

mai i mua i a ia, me nga Kawana e tu ake i muri i a ia, kotahi tonu te ritnega mo ratou ko tenei kupu, kia tiakina paitia nga ritenga o taua kawenata o Waitangi kei taka tetahi, a kia-mataara tonu hoki te tiroiro i ona iwi Pakeha, Maori hoki, ki te whakatupu hoki i nga mea e ora ai, e neke ake ai i runga i te pai."

Koia au i ki ai homai ki a au taua Kaunihera, maku hoki e whakahaere, ma koutou e titiro mai, e whakapai, e whakatika. Ki te oti i a tatou, ma te Kuini e whakaae mai i runga ano hoki i te Ture o te Tau 1852, 71 o nga rarangi. I mea ra ka whai mana a te Kuini ki te tuhi i tana reta whai mana i raro i te Hiiri Nui o te Kuingitanga o Ingarangi, ki te whakatu hoki i tetahi i tetahi Runanga Maori, hei whakahaere mo ratou ano—

1. Ko nga mana me nga whenua i whakapumautia e te Tiriti o Waitangi, me tuku rawa ki raro ki te mana whakahaere o taua Runanga Kaunihera.

2. Ko nga Komiti e tu ana inaianei, me tuku rawa ki raro ki te mana whakahaere o taua Runanga Kaunihera, hei whakahaere mo ia takiwa mo ia takiwa puta noa te motu nei.

3. Me tuku rawa e taua Kaunihera he mana ki aua Komiti hei whakahaere i a ratou raruraru, take whenua, me a ratou tautohetohe ki a ratou ano mo a ratou tini raruraru katoa.

4. Kia kotahi turanga i te tau o taua Runanga Kaunihera.

5. Ko nga moni ma taua Runanga hei whakahaere i nga mahi, ko nga takoha a te iwi Maori e riro nei i te Kawanatanga. Tirohia i te Pitihana kua tae ra ki Ingarangi.

6. I penei ai au, kia marama ai te tuku atu o enei take ki te Kawanatanga o te Kuini o Ingarangi, i runga i te kore manaaki i te manaaki ranei a tenei Kawanatanga i runga i aua kupu o Ingarangi.

7. Koia nei au i mea ai, kia ata titiro kia ata whiriwhiri koutou i te aronga o enei kupu katoa, a whakaoti tonu iho kia oti.

(Seal.)

NA KIINGI TAWHIAO.

[TRANSLATION.]

Letter from TAWHIAO to the Hon. the NATIVE MINISTER.

Whatiwhatihoe, 17th May, 1886.

To the Minister for Native Affairs, that is to all the Government, greeting to you all.

FRIEND MR. BALLANCE,—

This is a Bill of mine that I lay before you, concerning the grievances and troubles which have affected me and my Maori people subsequent to the assurances made by the Queen, in the Treaty of Waitangi, to my ancestors and my father, in the year 1840, down to the passing of the Constitution Act in 1852, clause 71.

I continue to look to these assurances: to my mind they appear very clear because of the friendly regard shown by my father to the Europeans.

The first proof of this is, that it was my father, Potatau himself, who settled the Europeans at Waitemata, Auckland, out of his love for them. He it was who said decidedly that the Europeans should be our parents, and he and Governor Hobson went together into the heart of Waikato, reaching as far as Kawhia. Well then, the Maoris befriended the Europeans, and then and there continued to invite them (to come).

Second proof.—At the Treaty of Maraetai his word went forth to the chiefs of Waikato that they should continue to show love and good-will to the Europeans.

Third proof.—When evil broke out at the North with Ngapuhi, my father did not countenance Hone Heke's action. Hone Heke proposed that the flagstaff at Takapuna should be cut down, whereupon Potatau said it would not be right for any person to unwarrantably come and trample on the authority of another, and Potatau steadfastly supported the Europeans at that period.

Fourth proof.—When hostilities commenced at Waitara, in 1860, on the 13th of March, his word went forth to all the chiefs and people that they should henceforth after that adhere to the Gospel and to the law, no matter what happened; for the Gospel is not a treasure that can be purchased, but it is universal, and descended from the great God in heaven; therefore he said fighting should cease between the Europeans and the Maoris in New Zealand, and that all sins great and small should be dealt with according to the law.

This was the last good action of my father before he departed from this world.

And then in 1863 fighting broke out in Waikato, which was a great disaster, and resulted in the loss of our lands. Notwithstanding that there was very much evil in Waikato I steadfastly adhered to the injunctions of my father, and have done so to this day; wherefore we are now living apart in sadness of heart, and are considering by what means we can live in the same happy state as we formerly did, and which was assured to us by the Treaty of Waitangi; therefore we are seeking what can be done for us in the friendly feeling and love of one to another.

I did not consider that I should agree to the liberal proposals of the Government concerning myself, for I was mindful of those people who had joined in the fighting whose lands were not taken, and who have become friendly to the Government.

This, then, I will adhere to my former decision, and will not accept the tempting proposals of the Government to do me honour and give me property. However, I see that there are tribes who have agreed that the Europeans and the Maoris should cease to be apart. I, too, will consent that the institutions of the Government that cause trouble to the Maoris—namely, surveys and the Native Land Court—should be put an end to, and the many other things that create evil.

I address you all; do you, all the members of the Government, consent to what I ask of you concerning my Bill for the establishment of a Council for all the chiefs of this island, that you should consent to my having the administration, commencing at the place of the departing of spirits (North Cape), and from thence to the head of this island (Cook Strait), you to support me and my word.