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Sister

These are days of settled conditions, as they affect Europeans & Maoris. I was not always so. The entry of new people into a country where government is different ways of living varied has the effect of arousing new interests & new ~~and opposites~~ <sup>ambitions</sup>. The social, economic & political life of the Maori was quite unlike that of the people whose fore-runner was the Rev Samuel Marsden the bringer of "good tidings & hope" to those who hitherto maintained authority by force.

The settlement in this country by missionaries was followed by <sup>the making</sup> ~~the making~~ <sup>on the earth</sup> traders, and in 1840 (January) the Treaty of Waitangi settled the question of possession.

Following the treaty there was a rush of land speculators <sup>in gold & cattle</sup> whose patriotism was measured by their claim to protection whilst spending money in the purchase of lands, without the slightest intention of utilizing it. <sup>with</sup> ~~for~~ The expense <sup>in making the land</sup> purpose of taking advantage of bona fide settlers, who were required to <sup>obtain</sup> ~~purchase~~ lands at a higher price than was necessary.

The natives following <sup>after</sup> ~~the~~ the Treaty <sup>brought into practice</sup> ~~since~~ saw a new form of control introduced. Those previously <sup>which is not hereditary, or unbroken rule, implying, in due time, the right to change the ruler.</sup> ~~and~~ amenable to law & order, among the Pakehas, were <sup>then</sup> ~~then~~ <sup>they were</sup> brought before the magistrates, although not understanding either the colony or the methods. The natives were required to conform.

to the white man's rule, always although  
unacquainted only with the consequence of breaking  
the laws - unwritten - of his own hapu or tribe. Land  
to the native, had value in the usage of it alone.  
If unoccupied it was free to be occupied by  
any one desirous of utilising it & was able to main-  
tain possession of it by force. There neither  
bought nor sold. This was its only value.  
"Man change but the land lives for eves," was  
an old native proverb that conveyed a deep  
meaning. When a man dies his authority to direct  
regulate or control land should cease. The natives  
did not understand that a payment in money meant  
the parting in perpetuity of their lands. From these  
they were made to realize the meaning of British  
law and once understood the chiefs & the hapus  
of the several tribes began to realize that the few  
with lands meant to ~~see~~ their own insolvency  
& final destruction. It was the realization of the  
certain effects of selling their lands that brought the  
<sup>natives</sup> ~~to~~ <sup>into</sup> ~~the~~ <sup>the</sup> ~~Land League~~ <sup>This League was formed</sup> ~~into~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~subsequent appor-~~  
~~the~~ <sup>the</sup> ~~ment~~ <sup>of</sup> ~~a~~ <sup>King</sup> ~~to~~ <sup>for</sup> regulate their interests seeing  
that no form of <sup>B. & I.</sup> control had been considered  
necessary for the natives. Those who understand native  
customs and authority know how wide the difference  
between Native Government & that of the Government intro-  
duced by the appointment of Governor. It shows how  
little the people of Great Britain <sup>Copies are supplied only to facilitate</sup> <sup>or</sup> ~~realised~~  
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what was required in order to bring under the rule

3 of a British sovereign a people accustomed  
to methods of rule & ways of living entirely  
different from themselves. As fresh privileges were  
conceded to the new settlers in the country, the  
natives came to understand the meaning of some  
superior authority beyond the sea, controlling  
and allowing the introduction of things that were  
not at first permitted. The natives saw how  
much consideration was given to the promotion  
of the well-being of the settlers, & at the same time  
nothing was done for the benefit of ~~or~~ the  
uplifting of the natives. The only thing attempted  
was in the matter of lands. The government were willing  
to buy lands but no attempt was made to assist the  
natives in any way likely to benefit them educationally  
or socially. The land trouble began in the Hutt Valley,  
at Taranki & it subsequently spread over the whole  
of the N. Island. Renata Tama Keteangi of Hastings wrote  
a letter to the Superintendent in which he said: All our troubles  
have arisen from the improper manners of conducting land  
purchases. Whenever the government shall have laid down some  
equitable system of land purchase when calm is again  
restored the tribes who wish to sell will dispose of their  
land under a properly regulated system. p. 358 Ultimatum May 1852  
The election of a Maori King - Potatau I - at Pahang in  
1857 by the representatives of natives, <sup>for the whole of their</sup>, was <sup>to</sup> seek to oppose  
their allegiance to the sovereign or their obedience to the  
representative in the country. A general Assembly had  
met in Auckland in May 1857 <sup>the representatives of the</sup>  
Upper & Lower houses being <sup>mostly</sup> made up of Colonials.

4. The natives are not only an observant race but they are imitative, and they required that government by the Europeans is good. The Maoris were jealous of the course adopted in calling a general Assembly, but the first Chief wondered why so much was being done for the Colonists & why they had been neglected. They naturally inferred that the Government considered the natives should govern themselves in their own way, seeing that hitherto this had been fully recognized. Sir J. G. Grey when ~~in 1850~~<sup>in 1850</sup> he was at Rakaia talked with the first Chiefs who assembled to do him honour & suggested something for their benefit as to government there is every probability that his words would have guided their future actions. He does not appear however to have spoken about government & merely waited for the Chiefs to introduce matters of their own accord. In any case at this time the natives had a great respect for the Governor and had he outlined a plan of local government or suggested a course of action to them it is likely that the choice of King seven years afterwards at the same place of assembly would not have been made. Every step taken by the Colonial government appeared to throw back the interests and general welfare of the natives and on the breaking out of hostilities in Taranaki & the Waikato there had sprung among the natives a sense of injustice and (despair) hopeless need & something akin to despair.

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The events connected with the Waikato war, the outcome

of the natives' refusal to permit the formation  
of roads through the Waikato district either through  
lands sold to Europeans or to native owned lands  
brought on the Waikato War in 1862. So, too the  
Taranaki war began in 1860 in consequence of the  
natives refusing their own people the right to sell  
lands to the Government or permit the survey of lands  
under any conditions. The defeats experienced in  
Taranaki & Waikato drove the natives to a state  
of desperation following a temporary truce at  
Ahuwhenua in Taranaki, <sup>in Sept 1864</sup> a number of religious fa-  
-ties arose led by a certain chief named Horopapa  
Te Ha who is said to have been insane. Here the  
natives killed Captain Lloyd of the 57 Regt. with two other officers  
Smyth & Kelly. Their heads were all were decapitated & so  
first was the delight of the rebels that they drank the blood  
of the captured & afterwards buried ~~with~~ the bodies. Then  
following the orgy that took place Te Ha said out that  
he had had a message from the angel Gabriel. He had  
been ordered to exhume the heads, have them cured in native  
fashion & use them as an intermediary of communion  
between the ~~high~~<sup>high</sup> priest & Jehovah.

He also reported that On the exhumation of the heads, that  
& Lloyd spoke to him & appointed him as high priest of  
new religion, with Rangitauria Kereopa, Patem  
& several others as assistant priests. Then followed the instructions  
(a) Four followers shall be called Pai <sup>the</sup> fire (speak gently - eyes)  
(b) All <sup>our</sup> <sup>own</sup> <sup>children</sup> shall be protected by the <sup>and</sup> angel <sup>of</sup> Gabriel & his legions  
c. The Virgin Mary was always present with us.

d. The religion of England as taught by Her people is false.

(e) The Scriptures must all be burnt.

f. All days are alike & no notice shall be taken of the Clean Sabbath.

g. The priests are given superhuman powers & can suo iuris  
by using vigorously the word Ha - one of their gods.

It is followed the statement that the followers of the new religion  
shall drive out the Europeans from the country. When this  
takes place men will be sent from heaven to teach the natives all  
the arts & sciences now known to the Europeans.

The power of the priesthood was given the power of teaching the  
English language in one lesson under certain conditions: the

(a) All must assemble at a certain time.

(b) In a certain manner.

(c) Near a playstage or a certain height

(d) Which must hear a play or certain colour.

Tribesmen  
[unclear]  
Taken from Iori's book p 126

This new religion known as Pai-Maine or later Hu-Hu,  
was under men like Tarnapa, Patara & Keneapa was  
like a wild flame throughout the Bay of Plenty & the East  
Coast. Rellip's head was carried to the East Coast & subsequently  
was brought to Taupiri "When the worship of the priests  
was practised in Poverty Bay, it was followed by a most bitter  
lamentation, unlike anything ever witnessed before. It was  
a mourning on account of those who had been slain in the  
war with the English & for the lead which had been taken  
from them in the Waikato. It was commenced by the Maori  
natives but the effect was overpowering upon the bystanders  
who joined in it by degrees until there were very few who  
did not weep in the church. There was a chord touched

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which vibrated in the native breast. It was  
the "Arohi ki te iwi" "amor patric" if they could  
not resist it. In their harangues, the evils of their  
condition were magnified to the utmost & the sympathies  
of the people were enlisted to such an extreme degree  
that they seemed to be hurried along as by a mighty curse.

The tau hau priests began their crusade against the  
Europeans in the early part of the year 1865, following their  
victories in the Waikato. They left in two separate  
~~parties~~ <sup>parties</sup> one of which was directed to proceed by way  
of Taupo, Whakatane, Opotiki & the East coast <sup>thereafter</sup> to Poverty Bay. The other by way of Rurutuna & Wairoa the  
parties to meet in P. Bay. They carried with them the  
heads of Captains Lloyd & Paul & Kelly. These were to be  
delivered to Hiriri Te Kani the most famous P. Bay  
Chief at the time. <sup>I forgot now whether what he came of, but although the natives themselves</sup> However we did not go up here to Napier, but

The purpose of the mission was at first merely  
to gain a combination of forces, but at Tauranga in  
the Mangonui river this purpose was altered  
& they <sup>minutely determined to</sup> aimed <sup>whence all</sup> at the destruction of <sup>any</sup> <sup>in</sup> <sup>the</sup> <sup>mission</sup>  
they might catch by the way. The defeats <sup>in</sup> <sup>among the natives themselves against the European force</sup>  
were considered in many quarters as the result of  
wrong teaching by the missionaries & the giving inform-  
ation to the English soldiers. Patara & Rereopa made  
known their purpose when at Whakatane where the two parties  
intending to meet again at Poverty Bay. Up to this time  
although there had been many signs of discontent among the  
many natives of the East coast in consequence of the unsatis-  
factory position of the land <sup>as supplied only to Captain</sup> <sup>that</sup> <sup>there had been no</sup>

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no open quarrels between the incoming settlers  
and the native chiefs. But now the new inspiration,  
which aimed at the emancipation of the land from  
the Europeans, & the recognition of a tohunga priesthood having  
direct communication with Jehovah through the angel  
Gabriel with missionary aid, soon transformed the  
whole of the East coast into ~~a frontier~~<sup>an independent nation</sup>. The  
years 1865 and 1866 embraced events, extending from  
Opotiki on the Bay of Plenty to Omawinui near Napier,  
and brought into action three separate forces, each acting  
for the safety of the colonists against the fanatic  
British soldiers, were brought to Napier, the general govern-  
ment established a Colonial force & the Superintendent  
of each Provincial district raised a local militia  
which with the voluntary help of the citizens provided a fighting force capable  
of self defence & protection. The soldiers were used  
simply to maintain the safety of the people living in  
settled in ~~uninhabited~~  
case the Maori parties gained the  
 mastery. The Iorangi natives led by Pihama & Keneopa  
& others arrived at Opotiki in March, ~~after the murder~~  
~~of Volkner a missionary serving as the Bishop of Waipa~~  
~~there began~~.

The new religion of Pai Marire & Hau-Hauism  
brought the natives rapidly along the Bay of Plenty & throughout  
the E. Coast, into the most fierce hostility one to another. At  
the onset there was something attractive in the new  
religion, whose chief claim was to maintain the  
interests of the natives against those of the incoming  
pakehas. The new religion <sup>supposedly</sup> introduced <sup>only to facilitate</sup> the most  
potent factor against the Colonists, for it armed

to unite the native race in one common purpose by means of a religion that appealed to their sympathies & to their right to possess the land. When the followers of the new religion had experienced the first glow of their success at Opotiki the news spread rapidly along the coast towards Tukituki Bay & the mouth of the Waipa River, the leader of the movement being Patara. At the same time Kenerga the egg-eater was moving towards Taupo Bay & Poverty Bay & soon the canoe came the eruption to find a chief who supported the cause. The 2nd year as I arrived the Piheringa & now

~~the rate of the Queen is against the law~~

Baa Harris. At this time 1865 there were little or no settlement in Poverty Bay for the coast E. could further North. <sup>In 1865 the first party</sup> has appeared <sup>in the Maori language.</sup> There was the town of Gisborne, the place being from S. Tarawanganui, in which were a few traders. <sup>white</sup> These were Bishop Williams <sup>was established as the Bishop</sup> of Waiapu at Waenanga, a hika <sup>at the head of the valley road</sup> about 10 miles from the present town of Gisborne, & close to one of the strongest native <sup>pas</sup> in the surrounding district. The events connected with the spread of the Pai Mariri, were so rapidly carried out by the new converts, that at first it seemed as if the entire E. coast would be controlled by them. Fortunately however, there were several leading chiefs who were <sup>at</sup> Wairoa then known as Clyde where were a few

people settled on the S. side of the river; & Hafsi. The  
at Mahtka & the country towards Tapies was occupied by  
two or three settlers but Tapies had ~~not~~ <sup>been</sup> established & the a few  
inhabitants of the Provincial <sup>had been</sup> ~~had been~~ <sup>only to facilitate</sup>  
Road Engineers had settled in <sup>private research and may not be reproduced without the permission of the copyright owner.</sup>

Trading had been carried on throughout the whole  
of the extensive coast extending from Tauranga to H. Bay  
barley, flour, potatoes, maize being extensively produced by  
the natives & exchanged for clothing, spirits & such articles  
of trade, as were available at the time in ships from which  
most of the Dairying & Farmers came. It was in a small Dutch  
Schooner that arrived at Opotiki, a cargo of Jap. Levy in March 1868  
just as the H. Pai Mariri party from Wanganui were in the  
middle of their second <sup>last</sup> ~~fourth~~ <sup>annual</sup> orgie. The Revs. Volkner &  
Grace were passengers on board. They were bound for Opotiki.  
The pro-missionary Volkner was hung & we have it  
from the Rev Mr Grace to Capt. George <sup>Rev. George and his son. July 5, 1878</sup> that Mr Grace  
told him <sup>him before and the Rev Mr Grace at the Rev Volkner's trial.</sup> that "the dogs that  
Levy tried all he could to get the natives to hang  
him in the face as well as Volkner, because he wrote  
an sign a paper saying that Levy had lost 700 worth  
of goods." (July 5, 1878. Being <sup>long since evidence in papers against Kereopa but it</sup> <sup>not the Rev Mr Grace did not adopt or release</sup> <sup>at Opotiki</sup>)

The outline given above of the state of affairs along the  
B. of Plenty & the E. coast shows that the natives were <sup>retire</sup> ~~were~~  
the whole of the country at the time of Volkner's murder. The <sup>retire</sup> ~~were~~  
in the Waikato & the fear of the empriuation of their lands  
had aroused the natives to a pitch of fury that could only  
be appeased by war & religious manifestations, and the  
first act of vengeance, <sup>at Opotiki</sup> ~~after~~ upon a missionary added fuel  
to the Pai Mariri cause & converts flocked to the standard  
of Pateroa & to that of Kereopa so that <sup>Eapeka</sup> ~~about~~ week before their  
arrival the one at Waitara, the other at Poverty Bay. The  
second majorif of natives were ready to cast in their lot  
& receive them, <sup>in the messenger of a new life & freedom</sup> ~~as is implied only to facilitate~~  
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time, was a religious cause like that started by the

The Mermitt on behalf of the Christians for  
the Church at Jerusalem. The movements that followed  
these movements have yet to be written, & they divided them-  
selves into two distinct periods the one dealing solely  
with the events connected with Rev. Mariner & the  
Marines, the other dealing with events connected  
with the escape of Je Koshi from the Chat ham  
Isl. in Jul 1868. The first period commenced in March 1868  
& ended in Oct 1868. The Second Commenced in  
Jul 1868 & ended in 1872. The battle of Uliuanui.  
The central events connected with the 1<sup>st</sup> period are  
(a) The stand made by Henare ~~to~~<sup>with</sup> Wahawaha Mokona Kohone  
Ropata Wahawaha (Cap. Inver, Lieut.) & the destruction of Waiyachika  
(b) The brave assistance rendered by Major Fraser, Captain Biggs  
(c) The splendid service performed by Mr Donald McLean (afterwards  
Lieutenant), the Native drummer for the east coast.  
(d) The events surrounding the period Rev. Mariner while  
the movements of the Rev. Mariner's party.

The second period commenced on July 1<sup>st</sup> when Je Koshi  
captured the <sup>period</sup> <sup>when he left the world.</sup> <sup>when Je Koshi</sup>  
<sup>captured the</sup> <sup>with</sup> <sup>the</sup> <sup>from the Chisholm Islands, landed</sup> <sup>in</sup> <sup>July 1<sup>st</sup></sup> <sup>1868</sup>  
1872 of his followers, at Whananga Oaga. Jul 1<sup>st</sup> 1868. This  
turned into a guerrilla form of warfare during which  
some terrible tragedies were enacted. The war  
was puzzled out in 1872  
(by P.B. manure - by H. H. July 1<sup>st</sup> 1868)  
When the news reached Ropata of the Rev. Mariner party having  
arrived under Tataroa at the E. Cape of Waiauia sleep  
meat taken at once to call out the Victoria V. Volunteers  
The Mr Donald McLean was <sup>not</sup> <sup>reproven</sup> <sup>led</sup> <sup>at</sup> <sup>the</sup>

Anno Domini 1863  
Age of the Army of Oppression

We and the incidents concerning the erection

of redoubts, the drilling of recruits, are unusually interesting. <sup>The following, being one of the copies</sup> From a <sup>old</sup> Soldier's <sup>name, which have not hitherto been made known to the public.</sup> Kite, 15th May, 1863. About 8 o'clock this evening an orderly came up from Napier (<sup>Waipukurau</sup>) with a despatch telling Wilmot to call for volunteers to start for the East Cape "the morrow as the Maoris had risen there." --- Orderly arrived <sup>from</sup> an hour after I had arrived at barracks. - The order was "that we, to start at once for Napier." - Off to the front at last, is the remark closing this day's diary.

15. Went to Lambeth Redoubt (M.L.Camp) at 10 a.m. Found General & Headquarters just starting for Napier, en route for Waitangi, East Cape, with 50 men, all in high spirits at hearing a few of the negroes at last. - Found to my great disappointment instead of Napier that I was not to go to East Cape but had to take command of Lambeth Redoubt - Jack being laid up with the foot. Was very much knocked up by riding over 100 miles, once upon the previous day, thonged with, to eat on the road. - Charged into Wmft, rode round to the Spt to see the fellows off. - Found James exceedingly drunk when I got there. Placed under arrest.

Got a terrible wagging from Major Lushell who allowed to go to <sup>the</sup> gunner & found letters from General. In the letter, fine "old Bluff Boys" in case he is attacked ones at the front. In this case, says the writer - I hope I shall not get her. This is the spirit that runs through the transactions between these humane officers.

15. Saturday. <sup>Wmft is the final moment - victory over the rebels</sup> On this hand the late General <sup>Wmft</sup> had to take charge of the Redoubt & on this day it is said: Ommond came up in due.

A similar remark occurs on the 18<sup>th</sup> of 21<sup>st</sup> but on the latter occasion "he returned home about midnight," occurs, Ommond <sup>in the 21<sup>st</sup></sup> left for a short part on his staff of the General in the Colony, as will be his lot.

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25 Dec. On the 25<sup>th</sup> a report reached the camp to the effect that Superintendent Whearn, Lieu. Biggs & a lot of the H. V. 13. Volunteers had been killed in a fight between them & the Maoris at Waiapu. Here the Raspis district under Superintendent Donald McLean <sup>for the 1st time</sup> comes into touch with the press.  
But the district continues with that confidence he shows in his own people <sup>with</sup> the remark; "There is not much likelihood this being true as the report can be traced to Maori sources". - Another report states that Te Arawa the rebel chief had had an engagement with our native allies at Waiapu that threatened them. On the following day the entry occurs: "I have just heard that Davies & Biggs have had a brush with the Maoris at Waiapu & have killed 30 with only three or four wounded on our side. I am afraid that this is too good to be true." On Friday the 28<sup>th</sup> Almond arrived at the Redoubt & brought a newspaper with an account of the skirmish. This is pasted in the diary. It relates "the Maori losses were 19 killed many wounded & on the government side, one native was killed & one wounded, also one military settler Walter Laurie wounded in the neck." Of the Officers & volunteers, it says: - "The left arm's operation was most effective. Cap. Innes showed flesh of courage tempered with sound judgment & the fault of his sub. Biggs's sacrifice was that they showed too much pluck & that Duke is said to have all the makings of a good officer. This is st. he remembered was the 1<sup>st</sup> occasion in which the officers & men were under fire on the E. coast <sup>it is pleasing to note that</sup> <sup>the British government has made a</sup> <sup>with the British for the first time</sup> <sup>with the French & the Dutch</sup> <sup>in the name of humanity</sup> <sup>of humanity</sup> August 12. Saturday. More fighting at Waiapu & a loss of 20.

The natives of Whakatane have succeeded in getting all the white  
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at Waiapu. The query is made - "I wonder whether he will march there?" No news from him yet.

On the following days occur the words: - A report this evening that Sixty Maoris & Greeks are taken prisoners by the Teauheus; "I do not believe it," is added with evident emphasis.

<sup>At this time</sup> The St Kilda steamer was expected hourly at Tassie but <sup>there are</sup> no appearance at the time expected. Our district is very anxious & hope that nothing has happened to Greece.

The Maoris say he has met a reverse; "This is the result that the Maori prophet said 'The natives here armed will determine us.' It seems <sup>add the word</sup> odd, but the fact here put on a patrol in Tasmania (doubted) the local police (18 Aug) so they evidently ~~don't~~ don't think that we are quite free from attack."

<sup>Cap. S. George</sup> 16. VIII. Read the correspondence between Sir G. Grey & the General

Relates that the General has behaved very badly in the matter

He had no right to impinge selfish motives to the colonial Minister Wold Ministry Act in the way he has done. - Then the remonstrance is made: "I really think that judging from the way the war has been carried on hitherto that we can do better without the imperial troops." This opinion shows the confidence of the settlers in their own ability to cope with the native difficulty on their own way even in 1865 when but a mere handful of European dwelt here.

17. VIII. Heard this evening in Tassie that 800 of the 70<sup>th</sup> were coming here.

18<sup>th</sup> VIII. 900 col. troops under Major von Scopatz, 100 of which are Mr Donald's maori contingent. The St Kilda arrived from the <sup>18<sup>th</sup> to</sup> on the 18<sup>th</sup> when news came of important successes under leader of the Maori Chiefs Moeren & Ropata.

P. Kai Roma. Roma was captured & acts of great bravery are described. When the order was given to charge. The 80<sup>th</sup> went

went forth. "Remember Volkner & down with the  
Hawhaws!" The ground was soon strewn with the dead  
Edging - our gallant fellows of the M.L. & A.R. Volunteers  
fighting as if the strength of ten men were in each. Down  
the Hanau went like butchers under the pole axe & then  
three cheers were given which might have been heard  
for miles. Our native friends under Mr. Mokona then  
came up & finished off what stragglers they could. To  
encourage the head man of the Hawhaws & determine  
enemy of the Europeans was numbered with the dead, his double  
~~broad~~ broadsabre fell from his hand & remained in the hands of the  
fallen warrior R.M. who, as it was, after fighting had joined him  
helplessly wounded. In this encounter Cap. Draper had a near  
share of losing his legs. It appears that a native was just in the  
act of tomahawking the Captain, when Private Welford, one of the  
military settlers, bayoneted the native on the spot.

20 Aug. Friday. The Lieutenant read divine service in Napier on  
the Monday forenoon <sup>without any note to the lecture at all</sup>. Reading the life of St. Chalde before  
all day. What a splendid fellow he was. By the way if he  
was here a month the war would be over." On the  
21<sup>st</sup> Monday. The British came to Napier yesterday with 300 of the  
P. The headquarters are to follow in a few days. What do they  
going to do with so many troops here? I expect the regulars  
will Garrison Napier, Lambeth Reliefs, Waipawa & Mata Wharf  
& we will be sent to the E. Cape. I hope so." The native method  
of fighting was far from being understood, and it is doubt-  
ful whether more than a mere handful of natives, capoed  
with the rest of Europeans, <sup>Copies are supplied on a non-profit basis</sup> we at any time engaged in  
fighting on the East Coast outside the fight for Waipawa  
& Wairoa, and the K... The Alexander Turnbull Library  
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Following the news from the North, a minor chief  
half brother of Karitiana visited Volcan. He assured  
strong support for the pakeha but said that Hapuka  
& Taechu were Maoris! Neighton had returned from Waipu  
& there was an order sent to him by Reddell <sup>to the</sup> which  
Volcan was in command "Calling for volunteers for  
each Cape," ✓

On Sep. 1<sup>st</sup> Friday news arrived from E. Cape "that our  
natives had taken another boat & were ~~the~~ & killed 8 men  
with only a loss of 2 or 3.<sup>~~The~~ by the officers</sup> The hope is expressed that  
<sup>that</sup> the rebels will not live in until "I get a slap at them."

There was a chance that this would come about, as "Jack" returned to camp the day previously, but in the following <sup>longed</sup> afternoon the remark occurs: "Tuke went home again he could not stand camp life with a lame leg." & so veterans <sup>prospect</sup> of going to the <sup>appear</sup> Cape Cod, once more almost hopeless. That the Hanover rebels were moving further Southwards, may be gathered from the entry made on Tuesday Sept 8<sup>th</sup> as follows:

"Wilson arrived this morning with news & went to Raisies with me. He received orders to start on Sunday for Poverty Bay (where the rebels have just broken out) with a detachment of military settlers. My leave <sup>was</sup> ~~was~~ cancelled in order to day. On the 13<sup>th</sup>, ~~he~~ <sup>the Captain</sup> was up early getting his detachment off ready to march for Raisies & embark for Poverty Bay. On their arrival at the port at 11.15 am the men embarked on the cutter Petey & started at once for Poverty Bay. Wilson is a lucky fellow," says the dairy, "to get a command within two months. The

for his lieutenant & I have had mine two  
years, to half but perhaps my turn will come soon.  
I hope so as I am sick of this desert camp &  
barrack life." Under the same date there is a  
remark. "That acc<sup>d</sup> to the Auckland paper, Major  
Bracey had arrived at Opotiki with 380 rank  
& file, 120 of which are T. McDonnell's Native  
Contingent." At this time <sup>military</sup>

Major Lambest was in charge of the H.B. District  
at this time & on Sep. 22. he visited the Lambest Redoubt  
& informed <sup>of him</sup> Robertson that he had rec'd order to send  
S George to the front at once but that this could  
not be done till Duke was well enough to take up his  
duties. 26<sup>th</sup> Friday. Letters from Gouegne & Ormond  
were re-<sup>o</sup>stating that they are anxiously awaiting more  
troops at Waiapu. & that the Defence Force were under  
orders to start for Waiapu or Poverty Bay on Thursday  
under La Rue. As showing the eagerness of the Defence  
Force detachment stationed at Waipukura for <sup>by command of</sup> active  
duty, it is remarked "the detachment passed here at  
3pm. not had work considering that they did not get  
the order until 2 o'clock this morning & the place is 50  
miles off!" Then on the following day, is the entry. "Harrow  
rec'd an order to hold myself in readiness to start on  
a moment's notice to Poverty Bay - start to-morrow for  
Cestani I believe."

30 Saturday. S George marched down to Ropio with  
the volunteers from the ~~M. S. P. B.~~ <sup>Copies are supplied only for facilitate</sup> <sup>private research and may not be reproduced</sup>  
<sup>without the permission of</sup>  
Embarked to day for P. Bay in <sup>The A. G. T. T. Co. Ltd.</sup> <sup>P.O. Box 2319</sup> <sup>100</sup>

<sup>document</sup>  
rangers also embarked for Waiau. The Major  
tells me I am to go up by first vessel. Duke is to  
come back to duty on Monday next.

October 17: <sup>George</sup> Colenso had given over his Charge to Lieut.  
Duke. & awaiting the arrival of a ship to start for  
P. Bay. During the interval, a mail from Wellington  
reached him in which were letters from Mr. Domelt,  
& his mother. He was told that the <sup>Domelt's former & expected & present & prospective names, George</sup> <sup>as the principal object when Major it is suggested for sale</sup> <sup>was out</sup> <sup>Leopard</sup> Govt. in. In the afternoon  
he started for P. Bay with Corp Black & 3 scouts.

Wednesday 18<sup>th</sup> Oct finds S. George at Tauranga. The events  
that follow are full of interest in connection with  
the Hau-Hau movement & the activity of the colonists.  
There had been, <sup>further</sup> <sup>in the</sup> <sup>falling back</sup> news of  
which had not filtered through at this date  
but many Hau-Haus had hurried to P. Bay to take  
part in the contest between the rebels and the  
Volunteers & Militia. The life & soul of the movement  
<sup>among the white folk at this time</sup> <sup>is</sup> <sup>to</sup> <sup>be</sup> <sup>supervised</sup> <sup>and</sup> <sup>seen</sup> who has full  
charge of Native affairs <sup>on behalf of the</sup> throughout the coast.

S. George & Wilson, who <sup>were</sup> <sup>really</sup> <sup>in</sup> charge at Tauranga  
<sup>are aware of the morning news from the papers but they</sup>  
have confidence in the result of the coming contest.

There are many Hau-Hau about but this gives little  
trouble to S. George who, with Wilson <sup>went to visit</sup> Archdeacon  
Williams, for the purpose of obtaining help in acquiring  
greater familiarity <sup>with</sup> the Maori language. <sup>(And this night of</sup> <sup>August 1st, a letter from him to the author says,</sup>

Here is the entry from his diary taken on the 19 Oct  
the day following his arrival in P. Bay. "Paua went to see  
the Hau-Haus & they told him that they will consequences".

fight as soon as the Toro-bi? do not  
full bloom. I hope they may. There are here about  
1000 Maoris but they are not all in one place. The  
largest number is about 200 at present I can reckon.  
With our present force we might take all these  
places with the exception of the big one but to serve  
orders are to act entirely on the defensive. There  
has been trying to allow me to go reconnoitring but he will  
not have it. At this time the whole of the place where C.  
Gibson now stands fall the country towards Makaraka  
Whence into the back country was Marauka, to it tow  
& swamp areas. Lt George went with Reid  
to his station & returned to Turangawa by way of the  
rivers. On

from E. Coast

Okonamoby

Monday 23<sup>rd</sup> Wilson rec'd a letter from Henare Police saying  
that the Travers had at Wairau 300 men & 200  
women & children prisoners, & that he had sent 20  
of them with Biggs to Napier. There was information  
not obtained <sup>Malana M P A</sup> the Wairau Campaign headed by the  
loyal native chief & Major Travers, had been <sup>Malana M P A</sup> successful.  
The following day further information  
reached St George in connection with the victories  
in the Wairau district and soon it was found that the Travers  
had received a deadly blow along the coast  
Takao's <sup>is in the spot</sup> off P.D. 7, Wairau, Okonamoby  
The natives in the different <sup>Puketutu, Owhango, etc.</sup> places  
were held to discuss the best course to adopt.  
On the 28<sup>th</sup> 11 <sup>unwilling to leave her</sup> Maoris from Waerenga-a-hika - bushy  
William's deserted Mirim station <sup>along hills</sup> gone in their  
allegiance. On the following day (29) letters to  
the Governor and the Queen were sent in their allegiance.