

town, New Plymouth, has not yet been defiled by evil. Our love, therefore, to you, O Governor, has been great. You have already witnessed the regard of the Ngatiawa toward yourself in giving up the lands at Port Nicholson, Nelson, Wanganui, and New Plymouth." Alas! New Plymouth was very soon to be defiled by bloodshed. I do firmly believe that, if Sir George Grey had been Governor of New Zealand when the question of Waitara came up for discussion, the outbreak of William King would not have taken place. Governor Browne had very exalted ideas about the Queen's authority. He thought it disgraceful on his part to allow that to be questioned. He considered that William King, in forbidding Waitara to be sold, was preventing another Native from selling his own land, and asserting a right of rule inconsistent with the Queen's authority, and that, therefore, he must be put down. Being a military man, and little more, he thought the British soldier invincible, and that a company of soldiers could march from one end of New Zealand to the other. Sir George Grey would have looked at the matter from very different points of view. He saw the whole danger when William King first proposed to return to Taranaki, and when the actual risk arose he would have declined to purchase Waitara, knowing that that would precipitate the very evil he had for years striven to avoid.

TITOKOWARU.

It is still doubtful whether Titokowaru will come to the meeting. If he does come he will be here to-morrow. The antecedents of this chief are pretty well known, he having been the leader in the last outbreak on the West Coast of the North Island. In August, 1868, Governor Bowen wrote: "I have now to report, with much pain and sorrow, that evidence has been received by the Government proving that Titokowaru, a Ngatiruanui chief, the leader in these atrocities, and some of his followers, have openly resumed the practice of cannibalism. They cooked and ate the body of at least one of their recent victims—a trooper in the Armed Constabulary—who was waylaid and murdered by a party of about twenty-eight Natives on the 12th June ultimo." Indeed, this fact is avowed and boasted of by Titokowaru himself in a sort of proclamation which he has issued, and a copy of which, in his (Titokowaru's) handwriting, has been sent to Mr. Richmond by a friendly Native. I quote the proclamation which was issued to the friendly Natives: "A word for you: Cease travelling on the roads. Stop for ever going on the roads which lead to *Mangamanga* [*i.e.*, the camp of the colonial forces at Waiki], lest you be left on the roads as food for the birds of the air and for the beasts of the field, or for me, because I have eaten the European Trooper Smith, as a piece of beef. He was cooked in a pot; the women and children partook of the food. I have begun to eat human flesh, and my throat is constantly open for the flesh of man. I shall not die; I shall not die. When death itself shall be dead, I shall be alive." In June, 1868, Cahill, Squeers, and Clarke were murdered by some of Titokowaru's people, and Mr. J. Booth wrote to the Native Minister that the murders were committed with Titokowaru's knowledge and consent. Hone Pihama wrote that two of the men were disembowelled at Te Ngutu-o-te-manu. Tawhiao and Rewi did not sanction those acts. Mete Kingi was sent up to ascertain how far the King was implicated. Rewi answered him thus: "Did you hear how many laws were laid down at Tokangamutu? There were four laws laid down on that date. The sword was to be sheathed, surveying was to be stopped, the leasing of land was to be put an end to, the further holding of Courts was to be obstructed, the money was to be stopped. All these were to be accomplished in good-will. Good-will was to effect all these. If any one after these, in an unauthorized manner, proceeded to do evil, the evil of such wrong-doing would be greater than the former evil. Listen, Waikato, this Island has erred in the wrong-doing of Titokowaru; but Titokowaru's evil doing is with himself alone, even though through it he sink down to the world of spirits; he sought out his wrong-doing for himself." Tamiti Ngapora then said: "Hearken, Rewi. There is nothing to say. Leave Titokowaru to be pecked by the seagulls; he sought it himself." At the beginning of October, 1868, was fought the action at Te-Ngutu-o-te-Manu, where Major Von Tempsky, Captain Buck, Lieutenant Hunter, and two other officers were killed, with 19 men, while 25 were wounded. At that time Titokowaru was strongly reinforced. He advanced to the Patea, killing or driving away the settlers, and destroying the houses and property. Tawhiao then issued another proclamation, saying, "This proclamation is from Tongamutu, and is sent round to all the *pooti* in the Land of Canaan. This is my instruction. My friends, the telegraph of the *Atua* (God) has descended to me, and this is my word to all the *pooti* living at —. Do not occupy your thoughts with Titokowaru's doings; leave him alone to do his work. It is work which has been given him by the Lord to do. Though he should eat men, leave him alone; it is his own thought. My word to you is, do not interfere. Rather do you attend to the former word in the first proclamation. This word: The year is a soft year, a good year; the lily is out, leave down the weapon. The word of our Lord's telegram is that men should be chosen out of each *pooti* as posts for the doors—that when the month arrives, and the foot is firmly planted down, is the time. This is the word of the wise, listen to it. October is the month in which the whole Island will arise, and there will be no end." The above proclamation is a curiosity, showing how the Maori King alleges the telegraph as a means of communication with God. It also shows that there was some intimation of a general rising. In November, 1868, Colonel Whitmore attacked Titokowaru without success, and had to retreat with the loss of Major Hunter, and 8 men killed and 27 wounded. In December, Titokowaru sent a letter to Colonel Whitmore, a few sentences from which I quote as a curiosity: "This is a word of sound and earnest advice for Whitmore. Salutations to you! I desire to ask you this question: To whom does England belong? and to whom belongs the land on which you are now standing? I will tell you. The heavens and the earth were created in the beginning. Then was man created, and also all things that are in the world, after their several kinds. But you were formed pakcha, and England was named for your country. We are Maoris, with New Zealand for our country. Bethink you there has been fixed between you and us a great gulf, even the ocean. Why did you not take thought before you crossed over here? We do not cross from hence over to you. Away with you from our country in the midst of the ocean. Arise and be baptised, and let your sins be washed away, calling upon the name of the Lord." Sir George Bowen, in a speech, spoke thus of Titokowaru: "He belongs to the wild and fierce tribe of the Ngatiruanuis, who dwell near Taranaki. Though educated as a Christian, he has for