

N A T I V E

E—No. 3

A D D R E S S E S O F W E L C O M E

TO

SIR GEORGE GREY.

A U C K L A N D :

1861.

NATIVE ADDRESSES OF WELCOME TO SIR GEORGE GREY.

NGATIRAUKAWA AND NGATITOA TRIBES.

Otaki, September 16, 1861.

Welcome, O father,—

The treasure of the tribes of New Zealand. Swim the great ocean of Kiwa and bring love,
borne upon a gentle day-breeze of love. Welcome, O father, welcome.

This is a song of welcome to you :—

Welcome, stranger, from beyond the sky.
It was my youngest child that fetched thee
From the verge of the horizon,
And drew thee hither.
Welcome ! Welcome ! Welcome !

Enough. This is a letter of affection from all these tribes ; from the elder chiefs of Ngati
raukawa and Ngatittoa.

Matene Te Whiwhi,
Parakaia Pouepa,
Hukiki Te Ahu,
Arapeta Hauturu,
Te Matenga Matia,
Hanita Wharemakatea,
Te Kingi Te Ahoaho,
Ihakara Tukumaru,
Horopapera Pukeko,
Wiremu Te Kanae,
Ropata Hurumutu,
Wiremu Te Neke,
Paora Pohotiraha,
Rawiri Te Wanui,
Hohua Taipari,
Takerei Te Nawe,
Anatipa Te Nihinihi,
Paraone Toangina,
Wereta Te Waha,
Hori Te Waharoa,
Arapata Te Wioi,
Henere Te Herekau,
Herekuiha Te Orihau,
Natanahira Te Waro,
Wiremu Muriwheua,
Hape Te Horohau,
Te Kepa Kerikeri,
Hira Katihiku,
Horomona Toremi,
Te Moroati Kiharoa,
Aperahama Te Kume,
Tamati Te Paura,
Karanama Kapukai,
Piripi Rangiatahua,
Hakaraia Make,
Te Aomarere Te Puna,
Paratene Taupiri,
Rota Te Tahiwī,
Rawiri Hikihiki,
Te Horohau,
Hori Tunui,
Nopera Te Ngiha,
Epiha Rinuinui,
Te Miratana Maero.

Te Governor Grey.

NATIVE ADDRESSES OF WELCOME

NGATIRAUKAWA AND NGATITOA TRIBES.

Kapiti, Otaki,
September 5, 1861.

Our very loving parent, Governor Grey. Salutations to you. The heart is delighted at your coming back to be a father for this island. The effect that the news of your return had upon us was like that of an earthquake. The words of our farewell letter to you of the 12th July, 1853, were true, that is, these words, 'Do not forget us; always remember us; turn and look back, that is, towards us.' Welcome, Father, the *Motoi Kahurangi* (the most prized green stone ornament)—the treasure of New Zealand. Come to your children, and be a father to the Pakeha and Maori. Welcome, father, welcome! Welcome stranger from afar.

From your friends in the one chieftainship,
Tamehana Te Rauparaha,
Matene Te Whiwhi,
Riwai Te Ahu,
Ahu Karamu, his x mark,
Matenga Te Matia, his x mark,
Kuini Topeora, his x mark,
Arapata Hauturu,
Karanama Kapukai,
Takerei Te Nawe, his x mark,
Hoani Te Okoro,
Moroati Kiharoa,
Ropata Hurumutu, his x mark,
Horomona Toremi, his x mark,
Ripia, his x mark,
Piripi Te Rangiatahua, his x mark,
Tamati Te Tuahu, his x mark,
Hape Te Horohau,
Rapihana Te Otaota, his x mark,
Hanita Te Waremakatea, his x mark,
Kingi Te Ahoaho, his x mark,
Anatipa Te Nihinihi, his x mark.

NGATIRAUKAWA TRIBE.

Otaki, October 17th, 1861.

To Governor Grey,—

Friend, salutations to you! This is a letter to show you the thoughts of this tribe, that you may see what they are. It is this that has saved the great men and rescued them from misfortune, namely, acting carefully and with deliberation. Waikato is in too great a hurry to attain its object. This is our word to you. Do not be in a hurry to talk with Waikato: do not try yet awhile the effect of a word with that people; but let your work be, visiting the Ministers of the Gospel at the different places, and affectionately greeting in your progress your loving children who were left meek-hearted by you years ago, at the time when we lost sight of you. It is owing to our misconduct that you are seen among us again. This is the second time that you have had the Governorship of New Zealand: we therefore write to you lest the warlike hopes of those tribes that are setting up the *mana* Maori—of the rash and obstinate tribes—should be soon fulfilled. You had better come and weep with and look to, or enquire into, the secret words of some of the tribes, and then come further and see us; after that you can return to your own place and think your thoughts. Enough.

To our loving father Governor Grey.

From the Ngatiraukawa of Otaki.

From Matene te Whiwhi,
Parakaia Te Pouepa,
Hukiki Te Ahukaramu,
Matenga Matia,
Hanita Wharemakatea,
Kingi Te Ahoaho,
Arapata Hauturu
Horomona Toremi.

URIOHAU TRIBE.

Te Muri-o-Tarariki,
August 20th, 1861.

Friend, Governor Grey,—

Salutations to you! This is an address of affection from the *Runanga* of the Uriohan, for we did not see your arrival in Auckland,—we merely heard the report of your having come; but, although we have not seen you at this time, yet, at some future day, we shall see your face, and you will see ours.

Welcome! the father for us. Come and cause us to grow under the law of God, and the protecting shade of the Queen: for Governor Browne has left us—the father who kindly kept us during the days of your absence; and now in these days you have come to shew us kindness. Let your kindness cause these two tribes—the Uriohau and the Ngatirango—to dwell within the line, under the protecting shade of the Queen, and under yours also. There are the Maori *Runangas* which Governor Browne said should be his *Runangas*. Now that you have come, establish these *Runangas* for yourself in the days that are coming, and let us be united for ever and ever. Enough.

From your friends,

Paikea
Arama Karaka Haututu,
Matitikuhu,
Wiremu Tipene,
Pairama,
Henare Reweti,
Rupuha Tahukai,
Hemana Whiti,
Tamati Taia,
Wi Apo,
Manukau Matohi,
Puriri Maaia,
Pakirore,
Tatana Kaihaere,
And from all the *Runanga*
of the Uriohau.

To Governor Grey.

NGATIRUAKA TRIBE.

Putiki, Whanganui,
August 29, 1861.

To Governor Grey.

Salutations to you, our loving father in the grace of our Lord. Friend, we rejoice at your coming here among us as an overlooker and mediator between these two races, the Maori and the Pakeha. We are very glad because of your coming as Governor for this island, to unite us in one under the protecting shade of our Queen, that we may adhere together as one people. This is our thought respecting you, that you should put an end to the errors in this island, and here are we to assist you in your work of separation. It is by parting alone that the difficulty can be cleared away. This is our incantation for you.

(Karakia for uniting broken bones, or splicing a piece on to a canoe.) “Unite this *tuki* and this *tama* (the separate portions); unite them before the canoe and in the canoe from Tane Wai-manga. O Rata, unite them.”

Friend, unite this piece to its body. The piece is the Maori, and the body is the Pakeha. As with a Maori canoe, the *tuki* (the piece to be added) is the Maori, and the (main) body (of the canoe) is the Pakeha; and the man who is to join this *tuki* to the body of the canoe is yourself. This is the illustration: New Zealand is the *tuki*, and England is the canoe. We are convinced in our minds that by so doing we shall become united. We, however, are living in clearness with regard to those rules of yours and ours which were laid down by you in the days that are past. We will not forget. As it was in the beginning, is now, and ever shall be, world without end, Amen.

This is another word of ours to you. It is about the meeting (Conference) here at Whanganui. Our thoughts are still strong upon that meeting. But enquire of Governor Browne and Mr. McLean: our words respecting the meeting are with them. Friend the Governor, let this be a large meeting for the tribes of New Zealand. Hoani W. Hipango is there, who will tell you our thoughts. The end. May God keep us.

From your loving and true friends,

HORI KINGI TE ANAUA,
MAWAE, his x mark,
HOANI W. HIPANGO,
HAKARAIA KORAKO,
TE KEPA TE RANGIHIWINUI,
ARAPATA TE RANGIRUNGA, his x mark,
KAREHANA TOARANGITAHU,
APERAHAMA RUKE,
POARI KOHEKE.

NGATIMARU TRIBE.

Coromandel, Thames,
July 7, 1861.

To Governor Grey.

O friend the Governor, welcome! welcome to the land! to your home which you made peaceful and left in peace.

NATIVE ADDRESSES OF WELCOME

Now, O father, welcome! and do you smooth down the troubles of the sea.
Come back to your loving children. Friend, come thou; the countenance of the people who have died, for those who are now living are in confusion, or trouble, or affliction. Enough. This is a fragment of a song:—

Smooth down the sea again
That it may lie—be calm—
Without a ripple on its bosom.

Enough. From you loving friends,

PAORA KARAITIANA,
HIMIONA PURAU,
KARAURIA TAIROA.

NGAITAHU TRIBE.

Kaiapoi,

28th September, 1861.

On the 28th September assembled the Council of Chiefs of Kaiapoi, Canterbury, for the purpose of sending our friendly greeting (*mihi*) to Governor Grey who now returns to us from afar. With returning summer the Wharauoa* comes back to us.

Welcome thou, the protector of the tribes of New Zealand—of both the well disposed and the evil.

You have come to us from our gracious Queen. The people of this Island are sitting under the shadow of our Queen.

We here express our regard for Governor Browne also, on account of his kindness to us, the people of this Island, that is to say,—

1st. For giving us the *runanga* system in the different places, as a means of giving information to this Island.

2nd. For arranging our outstanding land claims and giving us a fair payment for them.

3rd. For the great *runanga* at Auckland (Native Conference) as a means of instructing this tribe and that tribe, and every *hapu* and every man, together with all their *Kainga*.

4th. For arranging to give fair compensation for (public) roads that are made through the Native Reserves.

5th. For the "Book of Laws" given by him to the Native Assessors to guide them in their work.

6th. For giving pay to the Native Assessors that their duties under the Law may be properly performed.

7th. For promptness in answering letters when addressed to him by the Natives of this Island.

8th. For subdividing our lands that they may be even as the lands of the Pakeha,—that there may be one law for the Maori and for the Pakeha.

Therefore do we think on his kind works, and our love to him is very great on account of his going away. He has been a real father (*matua tupu*) to us, the people of this Island.

Let Governor Grey's kindness to us be like unto Governor Browne's. Those matters which Governor Browne was not able to finish for us because of the trouble occasioned by Wiremu Kingi, —let our loving friend, Governor Grey, carry them out.

This is the end of our welcome and of our farewell, to Governor Grey and to Governor Browne (respectively).

From the men of Kaiapoi, Canterbury.

From HAKOPA TE ATAOTU,
PITA TE HORI,
HONE PARATENE TAMANUIARANGI,
WERETA TAINUI,
MATIU HUTOI,
APERAHAMA TE AIKA.

From all the *runanga*.

NGATIRAKEHU TRIBE.

To Governor Grey.

Friend, salutations to you, the indulgent father. You have come that you may show us kindness. This is the expression of our regard for you.

You have returned to be a protector for us. Although we be a people few in number, let us be treated kindly (or generously) by you.

Friend, let your kind treatment of us be after the manner of Governor Browne's. He returns to England, to our gracious Queen.

Friend, we feel affection because you have come back to New Zealand to be a guardian for the Maories as well as the Pakehas. It is ended. This is the proof of our attachment to you.

* The Wharauoa is a small migratory bird (*Chrysococcyx lucidus*) which arrives in New Zealand in October and leaves again in December or January.

From the *Runanga* of Ngaitirakehu.

From

TAMATI TIKAO,
TE ITO,
HEREMAIA MAUTAI.

Wairewa, October 8, 1861.

NGATIMANAIA AND NGAITAREWA TRIBES.

Akaroa,

October 8, 1861.

Welcome! Speed this our (expression of) regard to our beloved friend Governor Grey. Sir, salutations to you, the head of all the tribes, both Pakeha and Maori. Friend, now that thou art coming back, do thou pay us some attention (*lit.* shew respect unto us). Be liberal towards us, because you are returning to your own people to deal kindly with them. Friend, this is our word concerning you. Let your kindness to us be equal to that of Governor Browne, from the first even up to the time of his leaving for England.

Friend, salutations to you, now returning from your own people, from England.

Friend, our regard for you, for the person who has returned to us from (the presence of) our mother the Queen, is very great.

Hail to the memory of those who have died in this our Island—in Canterbury! Hail also to your friends the Pakehas residing on that other Island of ours.

Friend, Governor Grey, do you continue to take care of us, the people of this our Island, because this Island has become a place of refuge (for Taranaki people). Satan has taken his stand (*i. e.* there is evil) in yonder island.

Friend, here is another word of ours: do you hear! It refers to our being driven out by the Pakehas from their houses in the town. It is the Maories alone who shew hospitality to Pakehas travelling on the road. The Pakehas shew no hospitality.

Here ends (the expression of) our regard for you and for your people, both Pakeha and Maori.

From your loving friends,

HOANI PAPITA, Akaroa,
HONE WETERE TE RUAPARAE,
WIREMU HARIONA KARAWEKO,
PAURINI HIRAWEA.

From all the *Runanga* of Ngatimanaia and Ngaitarewa.

This is a song expressive of attachment to Governor Grey:—

As the blowing of the South wind
Is the fountain of my tears,
Ever welling from my eyes,
Ever weeping for my friends.
Ceaseless thus shall be the issue
Of my love for Kawana!

To Governor Grey.

NGAITAHU TRIBE.

Rapaki,

October 12, 1861.

Friend the Governor,—

Salutations to you from us the Natives of Rapaki, for we have heard that you are coming back (to New Zealand).

It is well. Welcome! Welcome back to your extensive plantations—New Zealand! When you left, the seed was sprouting vigorously. But as soon as you heard that the seed was decaying—that is to say the Pakeha and the Maori—thereupon you determined on coming back. It is well. Let your concern for the seeds that have survived, both Pakeha and Maori, be manifest.

That is ended. We have another word to say to you: come down here and pay us all a visit.

From

PAORA TAU,
HONE TIMARU,
TE HAEANA HURU,
PETERA KAHUTUANUI,
IHARAIRA TUKAHA,
TEONE WETERE TAHEA,
PITAMA KARATITI,
HOPA NERA PAURA,
ARAPATA KOTI,
WATENE WHAKAUIRA.

From the whole of us.

NATIVE ADDRESSES OF WELCOME

NGATIWHATUA TRIBE.

Orakei,

September 26th, 1861.

This is a letter of welcome to our visitor from afar. Welcome father the Governor. Welcome! parent of all the tribes in New Zealand; welcome, friend of those who are dead. Come, Whaingaroa, come, Hoete, come, Haimona, come, Hauraki, come, faces of the old chiefs who have died, come to the standing place of your feet. Come, father, the Governor, great is our love for you. Do not suppose that we are trampling upon your rules, upon those of the former Governors, from your first arrival up to the coming of Governor Browne. Those rules of yours are still being kept by us, by your people residing at Orakei Auckland, at Kaipara Auckland, and at Mahurangi Auckland, for these are your real people, the Ngatiwhatua. No evil has ever been in the presence of us and any of the Governors. What we approve of is, one law for the Pakeha and Maori, and living in peace. The plan for peaceful life is—working at wheat, oats, corn, potatoes, and pumpkins; growing food for the body. This is the war we have been engaged in since you left, warring with the land, and now that you have returned to your and our place, you find us still engaged in the same warfare; fighting with men is a work we do not approve of. This is another warfare that we approve of, striving with the great God of Heaven for life for our souls. For there are two laws in the world; one is the law of God, and the other is the law of man. This is the law of man, the law of the Queen; it is for the protection of the orphan, the widow, the poor, the lowly, the chief, the Maori and the Pakeha. Welcome back to your people. This parent of ours, Governor Browne, is going away from before us, and you have arrived, returned to us from a distant land, to be a father to us. The word that we spoke to you when you first arrived, we repeat to you now. We will adhere to you for ever; and now we shall never be separated from you. Also, if you hear any one condemning your tribe, the Ngatiwhatua, do not listen. This was also our word to Governor Browne, and he listened to our word. In like manner listen you to our word, lest we, that is you, should be perplexed by the different tribes. Governor Browne knew this, you however are a wise man, you are not a stranger to this land, you are an old resident, and therefore we repeat our *Tangi* for you—

Shine, O sun, so soft to the skin,
I am waiting for the second and third (month).
Friends, look at me,
What is this that is wasting me?
(I look at) the young moon and weep.
The heart grew wild, fondly dreaming that
There might be two spouses in the house.
I thought, O Grey, that thy visits had ceased;
But thou comest stealing hither.
I start, and find myself in the house.
Perchance it was the voice of prayer that brought thee
To move the heart to utter its deep love.

To Governor Grey.

NGATITAMATERA TRIBE.

Whangapoua, East Coast,

October 17, 1861.

Go our letter, and convey our love and our words to the Queen's Governor—to Governor Grey. Friend, salutations to you, to the friend of those that are dead. This is our welcome to you. You have come from the Queen—the highest thing under the sun. This is our word to you. It is well that you have come first, that we may rejoice in you. Come and see me; come to see New Zealand. There is the word in the song:—

Come to Kuru to see the bones (your old friends);
Do not listen to reports.

However, you have seen.

Friend, salutations to you; our love to you is great. Enough upon that.

This is one other word. That is, it is to ask you a question. What are your plans, for our thoughts are anxious? Is it to be a fine year or a stormy one?

This is all that we have to say to you.

From your loving children,

MOHI, }
HORI, } At Whangapoua.

To Grey, to the best Governor, Greeting.

WHANGANUI TRIBE.

Putikiwharanui, September 4, 1861.

Friend,—

Salutations. Are you in Auckland, or where are you? This is a letter of ours to seek for your love for us, because you have come back to be our father. Come and take your stand in New Zealand. Welcome. Come quickly, to make light the parts of New Zealand that are in darkness.

On the 1st September Mr. Taylor held a meeting at Kanibinihi, on the subject of the Gospel of God, for the uniting of both races under the protection of God and of the Queen.

From your loving friends,

TE KAWANA TAWITORANGI,
HORI KEREI TE NAEROA.

To Governor Grey.

NGATITAMATERA TRIBE.

Auckland, September 6, 1861.

Friend, Governor Grey.—

Salutations. Here have I been during your absence, lonely, weeping for you. It is right, O parent, that you should return hither as or to be a permanent or real father. The waters of my sea Hauraki (the Thames) were quiet when you left, and now upon your return they are still calm. The waves of other places have been rudely dashing, but you will quiet them. Do you calm down the tumultuous waves of the sea (*i. e.* the people), so that the land and the sea may rest.

Do not be sad concerning this my speech. There is no wise man in the island, I therefore call to you—return, or I should say to you—welcome. Come back to be the priest (*i. e.* the director) for this island, to offer up prayers so that the tribes may outlive the storm.

Welcome to the shore, O father of the Maori and Pakeha.

This is my letter.

From your loving son,

TARAIA.

To Governor Grey.

NGATIPIKIAO TRIBE.

Papa, Tauranga,
September 16, 1861.

Go, my letter, to Governor Grey. Friend, Salutations! "Welcome! stranger from afar. It was my youngest son fetched thee from beyond the horizon, and drew thee hither. Welcome! Welcome!" Friend, the Governor,—Will you cause the sun to shine in New Zealand, or not? Look out at sea,—there is the wind. Now, O friend, who can spear that wind, and cause it to be calm? In my opinion, it is by you that it will be made calm, or perhaps not. I am very dark, because of this work—the Pakeha and Maori biting each other. God made man as a seed for his garden—God's garden in the world. I say, O friend, let that error at Kapiti be error sufficient between the Pakehas and Maories—that with Te Rauparaha and Te Rangihaeata. It is said, Cease, and lo! it is upon the Ngapuhi, with Hone Heke and Kawiti. It is said, Cease, and lo! it is upon Taranaki with Te Rangitake. It is said, Cease, and lo! it is upon Waikato with Tamehana. In that case, both parties are obstinate. Friend, hearken. From Hauraki to the Manga-o-te-ra, Te Kani's place, is the portion of New Zealand upon which the sun is shining. There is One whose place is Heaven, namely, Jehovah. He gave his only Son, that those who believe in Him should not die, but have everlasting life.

This is all I have to say to you. Turn over (in your mind) all this korero (talk).

From your loving friend,

HAPETA TE IRIKAU.

To Governor Grey.

NGATIAPA TRIBE.

Turakina, October 3rd, 1861.

Friend, Mr. McLean,—

Salutations to you. I have received your letter, informing me of the coming of Governor Grey. Friend, we are glad that Governor Grey is coming back to his first place, because he is the only man we know, and his policy is clear. It is good that he should come again to bring back the wandering sheep, for they have strayed on another road—they have followed the path of Balaam, the son of Bosor. You are acquainted with the works of New Zealand (of the Maories). Formerly, they behaved well; now, the thoughts of this island have become confused in working out a different law for themselves.

From your loving friend,

APERAHAMA TIPAE.

To Mr. McLean.

NATIVE ADDRESSES OF WELCOME

RARAWA TRIBE.

Maori Office,
Otiaho, Kaipara.

Friend, Governor Grey,—

Salutations to you. I have heard that you have arrived. It is good for you to come as a father for us, that is, to take care of us, of both races. Enough.

From your loving friend,

WINIATA TOMAIRANGI PAPAHA.

To Governor Grey,
Auckland.

NGATITEPAKE TRIBE.

Oruanui, August 24th, 1861.

Go my loving letter to meet Governor Grey, and see whether he has arrived in Auckland.

Friend, Governor Grey, Salutations to you. You have come back to your place, to New Zealand, to be our Governor, to carry out good regulations for your Maori people in all parts of New Zealand. Friend, I greet you with affection, because you have returned to us and to the Pakehas. Enough.

From your loving friend,

HOHEPA TAMAMUTU,
of Taupo.

To Governor Grey, Auckland.

NGATITAMA TRIBE.

Whakatu, August 14, 1861.

Friend Mr. McLean.

I have received your letter; I have read it, and understand. Our old Governor is coming back to take care of us. When he comes back all the island will be light.

This is my word of affection to you, O Governor Grey! You have returned to take care of, and shew kindness to, us of these two islands. I don't mean these children of yours, who are residing on this island. They have done nothing to be saved from at this time. All they do is to rest under the shadow of the Queen. Do not suppose that I, or the men with whom we are staying, are doing any other work. No, they are engaged about that same work. They have no desire for the doings of that other island. This is all.

From WIREMU TE PUHO.

To Governor Grey, and to Mr. McLean,
Auckland.

NGATIPIKIAO TRIBE.

September 19, 1861.

To Governor Grey.

Father, salutations! the face (friend) of those who have been taken by death. Father, salutations. Father, welcome to your place, to New Zealand, to the place which was given up to you by those who have gone to death; therefore my love rests upon you. Father, salutations!

(Song).

Enough. That is the *tangi* of the Ngatipikiao to you. Father, salutations.

TE RIRITUKU TE PUEHU.

August 6, 1861.

To Governor Grey.

O Friend (Sir) George Grey! Salutations to you. Friend, this is my lament for you—a song.

My child who comest forth at eventide,
Thou art from within my heart,
Weeping, the gushing tear for thee was shed
By thy ancestors.
We are upon, we are upon
The springs—the war with the Waikato
Let it be trampled down.
Peacefully turning thou camest hither,
O my son, returning from thy exploits.
Thou art looked upon as the songster bird
Of the morning—to encounter the war-party
Coming down upon thy younger brethren
Tuainuku and Tuairangi,
We meet in the way, my chirping bird of Hauraki.
Perchance thou comest to us
When the canoe is drifting to the shore,
In the pathway where thousands hide themselves.
* * * * *

Welcome to your soil and to your people, to the children whom you cherished as a people for the Queen and for the Almighty.

It was supposed that the Governors after you would be kind. Now, welcome hither.

Be not eager to kindle a fire, lest this island be spread over with violent flame. But, rather, do you carefully consider now, make careful inquiry that you may become acquainted with the road for you may have forgotten the road.

Friend, act with caution. My words are with (Sir William) Martin, formerly Chief Justice. Do you inquire of him. Should you arrive, and should you see my sentiments, inquire of (Sir Wm.) Martin (other particulars). Do not send a person after me, as I am going to Waikato, but do you make inquiries of (Sir Wm.) Martin. Let this suffice, let your word be quickly sent on to me at Waikato, that I may return in order that I may learn your views regarding this confusion or trouble, and that you may also know the sentiments of the Waikatos, my object in going being (a desire) to turn their hearts this way—to prepare them to wait for the avowal of your views. If you are pleased with my words, let me act as a medium of communication between yourself and the Waikatos. If many persons (be entrusted with messages) some words will be bad and some good, and sorrow or affliction (*mate*) will be the result. These are my sentiments to be scrutinized by you.

I am going to pacify those chiefs—to bring back their hearts, they having run away because so many have been thrusting at them in strong language to quiet them, therefore they have become obstinate. It would be better that they should be estranged in the face of suasive and loving words;—but, O friend the Governor, living spirits in the world will not be estranged when man manifests kindness, whether the objects of this kindness be beasts, birds, or fish—they are all made tractable by man. I go to Waikato, therefore, to soothe them.

Let me finish here.

From your old servant-friend,

WIREMU MAIHI TE RANGIKAHEKE.

NGATIPOUTAMA TRIBE.

Putikiwharanui,

September 4th, 1861.

To Governor Grey,—

Salutations to you. The news of your coming has reached us, and our thoughts have become light, my letter is sent to seek you; have you arrived in Auckland, or where are you.

Welcome, O Governor Grey, to New Zealand. We are living in this world in darkness; do you make clear a good law for this island. Friend, the Governor, we are still meditating upon your words, you said that, we were to live under the protecting shade of God and the Queen. We did not forget your words; we are still living under the laws of God and the Queen. Governor Browne came, and afterwards great was the darkness in this island; the fault however was not his, it was the fault of the Maories in selling land that belonged to another. The first Governors of New Zealand were Governor Hobson and Governor Fitzroy. The Queen's laws were not quite made clear by them. The third was Governor Grey, and then, for the first time, they were made clear. This is your second coming to New Zealand, make light a law for this time, as at present there is darkness.

From your loving friend,

METE KINGI PAETAHI.

To Governor Grey,
Auckland.

NGARAURU TRIBE.

Pakaraka, Waitotara,

September 17, 1861.

This was a meeting held by me and my tribe for the purpose of welcoming Governor Grey, and to express our affection for him. The place where we assembled was Pakaraka, and one hundred of the Queen's men were present from my tribe and the Ngatipourua. We thus affectionately address you.

Friend, the Governor, we greet you. It is good that you should come to take care of us. Welcome, friend, welcome, stranger from afar, welcome. This is our word to you. Put down this war, let there be no war here in New Zealand, and let there be no Maori King, but let the Queen's *mana* alone protect us, both Pakeha and Maori. Friend, put down this war, put it down effectually, that it may no longer stand. This is a *Tau* of mine to put down the war between Governor Browne and Te Rangitake.

"Shame is upon me,
And my body wanders without an object;
You and I will not stand,
Can fear of evil come now I am here!

NATIVE ADDRESSES OF WELCOME

Turn it aside to the cliff
Stand Kawa!
Stand Ngaio! Stand Harakeke!"

Enough. From PEHIMANA MANAKORE.

To my loving friends,
Governor Grey,
Mr. McLean, and
Mr. Smith.

NGATITOA TRIBE.

Tarapuahia,
September 23rd, 1861.

Friend, Mr. McLean,—

Salutations to you! the face of your friend who is dead. Friend, I have received your letter informing me of the arrival of Governor Grey. Yes, it is enough. We are rejoiced in our hearts at the name of Grey in your letter. Yes, we sigh and weep over the name of our parent, whose thoughts have come back to his children. He told us that we were to hold fast to good for the future. Now we cry, Come, good, and overcome the bad.

NOPERA TE NGIA,
NGAHUHA TUNGIA.

To Mr. McLean.

NGATITERAU TRIBE.

Ngaruawahia,
September 9th, 1861.

O Governor Grey,—

Salutations to you! the friend of Potatau. Great is my love for you; great is the joy of my heart at your return; but let your return to New Zealand be in light, and not in darkness, that the Maori tribes may rejoice.

From
TOMA WHAKAPO,
Chief of the Ngatiterau.

To Governor Grey.

NGATIHAUA TRIBE.

Hopuhopu,
October 2nd, 1861.

Friend, the Governor,—

Salutations to you! The news of your coming has reached us (and has travelled) North and South. It has caused the hearts of the women and the children to throb. The heart has now revived (or is now satisfied). However, we do not yet know about your coming to visit us. If we knew your thought, that it was this, all the parts of Waikato would rejoice, North, South, East, and West, throughout New Zealand. That *korero* is ended. Here are other words of mine to you. Welcome, Governor Grey! Welcome to New Zealand! Come to your people. We have done wrong; we have sinned; we have forsaken the first word; we have turned aside. Set straight the thoughts of your people. I will not say that the work of Waikato has been right. But look you into the work which troubled the Maori and the Pakeha. Carefully consider the faults of the Maori and the Pakeha. Enough.

From your loving friend,
PIPIPI, of Matamata.

To Governor Grey.

NGATIRAUKAWA TRIBE.

Sheep Station, Otaki,
October 18th, 1861.

O Father,—

Salutations to you, who have returned to your children as a loving and kind father for us. We sent a letter also, dated September 5th, 1861, to express our affection for you, the treasure of this island of New Zealand. Come back as a loving father for the children and for us.

Welcome, O father, welcome stranger from afar. The hearts of your slaves, Tamihana Te Rauparaha and Ruta Te Rauparaha, are satisfied.

Ruta (Ruth) is sighing for you and weeping for her father Governor Grey, who has returned as a loving father. The heart feels impatient to come to you at once, by this next steamer. How can I come quickly for the length of the voyage, and the want of wings to bear me away to see the parent whose love is constant day and night?

There is no news here amongst us, except the talk of some on the subject of their unauthorized work. Their lips do not forget to whisper about their upstart King. This kind of work is defying the true *mana* of my liege lady, Queen Victoria, the Queen of England and New Zealand. Come, however, O father, the thought is with you as regards all matters in this island, from this to the Waipounamu. Should the lord be kind enough to write a word to his slave, I should greatly rejoice—if the beloved of my heart would write.

From your always loving friend and servant,

TAMIHANA RAUPARAHĀ.

To Governor Grey.

NGATITAMAINU TRIBE.

Karakariki, Waipa, October 9, 1861.

Friend, Mr. Smith,—

Salutations to Governor Grey and to yourself. Our parent has arrived to (be present with) his children. Do you express my affection to Governor Grey. O Governor, I salute you, who come hither from our gracious Queen, whose affection ever continues towards the evil-doing race, the foolish race, the race with whom wisdom hath not dwelt. O Governor, I salute you.

Friend, Mr. Smith, I have somewhat to say to you. What is spoken of there (at Auckland)? Tell me, that I may know the thoughts of Sir George Grey; that I may know the plans (proposed) at that place. Friend, there is nothing worth reporting at this place. Though I have heard one thing—that there should be a meeting to prepare words for the coming of Sir George Grey, so that by the time he arrives something shall have been decided upon.

No more, from your loving friend,

WIREMU PATENE.

To Mr. Smith.

Hiruharama, Rangatira,

November 2, 1861.

Friend,—Salutations to you, the father of all, of the orphan, the widow and the oppressed. Welcome to your loving friends residing here in New Zealand.

Friend, this island went wrong after you left. Hearken. The men residing here have turned, and talk their own talk. Son, the men residing here have gone mad, I think; they have not now an enlightened thought; they are beside themselves. It was in the days of the war that they thought that their work was work, when it (the war) was ended that thought disappeared. Governor Browne's farewell words were right. Friend, I alone held back the men from evil. Although all may endeavour to persuade me to forsake my loyalty to the Queen, I will not do so. This is what I have always said to them up to the time of your arrival.

Friend, I have matters to speak to you about; it will be for you to decide about my coming to Auckland; it is my being so busy just now that prevents my coming. I am also in a difficulty; will you enlighten me? A Pakeha was met on the road and robbed of his things; he had been robbed before his coming to me. Those who robbed him were Waikatos—there was one Taupo man among them. My young men are in pursuit of them, they intend to catch them and restore all the things. Son, hearken! I saw one clear word in a letter; it was this,—leave the Maori King alone, and let the thing die away of itself. This word was clear to me. But of what consequence is all this talk? it all arose after you left. My object (in this letter) is to express my affection towards you.

Friend, I greet you. Here we are living in darkness. Come you, the light of the world, the father of all. Enough.

From your loving friend,

POIHIPI TUKAIRANGI.

To Governor Grey.

Te Ngae, Rotorua,

November 14th, 1861.

Father, Governor Grey,—

Salutations to you! who have arrived here at Aotearoa, the land of your ancestors. There was joy, dancing, and great gladness at the coming of our own kind good parent. Welcome! Governor Grey. Collect the bones of the dead which are lying in the wilderness. Father, your people have heard of your arrival, and their praise of you was great. There has been death among the people you left, death at this place and that place. A song of love for Governor Grey:—

Were that skill mine
Which deals with written speech,
A letter I would send
To greet the Governor,
That, by the Runanga,
It might be read aloud.
O Father, thee I greet;
Great is my love for thee.

Your thoughts have reached us. We received the letters in November, and we have taken your advice in regard to the flag. Tohi, also, has come, and has told us your thoughts,—they are excellent; and now the tribes are awaiting your arrival. Rotorua is resting at the present time. Send these words.

From

TE AWE KOTUKU,

From the Runanga of WIREMU MATENGA TE RURU.

To Governor Grey.