

From Moananui of Hauraki,
 Maihi te Hinaki of Whitianga,
 Hoterene of Hauraki,
 Kanapu te Arawa,
 Wiremu Hana Kaihau,
 Rai-tuku-te-puehu te Arawa,
 Kepa Tohiu,
 Ngatiawa,

From Retireti,
 Hori Hoia.
 Mata te Hokia,
 Pauro,
 Tira,
 Te Matimati,
 Pereme te Arawa,
 Raniera te Arawa.

This is our last word to you, O Queen, that you call hither to the Government of this island to let go our people who are in the prison house. It is merely a word of ours to you, that your very own self should ratify our prayer to you. On the ending of the days of June 30th, the Council of the white people of this island will stand to thrust out. . . . We do not like their ways—stealing land, murdering the Maori people of the homes of our fathers. With you is the thought; take away all your thousands two—those on the shore and those on the sea—that is, your soldiers and your men-of-war—sweep them away, as a punishment for the impudence of the Europeans to you. Leave only the “Piharima,” which Governor Grey and Bishop Selwyn fetched and collected here to fight the Maoris; leave only the dogs of Governor Grey and of King Matutaera Potatau to fight one with another here.

This is an account of the assembly (of Maori people) at the coming of Thompson to Hangatiki to see the King Potatau: the first proposal of William Te Waharoa was, that Thomas should meet Rewi and all their people. All the words that were in the letter of (Sir) George Grey to us, for us to listen to, were about Peace, and saying that we must abide faithfully under the *mana* of the Pakeha and of his contemptible laws, and saying that we must cease using the title of king for Matutaera.

Rewi answered: “Useless are the urgings of the Governor to you, O William! I say to you and to your friend the Governor Grey, there is no other reason for the causeless anger of these people, the English, against their Maori friends living here together in New Zealand under the shadow of Christ, and under the united *mana* of the Queen and of the Maori King—the first was, robbing me of my land—the root of this quarrel. . . . What better words could be spoken than the great words on the day that Potatau stood as a king for the Maoris, in the days of Governor Browne, when the assembled (tribes) met at Pnetai. Four important things were agreed to at that time, viz.:—the Maori King in his department, and the Queen in her department; and the Governor to be between them—the law of love to be bound on their loins, and the law of God over them, and the laws of man to be a ladder (or bridge) for all the people—this was agreed to by the Maori chiefs and by all the people; it was also assented to by the European Assembly (or Council) of Governor Browne and the Ministers present. These great laws of love to man were not considered by Governor Grey.

In the moment of irritation of the Governor Grey he hurried to war, in the midst of Waikato, with his old friends, the children of his faithful friend Potatau. The cause of the first failure was, Matutaera Potatau proposed that the Waikato people should return to Mokau. Kaikomako replied, “Go, return, O Waikato, to your own home! I shall go and try to prevail on Matutaera to give up the Waikato Pakehas to be fought with by me.” Matutaera’s principal word was—“My land shall be got back again, my ancient mattress, the mattress of my forefathers, viz.: Ngaruawahia upon the sword of war, when I speak the word for ever. . . . O William, I must carefully consider the quarrel with Gorst Magistrate; by and bye when the great judge comes whom George Graham speaks of, then will the eyes of the Governor Grey be opened, from the obstruction caused by his sins against me. May Christ take away the scales of darkness from the eyes of himself and of his friends, Bishop Selwyn and brother of Whaiapu (Bishop Williams)—that scales which continue to adhere to their eyes may fall off—that some great Governor out of the Queen’s Council may come and set to rights this great transgression of the white man against me, and move away this sea-fish, sprawling continually here upon the mattress of my forefathers; only then will I come to see the new man. But as for this, O William, say to your friend Governor Grey, let not his people uselessly build permanent houses on the disputed land of other men. I, the owner of the land, am living. But now, O William, we do not desire to see this man. Where was he when the Chiefs of Waikato requested him to restrain wrath, and carefully judge the case first? he persisted in drawing his sword to smite Waikato.” We do not desire to see the deceitful man Grey; if he pay for his taking on himself to break the Treaty of New Zealand I will be satisfied; we will await the arrival of the great judge from England. The cause must be left to our protector, O Madam. Let this letter be answered by you.

8th March, 1866.

FROM MATUTAERA TO THE QUEEN.

MOHOANUI.—I gave this letter to the “timara Pirihi,” of Waikato, for him to take to London, and for him to give into your hand.

(From the Maori Lawyer at Auckland.)

No. 12.

COPY of a DESPATCH from the Right Hon. the Earl of CARNARVON to
 Governor Sir GEORGE GREY, K.C.B.

(No. 44.)

SIR,—

Downing Street, 10th November, 1866.

I have the honor to acknowledge the receipt of your Despatch No. 89, of the 8th of September, informing me that the state of affairs in New Zealand was daily improving, and enclosing a copy of a message which you had received from the so-called Maori King.

Your account is generally satisfactory, though I observe that Rewi still