

If any of them be seen going about without permission in the Queen's Districts, they will be apprehended, and taken before a magistrate. But if any of those who have been in arms wish to forsake their evil work, and to be permitted to come again within the bounds of peace, they must come to a Magistrate, or to the Officer in command of any of the military posts, and give up their guns, cartouch boxes, and powder, and they must then declare that they will be Queen's men, and obey the Queen's law for ever thereafter; their names will then be written in a book, that there may be no mistake about them afterwards.

If they do not like this regulation, enough; they must not be allowed to come to the places of the Queen's Natives, lest blame alight on those who are living in quiet.

II. In reference to those who joined the enemy, but did not fight, and now wish to return to their own tribes. The Regulations for such are the following:—They must give up their guns, cartouch boxes, and powder, and they must declare that they will ever be good subjects of the Queen. However, let not any man suppose that his offence is wholly condoned when his gun is given up. Rather when the war is over: then only will it be said that the Governor has made peace. All the peace that is conceded to them at the present time is this;—that they will be allowed to remain unmolested, and they will not hereafter be brought to trial unless they are found to have taken part in murders, plunder, or other evil acts.

Let this, however, be borne in mind, the disposal of their lands rests with the Governor.

III. In reference to the Maoris who have not personally gone to the disturbed districts, but have gone into the king movement, and have joined in strengthening that work, that is to say by giving money, by hoisting king flags, and by other acts tending to disturb the peaceable and well disposed. They must understand that all such acts are a trampling on the law, and that those who commit such acts will be considered as aliens to the Queen, and that if not discontinued, but persisted in, the consequences will be trouble or disaster.

This is another word. If the desire for peace arise in the heart of any man, let him speedily make known to the Government his wish to fulfil these conditions. The man who hastes to return to peace, his offence will not be regarded in the same way as that of him who hesitates and delays.

Akarana, Pepuere 2, 1864.

Ko nga tikanga mo nga tangata Maori kua pa ki te whawhai, ki te mahi kingi hoki.

1.—Mo nga tangata kua tino whawhai ki nga hoia o te Kuini.

Na, ko te ritenga tenoi mo enei tangata. Ki te kitea tetahi o ratou e haere noa ana i nga takiwa Kuini, ka hopukia, ka arahina ki te Kaiwhakawa.

Engari ki te hiahia etahi o taua hunga mar: paru ki te whakarere i ta ratou mahi kino, kia tukua mai ratou ki roto ki nga rohe o te pai; me haere mai ratou ki tetahi Kaiwhakawa, ki te apiha tumuaki ranei o nga paraki hoia, me homai a ratou pu hamanu, paura hoki: hei reira ratou ki tuturu ai hei tangata ratou mo Te Kuini, me whakamana e ratou ana Ture ake, hei reira hoki tuhia ai o ratou ingoa ki te pukapuka, kei pohehetia a muri ake nei.

Ki te kore ratou e pai ki tenei tikanga, heoi ano, kua ratou e tukua mai ki nga kainga o ngatangata e noho Kuini ana, kei tau te he ki runga ki te hunga noho pai.

II.—Mo nga tangata i uru ki roto ki te hoa-riri, otira kahore i whawhai; a, i naianeia kua mea ki te hoki mai ki o ratou ake Iwi.

Ko te ritenga mo te hunga penei, me homai a ratou pu, hamanu, paura hoki; me ki tuturu ratou, hei tangata pai ratou mo Te Kuini ake, ake.

Otira kua te tangata o whakaaro kua murua katoatia tana hara i te tukunga mai o tana pu. Engari kia mutu ra ano te whawhai, tatahi ka kiia he maunga rongo na Te Kawana. Heoi ano te rongo i whakaetia ki a ratou i tenei takiwa, ka tukua kia noho noa iho, a, ekore ano ratou e whakawakia a muri atu, ki te kore e kitea to ratou panga ki te mahi kohuru ki te muru taonga, ki era atu mahi kino ranei.

Erangi ko tenei kia maharatia, ko te tikanga mo o ratou whenua kei a Te Kawana ano.

III.—Mo nga tangata Maori kahore i tae tinana ki nga takiwa o te whawhai; engari kua tomo ki roto ki te mahi kingi, kua uru ki te whakakaha i taua mahi, ara, i tuku moni, i whakatare kara Kingi, i mahi hoki i etahi atu mahi whakaoho i te hunga e noho pai ana.

Na—kia mohio ratou, ko nga mahi pera katoa, he takahi i te Ture, a, ko te honga o pera ana, ka kiia he hunga whakatangata ke i a Te Kuini, a ki te kore e whakamutua, ki to tohe tonu, tona tukunga iho—he Mate.

Na, tenei hoki tetahi kupu. Ki te tupu ake te hiahia mo te pai ki roto i te ngakau o tetahi tangata, kia tere tonu te whakapuaki mai ki te Kawanatanga i tona hiahia kia whakaritea enei tikanga. Ko te tangata e hohoro ana te hoki mai ki te pai, e kore e tirohia peratia tona hara, me to te tangata e ngakau ruarua ana, e whakaroa ana.

DR. SHORTLAND,

The Panuitanga No. 8, prescribing the course to be pursued towards rebel Natives by the Magistrates, has been much criticised by some of the newspapers, which declare that it pronounces death to be the penalty for hoisting the king flag, or otherwise countenancing the king movement. The English version, as approved by me, simply says, "the end will be trouble."

Will you be so good as lay it before the interpreters in the Native Office, and also request Mr. T. H. Smith, Mr. Baker, and any other good Maori scholar with whom you may be in communication from time to time, what, looking at the context, they conceive to be the idea which Maoris, reading the Maori version, would have of the intention of the Government.

WILLIAM FOX.

July 13, 1864.