

and the Maori, besides the Waitara, is that a reason why the Waitara should not be enquired into? It is this wrong not being enquired into which has caused the past fighting at Taranaki; that was your word, the word of Renata and the others. Let this wrong be first removed by enquiry, then if there are other wrongs let them be enquired into also. But this is the first, the root of the evil.

If Tamehana were very sick and the doctor were to offer him medicine to cure that sickness, perhaps he would say to the doctor "No, I will not consent to take your medicine, for by and bye I may be ill again at some other part." Would these be the words of a wise man? Should he not rather say to the doctor, "I will take the medicine now which shall cure my sickness; if I am ill by and bye in some other part, I will take more medicine then, to cure that other illness also." These would be the words of a man who wished to be cured. He would not be thinking whether at a future time he might not be ill in some other part.

Now all the Pakehas who are in favour of peace, are grieved at the answer of Tamehana. When the war was going on, those Pakehas said, "Let the war be stopped, that the matter may be enquired into, that we may see whose the wrong is, whether of William Kingi or of Te Teira." Then Tamehana agreed with the General and with Governor Browne that the fighting should cease, and all the people, both Pakeha and Maori, waited to see that matter settled by the law. But Tamehana now says, "I will not consent, lest by and bye there be fighting about something else, in some other part."

We Pakehas say therefore, now it is Tamehana who stops the road, the road of peace. As you say "he makes fools of the Maoris and of their Pakeha friends who have taken part with them, by objecting to the investigation which was publicly called for by us both." But your thoughts, Karaitiana, Renata, and the other Chiefs of Hawke's Bay, are good about the matter, and the earnest desire of the Governor and of the Pakehas is to see this evil of the Waitara enquired into.

When Tamehana answers your letter, let me know what he says, and write me your thoughts also.

I am, yours, &c.,
WILLIAM FOX.

NOTE.—A copy of the Native of this letter has not been retained in the Native Office.

Dec. 1st, 1863.

H. TUBTON,
Clerk of Records.

No. 6.

THE HON. MR. FOX TO TE PUNI AND OTHER CHIEFS OF WELLINGTON.

E HOA. TENA KOE.

I au i Poneke, i taku tutakitanga kia koe i te tina i tukua e Rata Petetone, i te Whare Runanga. I ki atu au ki a koe, i te whakakahoretanga a Wiremu Tamehana i taku tikanga mo te ho o Waitara. Kia bahauria e nga Pakeha Tokorua, e nga Maori tokowha. Ka tukua atu nei e au te taura o te pukapuka a Tamehana mo taua mea. Ka tukua atu hoki te taura o te pukapuka a Karaitiana raua ko Renata o Ahuriri, i tuhituhi mai ki au, me te taura hoki o taku pukapuka kia Renata raua ko Karaitiana.

Na to hoa.

Kia Te Puni, Kei Pitoone.

Na Te POKIHA.
(Signed) W. Fox.

Ko taua pukapuka ano kia Manihera, kei Wairarapa.
Ko taua pukapuka ano kia Tamehana Te Rauparaha, kei Otaki.
Ko taua pukapuka ano kia Matene Te Whiwhi, kei Otaki.

(Translation.)

Auckland, April 8, 1862.

FRIEND. SALUTATIONS.

When I was at Wellington when we met at the dinner given by Dr. Featherston in the Council Chamber, I told you about Wm. Thompson, how he refused the offer I made to refer the wrong at Waitara to two Pakehas and four Maoris.

I now send you a copy of Thompson's letter to me about it. I also send a copy of a letter which Karaitiana and Te Renata of Ahuriri have written to Thompson: and a copy of a letter I have written to Renata and Karaitiana. This is all.

From your loving friend,

To Te Puni, Petoni, Wellington.

Te POKIHA.
(Signed) W. Fox.

Letter of same tenor and date to Manihera, Wairarapa.
Letter of same tenor and date to Tamehana Te Rauparaha, Otaki.
Letter of same tenor and date to Matene Te Whiwhi, Otaki.