

the above statement. That previous to their signing the statement it was read over to them, and they recognized it as the statement made by them, and I make this my solemn declaration to their having thoroughly understood the nature of the document and their reasons for signing the same.

GEO. W. DRUMMOND HAY,
Licensed Interpreter.

Declared at Hamilton, this nineteenth day of September, 1870, before me,

W. STEELE, J.P.,
A Justice of the Peace for the Colony of New Zealand.

We certify that we have compared this document with the original document of same date and purport, and that it is an exact copy of the same.

JAMES WILLIAMSON, J.P., } Justices of the Peace for the
J. S. MACFARLANE, J.P., } Colony of New Zealand.

Enclosure 3 in No. 2.—(F.)

TAMATI NGAPORA MANUWHIRI to Mr. FIRTH.

SIR,—

Te Kuiti, 27th January, 1870.

Salutations! I have heard that you have seen Te Kooti. You are right (or did right). I have also heard that the Europeans and Maoris are chasing (or hunting) Te Kooti.

Sir, yours and Tamehana's (William Thompson) good policy is soiled (*i.e.*, stained). If it was only soiled outside (*i.e.*, the boundary) it would not matter; but the mischief is in Waikato itself.

O Hohaia, the roof of the house or ridge-pole is broken (*i.e.*, the people are divided). Be thou strong to cause this evil word to cease. That is all.

MANUWHIRI.

To Josiah (Hohaia), at Peria, Waikato.

Enclosure 4 in No. 2.—(G.)

[TRANSLATION.]

Mr. J. C. FIRTH to TAMATI NGAPORA MANUWHIRI.

TE MANUWHIRI, te Kuiti, Tokangamutu,—

Auckland, 18th February, 1870.

Friend and elder, I salute you! Your letter of the 27th January, has come to me. I have been waiting for the sunrise to illumine the summit of the mountain. The first ray has now reached me. I have seen it from afar.

Hearken! there is darkness and sorrow in this saying:—"The right hand to the right hand, and the left hand to the left hand." These words were spoken in the days of darkness, which will no more return. Of what use is the right hand in these days, if the left hand remains inactive? Can the canoe be swiftly paddled by the right hand alone? Do not we grasp the paddle with both hands? Do you hold the plough with one hand only? Can either the right hand or the left hand alone dig the ground or cut down the trees of the forest? These are the works of peace. The spade and the axe, the paddle and the plough, can only be advantageously used by both hands working together, as being members of one body. The work of war is done by one hand alone. The right hand wields the sword, the left hand hurls the spear. Why then, O friend, do you say, "The right hand to the right, and the left hand to the left?" Is it not better to say, "Let the hands no longer be separated or contend, lest the whole body perish; but let them help one another, so that peace and plenty, quietness and food, may be the portion of all the dwellers in this Island, whether their skins be white or black?"

I was pleased with your letter. Before it came to me, I said to McLean, "Tawhiao and the principal chiefs do not support Te Kooti. Let this bad man alone. Do not hunt him in Waikato. Let the peace made by William Thompson and myself be respected. Do not open the wounds which are slowly healing. Cease fighting." I do not know whether my words were hearkened to by the Government, but before your letter reached me, all the people had returned to harvest work in the Waikato, and McDonnell and Kemp, and the rest of the soldiers, had gone away in pursuit of Te Kooti.

I have been strong to keep peace. Do you also be strong to keep Te Kooti and all other firebrands from alighting on the fern in Waikato.

You tell me that the ridge-pole of the house is broken and the people are scattered. Oh! my father, let you and I raise again the ridge-pole. Let us rebuild this house, so that the pakehas and the Maoris be no longer divided. Let us build this house on a sure foundation, so that the people may dwell together in peace in one house, under one law, no longer hating one another, but loving one another, and doing good to each other.

The Government permit the Maoris to dig gum on their lands (*i.e.*, the land of the Government). Why should the gum remain buried in the earth? Now, this is my word to you. Hearken to it, for it is the word of a true friend of your people. It is said there are 2,000 pakehas without work or food at Shortland, a place in Hauraki. These people are very hungry, and they desire to dig gold on the lands of Te Hira, at Ohinemuri. Some of the rash and foolish ones wished to take guns and go up to Ohinemuri, and dig gold there, without the consent of Te Hira. The Government have prevented these men from doing this work, because it would be wrong. The Government have shown great patience in this matter; but there is a proverb amongst us which says, "Hunger obeys no law." Now, why does Te Hira obstinately hinder these hungry men from digging gold? The Maoris dig gum on Government land without payment; why should the pakehas not dig gold on Te Hira's land, and pay money to Te Hira for this work of digging gold? Much of this very gold now lying hid in the earth would be given back to the