
Wiremu Tamihana Te Manewha  
Maika Pakirore x  
Matenga Te Tikiki  
Porokoru Ka Peto x  
Koeti Taraia  
Anaru Heretaunga x  
Waka Pekeia x  
Teretemana Te Rapa  
Noa Te Maruao x  
Eruera Te Wiapo  
Hohepa Te Papatu  
Hori Ngawahare  
Amarama Pipito x  
Natanahira Te Pahake  
Kotua x  
Paurini Te Aroaro  
Te Reinga  
Paraone Toangina x  
Reweti Kahoe  
Hopa Hokopatohe x  
Akatohe Tipao x  
Tiopiora Te Aru x  
Ihaka Nga Mura x  
Taituha Tamipehi x—Huihui katoa 77,

*Ko nga ingoa enei o Ngatihua, Katihiku.*

Paraone Te Manuka x  
Peni Te Amuri x  
Pita Te Rakumia x

Hemara Tetewe x  
Puhikaru x  
Ko Arapata Hauturu

*Ko Ngatimatai enei ingoa.*

Karanama Te Kapukai  
 Ko Karepa Te Kapukai  
 Ko Pirimona Te Pahu  
 Ko Mutitiko  
 Ko Enoka Te Puehu  
 Aperahama Te Ruru x  
 Hukakai x  
 Temanga x  
 Hura Te Hiraho x  
 Matiu Putangitangi x  
 Mohi Te Whanatahi x  
 Rupuha Takioino x  
 Hemi Kupa Te Pahoi x  
 Wiremu Hopihono Puhirape x  
 Metuhera Raki x

Moihi Te Humu x  
 Penehira Ngaoka x  
 Wītarīhawa Taratāho x  
 Taia Takioino x  
 Pura x  
 Kino x  
 Maka Te Heke x  
 Teteira x  
 Poaka x  
 Tame Hawea x  
 Tiaki Hawea x  
 Apiata Te Wehi  
 Ruruhi x  
 Hamahona Karamu x  
 Henare Mohoi x—Huihui katoa 37.

## [Translation.]

TO THE GENERAL ASSEMBLY, WHICH IS ABOUT TO MEET AT AUCKLAND.

Otaki, July 11, 1860.

FRIENDS,—

We have heard of the suppression of our letter which was written to the Queen concerning Governor Browne, that he should be recalled. We are much grieved that our letter should have been found fault with. We thought that it would not have been stopped by Governor Browne, inasmuch as he is the medium of communication with the Queen, and we are not novices in this work of writing to the Queen. Now do you listen; the principal ground of our assembling at Katihiku in Otaki was the public announcement by the Governor of the War at Taranaki, on the 25th day of January, 1860. Immediately after this, were the soldiers who had occupied Waitara. When we heard this we were all grieved; all these tribes were taken by surprise. Then all the tribes of this end (of the Island) were called together to consult as to what we should do, and a conclusion was come to. The conclusion was this: That Governor Browne ought to be recalled for this groundless proceeding of his in taking possession of Waitara without a complete investigation, the soldiers themselves being the investigators in this great matter of the land, whereas (matters of) pigs and wheat, and broken fences are deliberately investigated. Now this is the very ground of the conclusion which we came to about Governor Browne, that this Governor ought to be recalled, and that the Queen should send another good Governor to unite the Pakehas and Maories. When our letter was finished it was read out before the meeting, and all agreed to it; there was not one man who stood up to object to the subject of the letter. We have heard that the ground of objection was the names of some of the men, which names were not written by each man's own hand. The reason why each man did not write his own name was because the letter was read out before the meeting. We have heard that it was Ihakara who raised the objection to the letter, but he did not object when the letter was read out; indeed, it was his idea to hire some one to take it to Port Nicholson to catch the Steamer. The reason of our writing this letter was our approval of the Queen's laws, and the error of Governor Browne's deeds.

Listen, friends, in the year 1849 we wrote a letter to the Queen, for we had heard that Pakehas of bad character were to be sent from Hobart Town to New Zealand. We assembled to the number of three hundred and said, "We do not wish for men of bad character to come to our Island." The men did not all write their own names, they were written by one man only (at each place). It was Hakaraia Kiharoa who wrote the names at Otaki, Riwai Te Ahu at Waikanae, and Rev. Mr. Duncan at Manawatu. When that letter reached Governor Grey he made no objection: on the contrary he approved, and the letter went to the Queen. After this, in the same year 1849, we wrote to the Queen again about Governor Grey that he might stay on in New Zealand, that he might stay to be a father to us, and not be sent to other Islands. This was done in the same way, one person wrote the names of the men in that letter about Governor Grey, and he made no objection, and the letter went to the Queen. Do not suppose that it is one man's proposal that Governor Browne should be recalled, on the contrary, it is that of all the tribes of this end (of the Island). This is the end.

From Ngatiraukawa,  
 (Signed) Matenga Te Matia, x  
 Rawiri Te Wanui,  
 Kingi Te Ahoaho, x  
 Hanita Te Wharemakatia, x  
 Hema Te Ao,  
 Ngarara, x  
 and others, in all 114.