

THE NATIVE INSURRECTION.

7 E.—No. 3.

No. 10.

COPY OF A DESPATCH FROM GOVERNOR SIR GEORGE GREY, K.C.B., TO HIS GRACE THE DUKE OF NEWCASTLE, K.G.

Government House, Auckland,
December 5, 1863.

(No. 178.)

MY LORD DUKE,—

I have the honour to enclose, for your Grace's perusal, copies of four letters I have received from tribes on the East Coast of New Zealand, declaring their intention of remaining firm in their allegiance to the British Crown.

2. These letters are curious, as illustrating what very opposite feelings actuate different portions of the native population at the present time.

I have, &c.,

G. GREY.

His Grace the Duke of Newcastle, K.G.,
&c. &c. &c.

Enclosure 1 in No. 10.

WAKAMAORI OF WARAPU.

Te Aroha te Horo, October 2, 1863.

The men of the Horo here have heard of the war at Waikato, and also of the fight at the Koheroa. They have heard the Pakeha account and the Maori account. The men of this place, those who read this paper, disapprove of the murderous deeds committed by the Maoris. That is one of the old customs of the days of darkness and cannibalism. These are not the deeds of a tribe which wishes to raise its name above all the tribes in New Zealand, that is of a tribe which does not wish to return to the former works of darkness, but wishes to follow the light.

The men of the Horo wish to receive information, that they may hear of what is doing at all the various places. Our idea is to tell you of what we have heard.

The Pakehas have long been patient. They had no desire to bring on evil quickly; all they wished for was the Pakehas and Maories to live together in love. They (the Maories) have given up religion and forsaken the law, all that would enable them to live in peace, and have followed the wrong doings of one man.

The Ngatihoroai are a pattern to all the tribes that are living in foolishness. Their work is building houses, ploughing land, to produce food for the sustenance of the body, trading, and other things. They are engaged only on the works which God has permitted man to do. The Maories here have great thoughts for their Pakeha friends. They wish to live with them in peace and amity. They have no desire to injure their Pakeha friends because they have become like fathers to them. O sons! O men; who desire to mar the world (or make the world evil), can ye obscure the sun, or prevent its warm rays from shining upon the earth? If any one says, "I can;" my reply is "stuff."

So with us residing here and there, which of us can suppress the love of the Pakeha? Say, "I can." Can you, you contemptible Maori? I will rip open my stomach that you may see the treasures it contains. I shall love those that love me. Cherish those who cherish me; and hate those who hate me.

It is God's law, that whosoever hateth Him, He will hate (?)

From your loving friend,

REIHANA PAIPA

To Mr. Halse, Auckland.

(and from all the tribe).

Enclosure 2 in No. 10.

PINE TUWHAKA TO MR. HALSE.

To Horo, October 3, 1863.

FRIEND, SALUTATIONS,—

Great is my love for you. The tribes that are living under the law have been holding a meeting about adhering to the Pakeha, and they are doing so. Our attachment to the Pakeha is not a new thing; it commenced long ago, and has continued up to the present time.

I am the man who will not turn back to the old Maori customs, and you Pakehas will never be forsaken by me.

Friend, Mr. Halse. This is my word to you, Let there be one law for Pakeha and Maori; let spirits be open to both races. Waiapu is the only place where grog is prohibited; it is open to all other places. Do you consider this matter, and let us know.

Friend, Mr. Halse, that law was not introduced here with the sanction of the tribes. It was the teachers alone, who caused the prohibition. They thought that by stopping grog they should not offend (be guilty of drinking themselves); whereas they have all offended. The men are many who call upon you to cancel the prohibition.

From your loving friend,

PINE TUWHAKA.

To Mr. Halse, Auckland.