

OPINIONS called for in the above Memorandum.

In compliance with the request of the Hon. the Colonial Secretary, I here state my opinion as to the idea conveyed to the Maori reader by the second paragraph of the third section of the Proclamation of the 2nd of February, and as to what is understood by the expression "tona tukunga iho, he mate."

The language of the paragraph referred to is that of simple warning. The light in which certain acts will be regarded is stated, and the consequences of persisting in a certain course are indicated. I should render the sentence thus:—"Now, let them understand that all such proceedings are offences against the law, and that those who so act will be held to have estranged or alienated themselves from the Queen, and that if such proceedings are not discontinued, but are persisted in, disaster will be the result." I believe the above to convey to an Englishman as nearly as possible the idea which the Maori words convey to a New Zealander. They cannot be fairly construed as expressing or implying a threat. The word *mate* signifies a state or condition, and even if translated Death, (which would be to render a word of indefinite by one of definite signification) still the words convey no threat. If death were intended to be threatened, a Maori would use the word *whakamate*, to cause to die, or to put to death. The word "mate" however has a very wide signification. It may be used as correctly to express "discomfort" as "death." Distress, sickness, want, and many other words can be rendered into Maori by scarcely any other word. It is the opposite of "*ora*" which may be rendered life, health, wealth, satisfaction. The word "suffer" is more nearly equivalent to "mate" when used in a general sense as in the present case. A person experiences the feeling of shame and expresses it by the words "mate i te whakama." He feels the cold—he is "mate i te makariri." He is in want of food or—"mate i te kai." In the sentence under notice the word "mate" may be correctly rendered "suffer." "If they persist they will in the end suffer for it." In the Maori version of the New Testament, the words "In the world ye shall have tribulation" are correctly rendered "E *mate mate* kotou i te ao nei."

I am of opinion that the words in question convey to the Maoris generally, the idea that the Government intends to intimate that all persons taking part in the King Movement will be regarded and treated as rebels, and that those who continue to aid or promote it by the acts specified in the preceding paragraph will bring trouble upon themselves.

THOS. H. SMITH.

Auckland, Nov. 8th, 1864.

The Maori words "tona tukunga iho he mate" would in my opinion mean "the conclusion (or end) will be suffering." The word "mate" is generally used to signify sickness, or to express any evil which has happened, or may happen.

I have explained Proclamation No. 8 to a very large number of Natives, at various times and places, and I never heard any objection raised to that portion of it being too harsh.

JAMES MACKAY.

November 7th, 1864.

Now, they must know, that all such works are a trampling upon the law, and that those who act thus will be considered as strangers to the Queen, and if they are not discontinued, if they are still persisted in, the result will be trouble.

The word *mate*, as here used, would be understood by a Maori to mean trouble, disaster, or affliction of any kind, that perseverance in the acts described would be ruinous to themselves.

HENRY MONRO.

"Na—kia mohio ratou, ko nga mahi pera katoa, he takahi i te Ture, a ko te hunga e pera ana, "ka kiia he hunga whakatangata ke i a Te Kuini, a ki te kore e whakamutua, ki te tohe tonu, toa tukunga iho—he mate."

Literal Translation.

Now, let them know that all such acts are a trampling upon the law, and the people doing so will be designated a party separating themselves from the Queen, and if they do not cease, if they persist, the result will be trouble.

The word "mate" is so vague that it is almost, if not quite, impossible to fix it definitely. It may be taken to signify anything the reverse of *ora*, passing through innumerable grades and shades of meaning, from the most trivial matter that can affect the body or mind up to the point beyond which it can go no further—Death. Thus a man wanting anything is "mate" for that article; a thirsty man is "mate wai;" a disease or sickness is "mate;" a man may be "mate" with vexation; "mate" with the heat of the sun or fire; "mate" with love; "mate" with labor;—in short he may be "mate" with or by the exercise or endurance of any of those emotions and feelings which cannot be classed as *pai*—good.

Again—taking the word "mate" in connection with a threat. A parent threatens a troublesome child with punishment—Ka *mate* koe i au akuanei, (you will presently be *put to pain* by me.) A man expostulating under a sense of injury says—Kua *mate* au i a koe, (I have been injured by you.) When used in its extreme sense the adverb *rawa* is generally added thus:—Kua *mate* a Hone. (John is "mate.") Ae? mate rawa? (Indeed, *quite* "mate"?) Mate rawa! Quite (Dead.)

Looking at the question from a Maori point of view, and entirely removing from my mind the presumed bias of an English education, I should take the passage in the Maori version to mean that persistence in the acts there denounced would be attended with serious consequences. Death being the extreme sense in which it would be received.

WILLIAM B. BAKER.