

evidence of their having joined in any hostile schemes until the dread of invasion drew Waikato and Ngatihaua into an alliance with Maniapoto, is well known to his Excellency to be without foundation. Epiha, who led the war party from Waikato to Taranaki in 1860, was a resident at Kikikiki, and one of the Waikato tribe, as were many of the people who accompanied him: Porokoru and Taati te Wharu, in July, 1863, with the King's natives in Cook's Straits, urged an immediate rising there; and that there was a wide-spread conspiracy through Middle and Upper Waikato, including all the tribes with very small exceptions, and these almost in the lower portion of Middle Waikato there is ample evidence to prove. But as regards in particular Rewi's message to Taranaki, the complicity of Waikato is proved by the fact of the song in enigmatic language which conveyed the orders to commit the massacre of Oakura, and which became the tocsin of the rebellion, was composed for the occasion by a Middle Waikato man, Herewini, who lived near Kohekohe, and who afterwards was killed at the capture of Rangiriri, and who is expressly stated to have joined Rewi in sending the order to commit the murders. This fact is stated in a letter signed by the leading members of the family of King Matutaera and other principal chiefs of the party. (See Extract appended.)

Ministers do not think that the interference of imperfectly informed persons in England, such as Mr. Gorst, is likely to promote the settlement of Native difficulties in this country, and they think themselves justified by the opportunity now afforded them in entering their protest against recognition of that gentleman in particular as an authority on the Native question. His acquaintance with the subject was limited to a period of barely two years, to a single locality and one phase of the question. The district in which he resided was one in which he had no opportunity of studying the subject from any but a purely Native point of view, there being no colonists in the Waikato country, unless three missionaries and perhaps a couple of dozen pakaha Maories living with Maori women on native land could be so designated. Of the bearings of the question in all other parts of the country, particularly those in which the Colonists and Natives are closely intermixed by thousands, as in Cook's Straits, Hawkes Bay, &c., Mr. Gorst is absolutely and entirely without experience; and the sweeping assertions which he appears from his lately published book to be in the habit of making in reference to the feelings and conduct of the Colonists towards the Natives are little better than inventions of his own.

A Ministerial Memorandum is not the place to criticise the book on the Maori King published by Mr. Gorst in England. But as ministers have observed that it has been referred to in debates in the Imperial Parliament as a satisfactory authority, and as Mr. Gorst is interfering at the Colonial office, they think it right to place on record one fact with regard to that gentleman from which an estimate may be formed of his candour. In the month of August, 1863, Mr. Gorst went to Sydney with Mr. Dillon Bell, the then Native minister to assist in raising the Volunteer regiments which were about to be employed in suppressing the rebellion. Before their departure the Proclamation of the 15th July, 1863, enunciating the principle of confiscation had been issued, and the plan of the Government contained in Mr. Domett's memo. of 31st July, 1863, of which his Excellency expressed his approval to Her Majesty's Government, had been printed. There is no doubt that both were well known to Mr. Gorst, who at that time stood in confidential relation to Mr. Bell. While at Sydney overtures were made by Mr. Bell to his Ministerial colleagues at Auckland to place Mr. Gorst in the Legislative Council to represent the Government, and to support their policy during the ensuing session—Mr. Gorst was ready to accept the position. The other members of the ministry declined the proposal, and Mr. Gorst proceeded to England suffering under this *spretæ injuria formæ*,—to write his book condemning the past acts of the Government under whom he had served, and denouncing those plans of which, had he been placed in the Legislative Council, he would have been the advocate and exponent. He has written a rather clever book, but one which by the free use of the *suppressio veri* and the *suggestio falsi*, conveys a most untruthful impression of facts, and must lead its readers to most unsound conclusions. It is also very full of absolute mistatements, as could be easily shown were this the proper occasion for such criticism.

Ministers will be obliged by His Excellency forwarding a copy of this Memorandum to Her Majesty's Principal Secretary of State for the Colonies  
30th August, 1864.

WILLIAM FOX.

#### EXTRACT above referred to.

"Your letter and also Te Herewini's reached Mataitawa here, und Patara also came. He came (to say that) a barrack (redoubt) had been built on this side Papuwaeruru, and that the Okurukuru boundary post had been taken up by the Governor: whereupon we said—'That will be the death for this Island.' This is the word of Rewi and Herewini—

'O! O! Who is that cutting up the fish of Ahioroa?

'O! O! The pillow of Kea has fallen

'O! O! Springing up and consuming my vitals

'Red plume, red plume, plume of the Kaka.

'Let it be rehearsed at Kawhia

'Rush on! rush on! Fire!"

'The war songs alone were Herewini's.'

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'HARE TE PAEA,

'IHAIA TE WHAREPA,

'HOANI KOINAKI,

'WIKITOA

'TE HAPIMANA TOHEROA,

'TAMIHANA TE AROHI.

'And from all the Runarga.'