

P A P E R S

RELATIVE TO THE

PROBABILITY OF FINDING GOLD AT THE WAIKATO

AND AT THE THAMES.

[Return to an Order of the House of Representatives, dated 12th November, 1863,]

“That there be laid upon the Table of this House copies of any Papers or information in possession of the Government relating to the finding, or probability of finding, Gold at the Waikato and at the Thames.”

(Mr. Vogel.)

AUCKLAND.

1863.

P A P E R S

RELATIVE TO THE

PROBABILITY OF FINDING GOLD AT THE WAIKATO
AND AT THE THAMES.

No. 1.

THE CHIEFS OF HAURAKI TO DONALD M'LEAN, ESQ.

Hauraki, Nowema 27, 1857.

Ko te rangi tenei i huihui ai nga Rangatira o Ngatimaru me etahi atu tangata ki te korero mo te whenua mo Hauraki. No te 11 o nga haora ka huihui mai ratou ki Kauaeranga ki te aroaro o Hohepa Kuku o te kai kite i te koura. Ko te take hoki tenei i huihui mai ai ratou i taua faima, kahore kau he turituri kahore he aha, he whakarongo touu te whakaminenga ki nga korero a te tangata. Tuatahi.

Ka whakatika ko Aperahama Te Reiroa tetahi o nga kai karakia o Hauraki. Ko nga kupu enei.

E tama ra, whakaaroaro ki te whenua i waiho iho e o tatou tupuna mate atu ratou waiho iho te kupu, hei konei ra kia mau te iti whenua, ko tenei hoki. Kua kitea nei te koura ki to tatou whenua, kia mau te pupuru i to tatou whenua. Na te mea kei a tatou ano te mana o to tatou nei whenua, kei riro i te pakeha te mana o to tatou whenua. Nawai i ki te pakeha hei rangatira mo tatou? Ko tatou ano hei rangatira mo tatou, haere tonu i runga o te pakeke tana korero, a ka mutu tana korero, a ka noho ia ki raro.

Ka whakatika ki runga ko Huirama Whatihua, ko ana korero enei.

Tenei e aku tuakana e te whanau te haere nei e te whanau, ki nga koha ki a o tatou tupuna. Kia mau e te whanau, kia mau to tatou whenua, kia tatou ano he tikanga mo to tatou whenua, ma tatou e whakatika ka tika. Koia hoki tenei ki te tukua to tatou whenua ki te pakeha kahore e tika. Koia hoki tenei ki te tukua to tatou whenua ki te pakeha kahore e tika. Kahore hoki e rika mo a tatou tamariki ki muri nei. Ki te eke te pakeha ki runga ki to tatou whenua, me pana. Kauaka e tukua mai. A, haere tonu o ana korero i runga i te pakeke; a, ka noho ia ki raro. A, ka whakatika mai ko Tuterei Karewa. Ko ana kupu enei.

Ae, me korero te whenua. Ko tatou e ki iho ana kei a tatou te mana o to tatou whenua, ko te pakeha e ki ana kei a ia te mana o to tatou whenua. Ae, e tika ana, ko nga wahi ano ia ia, kei a ia te mana. Ko nga wahi ano i a tatou kei a tatou ano te mana. Koia hoki tenei e aku matua, whakaaroaro marire. Ko Hauraki hoki tenei, ko te Aute te whawha, a ka mutu o ana kupu ka noho ia ki raro. A, ka whakatika ki runga ko Te Whare Taka, i raro ano ka hamumu ake tona waha me te wiri i te kawenga ake a te whakatakariri. Ka aue, ka mea, Hauraki e, hei kona koe, tu kauai keihea ra te moko o te tangata? Ko nga wahi tenei i poroporoakina iho ai, hei konei ra, kia mau ki Ngananganaia. Koia hoki tenei e te whanau, kia mau kia mau te pupuru i te whenua, ehara tenei i te pupuru mo matou mo nga kaumatua. Engari mo koutou mo nga uri e haere ake ana, ehara tenei he ra ka iri ko te pae, ka mau te tatua ki te hope, ko toru nga waewae ka tae ki te raumati ka puha te kakaho, e te Whanau kia mau te whenua; a, ka mutu tana ka noho ia ki raro; a, ka whakatika mai a Riwai Te Kiore, ko tana kupu tenei. Ehoa ma, me poroporoaki te whenua. Koia hoki tenei kua kitea nei te koura ko ta te pakeha taonga nui, ko te mea hoki tenei hei rironga mo to tatou whenua, ekore ena pakeha e eke ki uta, ko ahau hei mekameka mo taku whenua, me riro atu taku whenua i runga i taku ringaringa, i konei tonu ka whakahua i te Waiata.

E kui ma nei katahi nei hanga kino ko taku kiri kanohi te tirohia mai na. Ka taka ko roto nei mehemea i natua ekore au e hae, he po raumati ana. Ka whiti nei ko te toru, ka wehe rau te tinana, a ka mutu tana korero. A ka whakatika mai a Eruera Te Ngahue, ko ana kupu enei.

E hoa ma, kei mea koutou mo te pihi iti anake i whakamine mai ai tatau ki konei. Kahore, mo Hauraki katoa, ehara Hauraki i te mea no te pakeha, engari no tatou ano. E hoa ma, kia tika ra te whakahaere i to tatou Whenua penei he mea tika tenei te tuku i to tatou whenua kia mahia

e te Kawanatanga me tuku atu ki a ia, natemea hoki ki te tukua ki te Kawanatanga ki toku whakaaro kahore e he i a ia, natemea nana hoki te ture tika i homai ki a tatou, mo tatou anake hoki te wehi mo nga Maori kei tutu te Pakeha ki a tatou, ekore hoki te Kawana e whakahe i tana ture kua oti; heoi ano, ka mutu tana, ka noho ia ki raro; a ka whakatika mai a Te Karauna Raurangi ki runga, ko ana kupu enei, whakarongo mai e aku matua e aku tupuna, naku i keru te koura nei, kei mea koutou ki taku keinga nei he tuku taku ki te Pakeha, kahore engari he keru noa iho taku, kei a koutou ano te tikanga o te whenua, notemea koki kahore oku wahi i konei, ka noho ia ki raro ka whakatika mai a Warahi te Matapihi ko ana kupu enei: whakarongo mai e aku tupuna, whakarongo mai e oku matua, he korero atu tenei; kei a koutou te whakaaro kia puritia to koutou whenua, kia mau te pupuru, ki te tukua a Hauraki ki te Pakeha ka noho mokemoke koutou, ma koutou hoki e whakaaro mai, kei uta tetahi waewae oku, kei tatahi tetahi, akuanei ki te tukua e koutou te whenua, katahi ka pepeke taku waewae i tatahi ki uta, na tenei hoki tetahi he hunga karakia tatou i naiane, akuanei kei te ekenga o te Pakeha me te Waipiro, ka pororaru ta tatou karakia akuanei ka riro nga tangata i te Waipiro, na konei i korerotia ake ai, titiro inaia nei kei te Waipiro ano etahi, na the Waipiro ano hoki ahau e korero atu nei, me tetahi nei hoki, na te Waipiro ano, kei te nuinga nei ranei o te Pakeha te kore ai, ka mutu ana: haere tonu ana ia i runga i te Pakeke, ka noho ia, ka whaka tika mai a Te Aperahama Wharerururu, ko ana kupu enei. Whakarongo mai e te Whanau Whakarongo mai e tamara ma purutia Hauraki kia mau te pupuru te whenua kia noho pai ai koe i runga i te whenua, kahore he korero e Ngatimaru, heoi ano te korero kua e tukua mai te Pakeha ki uta, e nga Minita katoa, kia Whakaaro tatou ki to tatou hahi, kia kore raruraru ki konei, ara kia kua te Pakeha e eke mai ki uta whakahua te Waiaata.

“Tenei ka noho i roto te whare nei
E rau numanga te tau o taku ate
Tu mai e Hine i taupurua iho he whakaaro naku
Ki te makau i te Rangi
Puanu taua ia te Whare huia
Anga ana mai ki nga touhuka nei
Te Putaina ki waho kia ata tirohia iho a
Tongarewa to waka nei e Teu
E kaha nga ia o Ngaromaki i waho e wero i
Aku mata te pounga o te hua na Taitanguru
Me ruku atu koe he makau piripoho na
Tahau wahine kei hurihia kau te ia ki Kaitawa.”

Ka mutu ana korero haere tonu ano i runga i te Pakeke, ka noho ia ka whakatika a Te Kapihana Tuahurau, ko ana kupu e nei.

Whakarongo mai e Ngati maru e mea ana koutou kia kua te Pakeha e tukua mai ki te keru koura. Ae e tika ana, otira ekore ano te Pakeha e haere mai mehemea kahore i keria e koutou te koura, tena ko koutou hei keru ko matou ko te Pakeha hei noho atu, kahore na hoki tena e tika engari ano ko a koutou koura katoa i whiwhi ai me kawe mai, me ruke ruke ki te wai nei, kia kite katoa atu ano ia matou i te rukerukenga, a katahi ka tika te kupu riri atu i te Pakeha, tena ko tenei ko te Pakeha i riria atu ko ta koutou tohe tonu ki te keru itohe, akuanei keru iho koutou ma wai, ma koutou ano? Katika, otira ekore e tika, he pounamu anake ta te Tangata Maori taonga tena ko te koura na te Pakeha tena taonga, heoi ano te mea e tika ai te pana atu i te Pakeha, me kua e keria e te Tangata Maori, ki te keru hoki te Tangata Maori, kahore ia e mohio ki te hanga hei moni; akuanei na tana kuware tanga ki te hanga hei moni, ka mea tana whakaaro; “me hoko ano ki te Pakeha aku koura,” na akuanei ka kite te Pakeha, ka patai: No hea tenei Koura? Katahi pea ka kiia atu; no Hauraki, na ka rere mai te Pakeha, ehara hoki i te Pakeha te he, engari no te Maori, he tohe hoki ki te keru, ko tenei kati ra te keru, Ka noho ia ki raro; ka whakatika mai a Poihipi Marohi. Ko ana kupu enei. “Korero ra e Ngatimaru; poroporoaki ki te tupuna whenua, ki to koutou tupuna oneone, e mihi ra ki te whenua e tangi ra ki nga tangata, ka puta i Hauraki ko Tarehua e mihi ana ki te whenua, e tangi ana ki nga tangata, e mihi ra ki Hauraki, e tangi ki a koutou—Whakahua te tau. Ka riro Hine uru ka waiho Rangeau hei tiaki roro whare ki kapu rahai pounge wai, hoe mai nau e te Koari tona taunga atu ko Whangarae—te Motu ki Waikawa—whakarehu retau ana te toi o Ruangere—ka rea kiua ki pae he wai kei aku kamo e tere i te Moana.

(HEOI ANO.)

(Translation.)

Hauraki, November 27, 1857.

FRIEND MR. M'LEAN,—

Salutations to you. This is what we have to say to you, and do you cause to be printed in the Maori Messenger what was said at our meeting which was held in reference to the gold in our land; that is, if you approve. All that was said at our meeting is contained in this letter.

From your friends the men of Hauraki. On this day, the Ngatimaru and other chiefs assembled to speak about their land at Hauraki. They met at Kauaeranga at 11 o'clock, in the presence of Joseph Cook, the person who discovered the gold. The reason why they assembled

at that time was, that there was no noise or disturbance, but they all listened to the speeches which were made. The first who rose was Aperahama Te Reiroa, one of the Hauraki teachers. His words were these,—

“Friends, think of the land which descended to us from our ancestors. They died and left us their words, which were these—‘Farewell; hold fast to the land, however small it may be.’ And now, as gold has been discovered in our land, let us firmly retain it, as we have the power over our own lands, lest the management of them be taken by the Europeans. Who made them chiefs over us? No, we will ourselves be chiefs.”

His speech was hard throughout. When he had finished and sat down, Te Huirama Whetihua arose; his words were these,—

“O elder brothers and friends, descendants of our ancestors, who carry out their last injunctions. Hold firm, hold firm our land; we ourselves will retain the management of our lands. Let what we say is wrong be wrong, and what we say is right be right. This it is, if we dispose of our lands to the Europeans, it will not be right, and it will not be acting justly to our children who come after us. If the Pakehas occupy our land, we must drive them off. Do not allow them to come upon it.”

His talk was all hard. He sat down, and Tuterei Kawera arose. These were his words:

“Yes, let us talk about the land. We say that we have the power over the land, and the Europeans say that they have the power over our lands. Yes, it is correct, they have the power over the parts which they possess, and we have the power over the parts belonging to ourselves. It is thus, O my parent; do you carefully consider the subject. The people of Hauraki are here, Te Aute and Te Whawha.”

Here his words ended, and he sat down. Te Wharetaka then arose. Before he stood up he kept shouting out, and was trembling with passion. He said,—

“Alas Hauraki! You stand there alone. Where is the loneliness of the men? There are the parts to which farewell was lately bidden. Farewell; hold fast to Ngananganaia. It is thus, O Friends. Hold fast, hold fast to the land. We do not hold it for us old men, but for our heirs who are to succeed us. Is not this day which has dawned? If fine, the belts will be fastened round the loins. It is but three steps to Summer. The Kakaho has flowered. Friends, hold fast to the land.”

When he had concluded, he sat down, and Riwai te Kiore stood up. His words were these:

“Friends, we may bid farewell to the land, inasmuch as gold has been discovered, the Europeans’ great treasure. This is the thing which will cause our land to be taken. But those Europeans must not be allowed to come on shore. I will act as a chain to hold our land; my land must be taken from my hands.” Here he recited a song:

“Oh ye mothers, how painful thus to know
That my features are ever aged,
Whilst my heart is torn asunder.
I will not be jealous, for the Summer
Days have come, and the third month
Will separate us from each other.”

When his talk was ended, Eruera te Ngahue arose. His words were these:

“Friends, do not suppose that we are here merely for the purpose of talking about a small piece of land. No, our meeting has reference to the whole of Hauraki. It is not as though Hauraki belonged to the Pakehas; it belongs to ourselves. Friends, let us properly arrange our lands. If it is right to yield up our lands to the management of the Government, let us give it up to them; and I think that if we do so, the Government will not mismanage them, because it was they who gave us just laws. Our only fear is for us Maoris, lest the Europeans should molest them. The Governor will not break his own laws. I have finished.”

When he had concluded he sat down, and Te Rarounga Koropango stood up. His words were these:

“Hearken, fathers and grandfathers, I dug this gold, but do not suppose that by digging I wish to dispose of it to the Europeans. I dug without any intention. The arrangement of the land is with you, as I have no place here myself.”

He sat down, and Warahi te Matapihi stood up. These were his words:

“Hearken, my grandfathers. Hearken, my fathers. This is what I have to say to you. It rests with yourselves to hold your lands. Hold them firmly. If you dispose of Hauraki to the Pakeha, you will live in solitude. Do you all consider this. One of my feet is planted on the sea shore, and the other on the land; now, if you let the land go, I will shift my foot which is on the sea shore on to the land inland. Here is another thing: at present we are a praying people, but if the Europeans come here with their strong drink, our religion will become disturbed, and the men will take to drinking. It is in reference to spirits that I now speak. Look, some have taken to it already. Do you think it will be done away with if the Europeans increase?”

Here his speech ended, having spoken in favour of hardness (that is, of holding the land). He sat down, and Te Aperahama Wharerurutu arose. His words were these:

“Hearken, my sons and my friends, hearken. Hold Hauraki; hold fast to the land, that you may dwell quietly upon it. I have not much to say, O Ngatimaru. Only this; do not suffer the Europeans to come on shore. Think of our Church (or religion), all ye ministers, that there may be no confusion here; that is, do not suffer the Europeans to come on shore.” He then recited the following song:—

“ I sit me down within my dwelling,
 The while my heart is trembling.
 Daughter stand forth, for thou art she
 That cheers me when my thoughts
 Are turned to the beloved in heaven (*i.e.* the sleep of death),
 The chilling airs from Wharehuia (the grave)
 Are as the blasts from yonder mountains.
 Come forth, and view thy jasper stone, O Teu ;
 Thy canoe is drifting where the waves run high.
 Pierce me then, ye winds, or while
 The winds are blowing, I'll let thee,
 Oh beloved, mount o'er the billows,
 And get thee now to thine own bride.
 Lest I turn me to the stream
 That leads to Kaitawa.”

Here ended his talk, which was also in favour of hardness. When he sat down, Te Kapihana Tuahurau arose. These were his words :

“ Hearken, O Ngatimaru ! You say do not allow the Pakeha to come and dig gold. Yes, that is right, but the Pakehas would not have come had you not dug the gold yourselves. But are you to dig, and the Europeans and ourselves stay away ? That is not right ; better let all the gold you have obtained be brought, and cast into the waters here, that we may all see it done. Then your words to keep away the Pakeha would be right ; as it is, you drive off the Europeans, and persist in digging yourselves. Who are you digging it for ? if for yourselves it will be right ; however it will not be right. The greenstone is the only treasure of the Maoris ; gold is the Pakeha's treasure. The only plan to keep away the Europeans is for the Maoris to cease digging. If the Maoris dig it, they do not know how to make it into money ; and then not being able to make it into money themselves, they will say,—I will sell my gold to the Pakehas. Then when the Europeans see it, they will ask,—Where did this gold come from ? Perhaps they will reply. ‘ From Hauraki.’ Then the Pakehas will flock thither, and the fault will not be theirs, but the Maoris in persisting to dig. But now cease digging.”

He then sat down. Poihipi Marohi arose and said,—

“ Talk on, O Ngatimaru. Bid farewell to the land of your ancestors ; bid adieu to the soil of your fathers ; sigh for the land and weep for the people. Sighs are uttered for the hills of Hauraki. Tarehua is mourning for the land and weeping for the people. Sigh for Hauraki, and weep for yourselves. Recite the song. Hineuru has departed, and Rangeau only is left to take care of the dwelling. Thy paddles, O Koari, have divided the waters, and (thy canoe) has landed at Whangarae, the island of Waikawa. The summit of Ruangere is lost to the sight, and my eyes fill with tears as you float on the sea.”

This is all.

No. 2.

THE CHIEFS OF HAURAKI TO DONALD McLEAN, ESQ.

Hauraki, November 27, 1851.

E HOA E TE MAKARINI,—

Tena koe. Tenei taku korero kia koe, ara, ta matou katoa. Mau e perihi ki te Karere Maori a matou korero nga korero o to matou huihuinga. Ko te korero mo te koura o to matou Whenua, ki te pai koe. Ko a matou korero katoa i te huihuinga kei roto i enei pepa e takoto nei.

Heoi ano. Na o hoa. Na nga tangata o HAURAKI.
 Kia Te Makarini.

Translation.

Hauraki, November 27, 1857.

FRIEND MR. McLEAN,—

Salutations to you. This is my word to you, that is, the word of all of us. Do you print our words in the *Maori Messenger*—the words of our meeting held to talk about the gold on our land. If you like print all the words of our meeting contained in these papers.

Enough. From the men of HAURAKI.

To Mr. McLean.

No. 3.

MR. JOSEPH COOK TO THE CHIEF LAND PURCHASE COMMISSIONER.

Hauraki, 28th November, 1857.

DEAR SIR,—

I write to let you know that I have found some gold here, so that if it is the Government's wish to have a gold-field in this part of New Zealand, I think that it only wants you to try and make it all right with the Natives of Hauraki or Ngatimaru tribe. I think there would be an available gold-field here.

I have, &c..

JOSEPH COOK.

Chief Land Purchase Commissioner, Auckland.

No. 4.

THE CHIEF LAND PURCHASE COMMISSIONER TO MR. JOSEPH COOK.

Native Secretary's Office,
Auckland, December 17th, 1857.

SIR,—

I have the honor to acknowledge the receipt of your letter of the 28th ultimo, relative to the discovery of gold by you, and I feel much obliged to you for the information therein contained.

May I request to be informed whether the gold-field referred to by you is that on the Kauranga Creek, and if so, whether you are of opinion that the Native owners would dispose of their claims to that land.

I have, &c..

DONALD McLEAN.

Mr. J. Cook, Hauraki.

