

are too readily suggested (73):—William King will not part with the Waitara; Ihaia is willing to sell land.

Of all the evil consequences of the doings at the Waitara, the most formidable is this—the estrangement of the most thoughtful of the Native people, the destruction or grievous diminution of their confidence in the Government.

14. The actual degree of irritation and distrust is serious enough. It needs not to be magnified. All exaggerations on this subject tend to a great practical evil. They encourage a most unfounded belief that the time for rational and peaceable measures is past, and that nothing remains for the two races but a deadly struggle for the mastery. I see with great regret that a statement of this kind has found its way into one of the Governor's Despatches, 27th April, 1860:—"There is a party on the Waikato who are decidedly inimical to the Europeans as a race, and desire war with or without cause. I am, however, inclined to believe that they are in a minority, and will be restrained by those who are wiser."—(*Pap. E.*, No. 3, p. 38.)

On what testimony the Governor accepted this view of the case, I know not; but I am satisfied that the facts were not correctly represented to him. I have witnessed the astonishment of persons intimately acquainted with the district, on reading that statement. There is no antipathy of race amongst the Maories. The Polynesian man, from our first contact with him, has always shown himself disposed to look up to the Pakeha. He does not, like some wild races, sit apart in sullen indifference. He imitates us and adopts our ways. In everything but fighting, he regards the Pakeha as his superior. He is not unwilling to believe in our honesty, and in our desire to do him good. He will believe it still, if we do not so govern the country as to make that belief impossible. He offers friendship, he asks for guidance; but he insists on his rights, and he refuses to yield to intimidation. This has been his character from the beginning of our dealings with him, and such it is still.

That war is not desired with or without cause is shown by the facts of the case itself. During seven months from the time when the present disturbances began, not more than 200 men of Waikato joined William King. It is reasonable to expect that if the present state of things continues, many more will be drawn in. During a considerable part of this time, most of the English Settlements have been at the mercy of the Natives, but no attack or hostile movement has taken place.

A recent and imperfect Christianity and a commencing civilization have been suddenly assailed by that very power which is the professed protector of both. With few exceptions, these half-reclaimed men control themselves and remain quiet. This remarkable result is due partly, perhaps, to their belief that they will be able to protect themselves if the danger should actually reach them, but in a great measure to the fact that the leaders of the Maories are not what they are often supposed to be. They have been without books, but not without education. The feuds and alliances between the tribes furnished a practical training. The Chiefs of those turbulent and conflicting communities necessarily became wary and circumspect and apt to calculate consequences. These men understand their present position. They know that they cannot stand against foreign invaders without the protection of the Queen. They desire trade and peace. They do not desire a war by which they can gain nothing, and may lose much. Lastly, they have learned to distinguish between the Government of the Colony and the Government of England. They look to the Queen for protection and justice.

I know it has been asserted that a large portion of the Native population is hostile to the Queen's sovereignty. I am persuaded that such is not the case. My firm belief is that, if what is called disaffection were carefully sifted and examined, it would be found almost universally to be at bottom directed against particular persons or particular grievances, not really against the authority of the Crown. If, indeed, any considerable portion of a people so ready and willing in former times to invite our presence and accept our guidance, and so able to estimate the advantages and disadvantages of the connection, had now become determined to cast off our government, that fact would be the heaviest condemnation of our rule. But we may safely and thankfully reject such assertions.

15. A month after the last-mentioned Despatch was written, the following statement as to the disposition of the men of Waikato was published by a gentleman who has been depended on by the Government, throughout these proceedings, as one of their best and safest authorities:—

"That some of the ultra-kingites may have contemplated extreme measures against the Pakehas is not improbable; various things have transpired in the progress of events calculated to lead to this conclusion; but this party is very small. Its ultra measures meet with no support from the great body of the Waikato tribes. The speeches of the principal Chiefs may be referred to in proof of this. Nor can there be any doubt about the sincerity of those speeches. The Waikatos, as a body, are evidently anxious to be in a position to defend themselves against aggression, but they are not disposed to become the aggressors, nor to involve themselves in a general war."—(*Buddle*, p. 26.)

16. After the present disturbances had continued for some months, an effort was made to allay the irritation of the Native mind. A number of Native Chiefs were invited by the Governor to confer with him. Accordingly about 120 persons assembled at Kohimarama, near Auckland. The persons invited were, with few exceptions, such as were known to be friendly to the Government. Many of the most influential of them were unable to attend. The meeting had no claim whatever to represent the Native population: it was rather a counter demonstration to the Native Meeting at Waikato. The Chiefs who could have best disclosed the causes of discontent, and pointed out the way to a better state of relations between the races, were for the most part absent. Various subjects of moment were brought before this Conference. Among these were plans for the administration of justice in their own villages,—for the establishment of mixed juries in certain cases,—for the defining of rights to