

Extract from "Hawke's Bay Herald,"
May 10th, 1894.

PEACE TO THE SOULS OF THE
HEROES

Sir,—A letter by Lieut-Col. McDonnell in the supplement of the "Post" of the 5th inst., vividly recalls to mind the first and only engagement of actual warfare I took part in at Oamaru, early in the '60's, and I could not but contrast the perfect security, comparative comfort, and celerity with which the present Native Minister can cross the "aukati" line and travel through the King Country now, when the road has been so advantageously prepared for him, with the highly dangerous and troublous times, when Sir Donald McLean as Chief Land Purchase Commissioner, and subsequently Native Minister, courageously travelled the same territory unaccompanied, except by a trusty native guide or so, into the very depths and fastnesses of the forests, and by consummate tact and knowledge of native character and disposition, gained and commanded their confidence in their semi-barbarous state, and continued to hold sway over the native mind for years until the fanatical doctrine of pai maririism was first initiated by the prophet Te Ua, and disseminated throughout the North Island by his crafty satellites, and converts inflaming the dreaded Uriveras, and warlike powerful Ngatimaniapoto, and other disaffected tribes. But to return nearer home, the peaceful looking secluded nook of Oamaru, when I saw, on the eventful morning of the engagement there, our forces cross the river, wading with the water to their waists in some places, and take their allotted positions surrounding the pa, except one spot at the back, an open clearing, an exhausted potato plantation, by which, and through high fern in a small valley running up the hills, the escapees ultimately made a rapid exit, but the majority were captured by the cavalry, of which the writer was a unit, and brought back and escorted to town; but previously my "heart was in my mouth" when I saw the imminent danger my comrades were in in crossing the river and a volley fired from the pa at the gallant, fearless, and intrepid Ned Hamlin. This was in answer to a mandate he had taken under a flag of truce, requiring the assembled Hau Hlaus to surrender arms, and disperse quietly to their various "kaingas" and "hapus," he being the valiant interpreter and bearer of the message from the Commandant of the Forces, then Lieutenant-Colonel, now Sir George Whitmore. On Hamlin waving and lowering his flag of truce as a signal that the rebels disdained the message and defied the combined troops, a volley instantly came from the pa, as the gallant messenger

galloped from the pallsading, and a shower of some kind of missiles riddled his coat flaps and tore his sleeves to tatters. However, the brave fellow wore a charmed life throughout the engagement, for his skin remained unscathed although he was continually in the thickest of the fray. In my mind's eye I can see him now flying along at top speed, clapping the part of his body which rested on the saddle in derision at the Maoris' ineffectual fire, whilst he as an aide-de-camp galloped along the rough river bed with a message for the Napier Rifle Volunteers to change position, as a cross fire was coming from their quarter, and under the shelter of the river bank Captain Buchanan's (now deceased) company did most effective service. The engagement lasted some time, and many of the old settlers showed conspicuous courage. Foremost amongst them was the late Major Withers, and his gallant son Tom, whose horse was shot under him in the river, and both fell mortally wounded apparently, but soon the red head of the biped was joyously seen by his comrades rising to the surface unhurt, and Withers on gaining terra firma rushed to an embrasure and started away with the butt end of his rifle at the enemy, for his ammunition was effectually damped, whilst his roan quadruped sank to rise no more. The late Mr Samuel Begg eminently distinguished himself in the affray, and so did the doughty chiefs Renata Kawepo, Kapu of Te Wairoa, and old Ihaka Whanga, all friendly natives led by Mr Samuel Locke, who have all gone to their long rest. The rebels also displayed foolhardy bravery, in the belief that Panapa their prophet, and Kipa and Kingata, the fighting chiefs, were invulnerable, and their dancing and incantations by invoking their gods would render them so likewise. But they discovered that all their leaders licked the dust in death, and were not bullet proof. Poor deluded fanatics! Nikore, from the Taupo district, a renegade Episcopalian priest, paid native assessor, mail and road contractor, personally known to me, having paid him many sums through the sub-treasury at Napier for services rendered to the Government, was taken prisoner, and deported to the Chathams in the s.s. St. Kilda. From there he ultimately escaped in the Rifleman with the notorious Te Kooti, and was the prime instigator of the horrors and fiendish barbarities committed in the Poverty Bay district, whereby Major Biggs and Captain Wilson and their families, Peppard and Dodd, and other settlers, lost their lives and further down the coast Captain Carr and Davis Canning's military career and useful lives were ended.—And so my epistle ends.—I am, etc.

DE MORTUIS NIL NISE BONUM.
May 8, 1894.

FIVE OF THE OPOTIKI MURDERERS TO BE EXECUTED.—In the cases of three of the natives who were sentenced to death in the Supreme Court at Auckland, for the murder of the Rev. Mr. Volkner, the law is to take its course, and the fourth, who was recommended to mercy, has had his sentence commuted to penal servitude for life. The men to die are Mokomoko, Heremita, and Herakina, and the man whose sentence has been commuted is Ponetito. There are twenty-five others, sixteen of whom were found guilty of murdering Mr. Fulloon and the crew of the Kate, and nine of being accessories before the fact, who have to be dealt with. Of these two are to hang; eleven to have penal servitude for life; five for fourteen years; four for seven years; and three for four years. It is necessary that an example too should be made, especially at a time when the policy of non-interference is to be carried out, and it would be well to let the natives know that it is not through intimidation we are going to try that system. They richly deserve death every one of them, but it might look too like Jamaica perhaps to hang twenty-five of them at once. —*N. Z. Advertiser.*

THE GOVERNOR TAKES THE PLEDGE.—His Excellency the Governor has set an example to the Native race, which we trust for their sake they will follow. In the course of his recent tour through the interior Sir George Grey was much struck with the terrible ravages made by an excessive fondness for drink displayed by the noble savage. He remonstrated with Thompson on the subject, and received a reply to the effect that what was good for the pakeha, was equally beneficial to the Maori. His Excellency then said that if Thompson would take the pledge for a twelvemonth, he would do the same as an example. The "King maker" agreed, and he and Sir George Grey are consequently followers of Father Matthew for a year. Although the Governor never paid too deep a devotion to Bacchus, it is a meritorious act of self-denial for a man of his age who has always been in the habit of taking wine and beer, to give it up entirely for the sake of setting an example to an uncivilized people. —*Independent.*

MAY 22, 1866

THE HAU HAU ARTICLES OF FAITH.—We have been favored with the following extract of a letter from the Rev. Father Grange of Whakatane, who was reported as missing after the murder of the Rev. Mr. Volkner, received by a gentleman in this province:—"My dear confederate, Father Bochicieux, has thought it his duty to leave his post, and I am very doubtful whether I should leave or remain. Six days before the assassination of Mr. Volkner at Opotiki, I was at the point of being torn to pieces by the fanatics of Taranaki in the midst of a general assembly of my people at Ko-pepepe, where I was engaged in combating their errors. There remain but six Catholics at Rangitaiki, five at Opotiki, not one at Otamauna, not one at Te Ava o te Atua, and perhaps none amongst the numerous tribe of the Ureweras. The tribes of Kopepepe, Nazareth, Whakatane, and Te Warua, remain faithful. Although you may know the doctrines of the Hau Hau, you may read with interest the "articles of faith" which the fanatics of Taranaki have brought us, and which I have had to refute here—a refutation to which they intended responding by killing me. They may contain something new for you:—Horopapera (Te Ua) and all his adherents have seen with their own eyes Jehovah, who has said to them,—1st. What are called the Holy Scriptures are only lies. There are no laws given by God to man. There will be neither end of the world nor judgment. The end of the world and judgment are the cannon of the stranger. 2nd. At the end of the war, when the pakehas shall have been driven away, will take place the resurrection of all the Maories who have died since the beginning of the world. 3rd. Horopapera (Te Ua) will cure such of the lame, the blind, the deaf and dumb, as will become members of his church. These miracles have already been performed in favour of a large number of his followers. 4th. It is good for men to have two, three or even four wives. 5th. All must return to the Maori God, and take again and put into force all the "tapus" of former days. 6th. At the end of the world, after the resurrection of the dead, there will be no more pain nor death for the Maori. Heaven is for him; it is this world transformed and embellished." May 1/1866

FINANCIAL DEBATE.

Mr Hon Heke resumed the financial debate. He contended that the rules and regulations under the Old Age Pensions Act, prevented Maoris receiving pensions when they were entitled to them. As to Mr Kaihau's remarks on the visit of the Yorks, and the action of the Government in regard to the Maori "King" Mahuta, he decried that gentleman's position, and said the Maoris never knew of kings, and Mahuta was no king. Mahuta was a chief of some rank, but no one knew about his being a king, except those who owed allegiance to him. Mr Carroll defended the Government from the charge of want of attention to the grievances of the Maoris, and said the Government had spared no time, care, or attention in investigating the causes of the grievances which the natives had brought before them, the result being that the various tribes reposed a confidence in the present Administration which had never been given to any previous Government. The Government had done everything possible to remedy the evils of the past. With regard to the Native Lands Administration Act of last session Mr Carroll pointed out that when it was first brought down Mr Kaihau was in favor of it, and his present attitude was most inconsistent. That Act had been approved by the Maori people, and not a word of remonstrance had been raised against it during the recess. He defended the action of the Government in purchasing land from the natives, and claimed that it was better for the natives to sell their land to the State than to private individuals. He entirely disagreed with what Mr Kaihau had said about the treatment of "King" Mahuta at the time of the Royal visit, and expressed the opinion that Mahuta would have gone to Roturua had it not been for Mr Kaihau and those who were in league with him. The Government would continue to do all in its power for the good of the native race, and would make provision for the landless natives of the North Island as they had done for those in the South Island, and they wanted the assistance of the hon. gentleman in the matter, but it was a large question. The proposals had to be submitted to the Legislature, and the merits and demerits of the scheme would have to be discussed, and legislative sanction would have to be given to it.

Mr Seddon, in rising to reply and bring the debate to a close, asked that as he had some 40 speeches to reply to the indulgence of 40 hours should be extended to him for an additional time to that allowed by the Standing Orders.

An objection was raised the acting-Speaker ruled that he could not accept the proposal to suspend the Standing Orders.

Mr Seddon then proceeded with his speech. He said there would be no change of the policy pursued by the Government during the last few years. They would stand by the workers in the towns, and the farmers in the country, and do their best for all classes. There would be a moderate borrowing policy, and a reasonable expenditure on public works at a moderate pace, preference being given to the trunk railways and the roading of land for settlement must continue. The advances to settlers schemes must be preserved and the colony's markets must be extended. With regard to labor legislation, as far as women and children were concerned he must ask the House to preserve the 48 hours per week, but as to men the maximum should be kept at 48 hours, leaving any alteration to the Arbitration Court, or by arrange-

The Alexander Turnbull
P.O. Box 12349
Wellington

EARLY NEW ZEALAND.
June 30, 1877, Herald
INCIDENT OF 1822 RECALLED.

BARON DE THIERRY'S PLANS.

DUTCH POSSESSION CONCEDED.

An incident in the relations of the famous Baron de Thierry with early New Zealand was recalled recently by a correspondent of the Times as showing how, only a century ago, the sovereignty over the country seemed neither settled nor even greatly desired by either of the countries concerned, England and Holland.

The name (originally Nieuw Zealand) recalls that Dutch navigators first discovered in 1642 what was long believed to be a single island. But the first permanent settlers did not arrive until 1815, and they were a few British missionaries. The status of the island a century ago is indicated in a letter written under date London, February 9, 1824, No. 18, by Mr. A. R. Falk, Envoy Extraordinary and Minister Plenipotentiary of H.M. to the King of the Netherlands in London, to the Chevalier Reinhold, acting Minister of Foreign Affairs at The Hague.

Purchase of Lands from Natives.

The Ambassador expressed embarrassment at having to transmit an offer made by the Baron Charles de Thierry.

His communication, he said, to the effect that I should consider the rights to New Zealand as the Baron Charles for a long time, was valued to five thousand pounds sterling. This gentleman, he continues, was born in Brussels, came to the country in early childhood, and has served in the English cavalry. After the declaration of peace, when he was placed upon half pay, he married a lady of some means and settled down in Cambridge. It appears that some natives from the Australian territory were brought to England by the Chevalier and were kept in a room in the chief barrack at Cambridge.

From these natives the Baron Charles had obtained, by bill of sale, dated August 7, 1822, the full ownership of all the lands, forests and waters within certain areas along the York-Anga River in New Zealand "in consideration of 26 acres to us now given." The astute Hollander doubts whether even so moderate an outlay is worth while for the honour of becoming a landowner in so wild and remote a country, but proceeds to point out that, with the present surfeit of capital in England and the persistent tendency among agriculturists as well as craftsmen to carve out for themselves a more ample livelihood in other latitudes, it was not difficult for M. de Thierry to obtain the required financial backing for his colonization plans, which the cession of the Dutch King's nominal sovereignty was to complete.

Colonial Office Indifferent.

The first concern of the diplomat was to ascertain the English point of view as to the sovereignty over the islands, "for I know," he states, "that the English authorities of New South Wales have from time to time issued orders as though New Zealand were subject to their Colony." To appease him, the Baron produced "an official communication from the Colonial Office," a copy of which he transmits, "from which it may, I venture, to think, be concluded that H.M. could assume to himself the sovereignty of New Zealand without the British Government being able to say anything about it."

Even so, the proposal seems somewhat extraordinary to the worthy envoy, notwithstanding the redeeming feature that "the man asks, but for a conveyance, not a paper, without any guarantee whatsoever which might subsequently cause us trouble or responsibilities." Whether the dignity of the King would permit of such a "paper conveyance" of sovereign rights to a private individual seems to have been doubted by the correspondent, but faithful civil servant as he had long been, he wound up by explaining the exact procedure by which the London Embassy could, if desired, carry through the transaction and make sure of receiving "cash upon delivery."

The Netherlands Foreign Office, and King William did not see fit to entertain the adventurous baron's proposal, but it seems strange—in the light of subsequent developments—that the matter could even have been raised so comparatively recently as a bare hundred years ago.

Our correspondence columns being impartially open, we are not to be identified with any opinions expressed therein.

MR. FOX'S PROCLAMATION TO REBEL
NATIVES.

To the Editor of the *Daily Southern Cross*.

SIR,—My attention has been attracted by a letter in the *Cross*, of the 11th June, signed "A Pakeha-Maori," in which he controverts and exposes a mis-translation of Mr. Fox's proclamation, addressed to the rebel natives. I shall not trouble your readers with Maori nouns and verbs, as I think few of them would understand much of what I said. I will only say this, that it often has happened that when the native chiefs in my district have wished to send an address or a letter which they fancied to be of more than ordinary importance to his Excellency the Governor, or to a Minister, they have come to me, and, merely telling me the general purport, left it for me to write, and when done have always signed without alteration or amendment, declaring that I had done it better than they could themselves; and I was not a little amused some little time ago to see one of these pieces of my handywork was forwarded to the Governor with a bad translation, and a remark from the civil commissioner, that he was sorry he had not time to get a better translation made, seeing that I who wrote it would have been hard set to put it into elegant English, or, indeed, give anything more than the sense in a translation, having thought it in Maori as I wrote, without ever considering what it would look like in English. The particular piece of Maori I have in view now, I remember, was sent with his Excellency's comments, and Commissioner's remarks, to the Duke of Newcastle, who, I have no doubt, received due edification therefrom.

I only make this statement as a sort of proof that in giving an opinion on a Maori document and its meaning in English, I have some knowledge of what I am talking about, and I think that having that knowledge it is absolutely my duty to affirm that the meaning of the words in Mr. Fox's declaration to the natives,—*tomu takinga iho te mate*—is absolutely exactly what your correspondent, "A Pakeha-Maori," states it to be,—that is to say, a certain class of the natives are told that if they continue to pursue a certain course the end of it will be disastrous,—that, in fact, they will get themselves into trouble.

If "Subscriber" is so ignorant of Maori as to translate the passage alluded to as "shall be delivered over to death," he is not worth arguing with, as he could not understand any argument brought forward, based on Maori grammar and idiom: if, on the other hand, he translated falsely, in a wilful manner, he is still less worthy of notice in the way of controversy. I don't argue on the matter; I positively affirm that what I state is the true meaning of the words, and I am impelled to support your correspondent, "A Pakeha Maori," because he is in the right, and because this false translation of Mr. Fox's address to the natives is in my opinion a part of a systematic attempt to embarrass the Government, and at the same time find excuses for rebellion and outrage. "The poor natives, forsooth, were driven to desperation—they were, Mr. Fox told them he would 'hand them over to death'—he did; what could they do, poor things, only begin cutting throats and burning houses, for fear they should be 'delivered over to death, the pets?'" The anti-colonial party, the Maori worshippers, may fancy no one but themselves understands Maori, and that they can lead the public to believe Ministers are driving the Maori into rebellion and desperation, and all that sort of thing; but let me tell that faction that there are, true-hearted patriotic Englishmen in the country, who, *mirabile dictu*, actually understand Maori language, and customs, and wickedness, as well as themselves if not much better than the best of them, and who will take care in future not to let any more of their monstrous falsehoods pass unquestioned, merely because they are wrapped in the disguise of Maori gibberish.—I am, &c.,

ANOTHER "PAKEHA MAORI."