

APPENDIX F.

DURING a conversation I had with Abraham Taonui on the subject of Maori Representation, the following remarks were made:—He first wished to know the motive for introducing Maori Members into the House. When told it was that the Maoris might have a voice in the Legislature, he replied, "Very good; you say there are to be four Maori Members and about seventy Pakehas; what are these four to do among so many Pakehas; where will their voices be as compared with the Pakeha voices? How are they to understand anything the Pakehas say, or the Pakehas anything the Maoris say? Is each man to have his interpreter by his side? If not, are they to listen to the Pakeha talk without understanding a word that is spoken—speak without being understood—give the Aye when asked to do so without knowing what they Aye to, and by-and-bye, when some new Act bearing upon the Maoris is brought into operation, be told, Oh, you assisted in passing it? It will not do. Now, if we had been allowed to return some Pakeha in whom we could place confidence, it would have been a better arrangement, but the present one will not answer." By the way, he said, after conversing for some time, "What about the pay for all this fine work?" On my replying, that an allowance of so much a day would be made, "Very good," he said. "Let one of the younger ones go first, and if on his return he report the pipi-bed is yielding plentifully, then I may think about the matter." The reference to the yield of the pipi-bed will at once be understood to mean good pay.

With reference to the nomination, although notices thereof had been widely circulated in the district, and pains taken to explain the question to the Natives, no interest was manifested by them, and when the day arrived the Returning Officer had to wait some time after the appointed hour before any parties appeared. At length, from among some half-dozen Maoris who presented themselves, two came forward, proposed and seconded Mr. Frederick Russell as their representative, and there being no opposition he was at once declared duly elected.

The following is a copy, with translation, of Hone Mohi's letter to Ngapuhi:—

He pukapuka whakamahare tenei ki Ngapuhi katoa. Kia rongo mai koutou.

Ko a hau ko Hone Mohi Tawhai, tenei ka tuku atu nei i te kupu whakamahare ki aku iwi o te taha whakararo o tenei motu ara ki nga tangata katoa o muri whenua mai ano, a tutuki noa atu ki Kaipara, puta noa ki tetahi Marangai. Ki te ingoa e karanga nuitia nei ko Ngapuhi katoa. Whakarongo mai e aku matua, e aku whanaunga, e aku iwi katoa. Tenei a hau te mea iti iho i a koutou, te tuku atu nei i te rongo kua tae mai ki aau. Kua patata nga ra e whiriwhiria ai e tahi tangata Maori mo roto i te Runanga nui whakatakoto ture o Niu Tiren.

E kiia ana kia toko wha aua tangata. Kia tokotoru mo te taha whakarunga, kia kotahi mo te taha whakararo te Ngapuhi katoa e whiriwhiri ai. Hei nga kaumatua ranei, hei nga taitamariki ranei.

Ma nga iwi katoa o te toha whakararo e kite tetahi i roto i nga kaumatua i a Poihipi te Rewharewha, ranei; i a Hare Hongi Hika, ranei; i a Kingi Hori Kira ranei; i a Tamati Waka Nene, ranei; i a Wiremu Hau, ranei; i a te Moanaroa Haka, ranei; i a te Penetana Papahurihia, ranei; i a Moihī Tawhai, ranei; i a Rangatira Moetara, ranei; i a Tirarau, ranei; i a Paikea, ranei. E pai ana kia tu tetahi mea kotahi, i roto i enei Rangatira hei tangata mo te Runanga.

Ma nga iwi katoa ranei e kite tetahi i roto i nga taitamariki; i a Aperahama Taonui, ranei; i a Hori Karaka Tawiti, ranei; i a Hare Wirikake, ranei; i a Hone Peti, ranei; i a Maihi Kawiti, ranei; i a Hori Kingi te Whareumu, ranei; i a Tamaho te Anga, ranei; i a te Tai Papahia, ranei; i a Wiremu Tana Papahia, ranei; i a Tiopira Taoho, ranei; i a Hori Ngere, ranei; i a te Puhī Taoho, ranei; i a Wiremu Titore, ranei; i a Hori Ngatote, ranei; i a Wiremu Arama Karaka Pi, ranei; i a Paora Tuhaere, ranei; i a Wepiha Pi, ranei; i a Reihana Taukawau, ranei; i a Heta te Hara, ranei; i a te Hemara Taungatini, ranei; i etahi atu ranei e ngaro ana. Ma te iwi katoa e pai kia tu tetahi tangata kotahi i roto i enei Rangatira taitamariki hei tangata mo te Runanga, e pai ana.

Whakarongo mai e aku iwi ki te kupu i puta atu i roto i te ngakau iti, o ta koutou tamaiti o ta koutou whanaunga. Ki te tae atu tenei whakamaharanga kia koutou, kia kakama te whiriwhiri tangata mo te Runanga. Kei riro ki te whakatu tangata mo tatou i nga hapu ruarua nei. Engari ma Ngapuhi katoa ano e whakatu he tangata mo te Runanga ka tika.

Ki te kore koutou e pai mai kia whakaturia tetahi o te taha whakararo o tenei motu hei tangata mo te Runanga, ka mahue i aau te whakawa whenua, ka peke a au ki tenei mahi maku. Otira kia ma te iwi katoa e whakaae mai. Heoi ano ra nga korero atu ki a koutou, na to koutou hoa aroha. Na

HONE MOHI TAWHAI.

Waima, Hokianga, Hanuere 28, 1868.

TRANSLATION.

This letter is to call the attention of all Ngapuhi. Listen all of you. I, Hone Mohi Tawhai, now desire to remind my people of the Northern portion of this Island. All the people from Muriwhenua as far as Kaipara, and along the Eastern Coast—all who answer to the name of Ngapuhi. Listen, my fathers, relatives, and people. I who am lower in rank than yourselves desire to give you the information I have received. The days are drawing near when certain Maoris are to be selected for the Great Assembly of New Zealand. It is stated there are to be four of these men, three for the Southern portion and one for the Northern portion. The man for the Northern part is the one to be chosen by all Ngapuhi, either from among the elder or the younger amongst us.

It will be for all the people of the Northern end to choose one from among the following elders:—Poihipi Te Rewharewha, Hare Hongi Hika, Kingi Hori Kira, Tamati Waka Nene, Wiremu Hau, Moanaroa Haka, Penetana Papahurihia, Moihī Tawhai, Rangatira Moetara, Tirarau, Paikea. It will be good for any one of these chiefs to be elected for the Assembly.

Should the people prefer one from among the following younger chiefs,—Abraham Taonui, Hori Karaka Tawiti, Hare Wirikake, Hone Peti, Maihi Kawiti, Hori Kingi Te Whareumu, Tamaho Te Anga, Te Tai Papahia, Wiremu Tana Papahia, Tiopira Taoho, Hori Ngere, Te Puhī Taoho, Wiremu Titore, Hori Ngatote, Wiremu Arama Karaka Pi, Paora Tuhaere, Wepiha Pi, Reihana Taukawau, Heta Te Hara, Henare Taungatini, or from among others not mentioned. Should the people agree that one from among these younger chiefs be elected to the Assembly, it will be well.