



THE
GOVERNMENT GAZETTE
 PROVINCE OF HAWKE'S BAY.

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T. H. FITZGERALD,
 Superintendent.

VOL. 1.] THURSDAY, DEC. 6, 1860. [No. 33.

KO TE
 NUPEPA NO TE KAWANATANGA.
 NO TE KOTINGA KI AHURIRI.

NA TE KAWANATANGA I PEREHI.

NO TE TAITEI, 6 O TIHEMA, 1860.

Superintendent's Office,
 Napier, Dec. 5th, 1860.

HIS HONOR the SUPERINTENDENT directs the following letter from him to the Natives to be published for general information.

G. T. FANNIN,
 Superintendent's Clerk.

MY FRIENDS,—

I think it right to inform you that after careful reflection on your complaints about the cattle and horses of the Europeans trespassing on your lands, it has been determined to use all possible means that the law allows to put a stop to the evil you complain of. To do this, however, it is necessary that all Europeans, without distinction, should cease to occupy with sheep, cattle, or horses, the Native lands, as their remaining on them is contrary to law; and were we to try and punish the people you particularly complain of for trespass, unless we take action against all, they would meet us by saying, "There is a law; well, you allow some

No Nepia,
 No te whare tuhituhi o te
 Kai-whakahaeretikanga,
 No te 5 o nga ra o Tihema, 1860.

NA te Kai-whakahaeretikanga, na Te Pitihera i mea, kia perehitia kia panuitia tenei reta nana ki nga Maori o konei o Ahuriri nei puta noa, kia rongona ai kia mohiotia ai e nga tangata katoa.

E ta ma,—Whakarongo mai ki taku korero. Na, ki taku mahara e tika ana kia korero atu a hau ki a koutou. Ina hoki, kua ata tirohia e au, kua rapaia nuitia a koutou korero mai ki au mo nga Kau, mo nga Hipi, mo nga Hoiho o nga Pakeha e haere ana i runga i o koutou kaainga. Na, tenei, kua puta te kupu, kia mahia nuitia ta te Ture tikanga, kia tino whakamutua tenei he e tangi nei koutou. Mo konei ano, me kaati tonu e nga Pakeha katoa te whakanoho hipi, kau, hoiho, aha ranei i runga i o te Maori whenua; ina hoki poka ke ana tenei i te Ture. Ekore hoki e tika kia waiho etahi, kia panaia etahi; ekore hoki e ahei kia whakawakia anaketia nga Pakeha e korerotia nuitia ana e koutou. Kaore, me Ture tahi. Ina hoki, mehemea ano ka pena, ka tahuri mai ano enei e panaia, ka ki,— "Ina te Ture, mahia; kaati me he whakapai ki etahi, whakakino ki etahi. Ko katoa tonu ranei kia tukua; ko katoa tonu ranei kia panaia; me Ture tahi ano."

Europeans to violate it openly; either act upon it to the full or not at all." This law was made to prevent disputes between Europeans and Natives, because the tenure under which land is held by both parties is so different, that unless individual Europeans were prevented altogether from dealing with Natives for the sale or lease of lands held by them in common, disputes must constantly occur, and lead to quarrels and dissensions, perhaps to bloodshed. Every European knows exactly the extent and boundaries of the land that belongs to him, and no one disputes his title. Some have more land, and others less; but each one possesses his own without dispute: he can use it as he likes, and if he chooses to lease it, he can oftentimes get, in proportion to its value, a good yearly rental. This is the right way to hold land, as the experience of many countries and ages show. The Maori plan, on the contrary, where land is held in common by many owners whose rights are not clearly defined, long experience shews to be bad, and such an one as prevents the improvement of the country; for who would like to improve leased land, where there may be a dozen masters or owners for one little piece, and where it is not even well known or written who these owners are. The Government do not wish to prevent the Natives leasing their lands, and getting large rents if they can from Europeans, when they are agreed first among themselves who the Native owner of each portion is, and when the extent and boundaries of his land are known by a map, so that it might not occasion disputes by and by; but they do not like the way land has been held by some Europeans against the law, because it must, in the end, lead to disputes between Natives and Europeans that there would be no common law to decide upon: besides, they see that in many cases the rents for large tracts of land would be paid to the Chiefs alone every year, and that in the course of time, as has been done in other countries, all the money for rents of the lands that originally belonged to the Chiefs and their people in common, would be taken by the Chiefs alone; and the common people would not only get no money, but would be deprived of the right of using any of the land from the number of horses and cattle that would occupy it. Therefore the Government see great evil in this system and do not like it: hence the law I am now writing about.

Na, e ta ma, kia rongo mai koutou. I whakaputaina tenei Ture i te tuatahi kia kore ai he kakari a nga Pakeha a nga Maori: ina hoki kaore e ririte ana nga tikanga tango whenua pupuri whenua a tahi a tahi.—Ina hoki, kua kitea noatia atu, ki te tukua nga Pakeha katoa kia hoko ranei kia reti ranei i nga whenua o te Maori, ka nui haere te kakari me te raru me te he,—a mate noa pea he tangata:—ta te mea hoki, ki ta te Maori, he tokotini tou nona te kaainga kotahi, a na konei i ara ai he kakari. Ko tona rakau hua tenei. Tena, ki ta te Pakeha, kaore ona penatanga; ekore hoki tetahi tikanga pena e puta. Ina hoki, ka matau ia ki tona kaainga; ae marama rawa ki a ia te rahinga te itinga o tona kaainga, me ona rohe katoa; kaore ona pohehe, kaore ana kakari, kaore hoki he tangata tahi atu hei ki nona hoki tona kaainga. Ahakoa hoki nui nona atu te whenua o tetahi Pakeha, a he iti to tetahi, na ko te matauranga ki nga rohe e rite ana e tika ana. Koia ka noho marire ai te Pakeha ki runga ki tona wahi, ko a ia anake anake te whakaaro mo tona kaainga; ki te pai ia ki te ngaki ka ngaki ano; ki te pai ia ki te tuku, ka tuku; ki te pai ia ki te reti ka reti; a ka kite ia i nga utu o tona wahi, ka maaha hoki tona ngakau. Na, e ta ma, heoi anake te tikanga whenua e pai ana, e tino tika ana; kua whakaaetia hoki tenei e nga whakapaparanga katoa o Ngatimaua, engua iwi ke ano hoki o ia whenua o ia whenua e whai ana mai e whakauru ana ki te Pakeha. Tena ko te tikanga whenua a te Maori, ara te tikanga nei, no te tokomaha te oneone kotahi ahakoa iti, na, e he ana tenei tikanga, mana hoki ka kore ai e kitea nga utu pai e ora ai nga tangata. Ina hoki, ki ta te tokomaha, he kupu ke ta tahi, he kupu ke ta tahi, mo nga rohe, ma konei hoki he kakari; a he ki ke ta tahi ta tahi, mo te rahi ki tera tangata ki tera tangata, ma konei hoki he kakari; a he tohe ano e, ma wai anake e whai kupu to-tika atu, e pai ai e rongo ai te katoa? a ma konei hoki he kakari. A tenei hoki, ko wai koia e pai ana kia hoko ranei, kia reti ranei, kia noho tumau ranei i runga i te whenua he tokomaha ona rangatira? Ae, ahakoa whenua paku ka tekan noa atu pea ona tangata hei tono hei akiaki hei tauaruaru ki tona kainoho. Taukiri! kurarururu noa iho ona whakaaro, ko wai ranei tana e rongo ai; kei a wai anake ranei o taua tokotini te tikanga mona. Koia ka kiia ai e, ka he tenei tikanga. Na, e ta ma, ekore te Kawanatanga e pai kia arata kia whakakoretia te tuku a te Maori i ona whenua i runga i te reti ki te Pakeha, kia ai ai he utu mona, kia ora ai hoki ia i tona oneone; otira, erangi kia kitea ki mua mai, kia rite rawa hoki, (he mea ia kia tika ai,) ko wai ianei te tangata nona ia wahi; ae, kia ruritia hoki, kia tuhia nga rohe, kia taatitia, kia kore rawa ai e maranga he kakari a ko atu mo ia wahi. Engari ko te tikanga reti puku utu huna nei, kua whakatikangatia e etahi Pakeha, ko tenei e kinongia ana, no te mea hoki he takahi Ture tenei, ko tona timatanga he he, a ko tona mutunga he kakari, he whakahekenga toto. Ehara i te mea ma te Maori anake tenei kakari ki a ratou whakamaori nei ki nga rohe ki nga utu, erangi pea maraua ko te Pakeha a ko atu, a ka kakari raua kaore he Ture tahi hei whakawa, kahore he tikanga hei whakakore. E ta ma, e aku hoa, tirohia e koutou tenei. A, tenei ano hoki tetahi, E kite ana te Kawanatanga, na, ko nga ufu reti whenua nui, utu otaota ranei, na, ka riro anake i te tino tangata, i te tangata kotahi, mana ma te kotahi anake e tango; a ahakoa pea, tera e makere mai inaianei he hiki-pene ki tenei ki tenei o ona tangata, a ko atu ka puritia katoatia mau anake anake. Katahi

The Government desire that the Natives should be equal in all respects to the Europeans, and have valuable property like them, instead of wild unfenced land that no one values. Look at the white man with, in many cases, only a small piece of land—yet how much money can he not get for it every year if it is a field of good grass instead of an open common. And why is this? Because he can say to the lessee, "Take you this land for 5 or 10 or 15 years, at a certain price; live on it, cultivate it, make what you of it, and no one shall disturb you; for if they attempt to do so, the law will protect you: at the end of this time the land comes back to me again." Why do not the Maories act like the Europeans, and grow rich and have abundance of food like them? If an European has more land than he wants to produce his food, he leases what he does not want to another, who gives him money each year for it. Why do not the Maories act in like manner? Why can they not, now that they are a Christian and civilised people, cast away the old customs that prevailed when they were heathens, and that now retards their progress, and act like the children of Israel when they went to Judea? Why can they not ask for surveyors to survey and make maps of their lands, and appoint just judges amongst themselves to divide it amongst them according to their claims,

tona iwi katoa tangi kino ai. Inaianei no te iwi katoa te whenua; a e tika ana kia kai katoa i ona kai, kia tango tahi ratou i ona utu; tena ka riro te oncone katoa te tuku atu i runga i te reti, ka tae ki te wa e tino kapi ai, ka ki hoki te tino tangata, mana anake nga utu, katahi ka tino mate rawa te tokomaha;—he kore he kore he kore! kore ki nga utu, kore ki te oncone, kore ki te ngakau marama, katahi te mate nui, mate kino, ae, he mate hoki tenei ekore e taea te whakaora, no te mea hoki kaore ona rongoa, kaore ona Ture tahi. Na konei te Kawanatanga i kite ai i mohio ai he he to te tikanga whenua a te Maori, koia hoki i kore ai e paingia, a i puta ai hoki te Ture whenua nei, kia kore ai e tango te Pakeha i o te Maori ona kaainga. Na, e ta ma, tenei ta te Kawanatanga e pai nei e ata tohe nei, ara ko koutou ko nga Maori kia rite tonu ki a matou ki nga Pakeha, ae, kia rite, ki te noho, ki te ora, ki te whare, ki te taonga, ki te whenua, kia rite tahi kia tikanga tahi. Kia penei rawa o koutou na wahi oncone me o te Pakeha,—Kia kotia, kia motuhakitia, kia ruritia, kia taiepatia, kia ruia ki nga otaota pai, kia kitea ai e koutou ona utu ona ora: erangi tenei. Tena ko te whenua takoto noa, ahakoa nui, he iti marire tona painga, ina hoki te whai oranga te whai utu ona tangata Tirohia, e aku hoa, tirohia te Pakeha e noho nei i to koutou aroaro; ahakoa he iti tona kaainga, ae paku marire, ka whai utu ano ia, ka whai oranga hoki no taua wahi paku, i ia tau i ia tau. Kei mea koutou e, "Mo nga kai pea tena utu ki a ia;" kaore, ehara mo nga kai anake, mo nga otaota noa hoki; no te mea hoki, he taiepa he kotinga to te kaainga, he tangata kotahi hoki nona te wahi, he Ture hoki hei tiaki i te tangata me te kaainga, ae, hei tiaki tahi i te kai-tuku atu i te kai-tango mai. Ina hoki, whakarongo; e ahei ano i te Pakeha nona tona kaainga te ki atu ki te kai-noho, "Ina, hei a koe tonu te kaainga nei, kia 5 ranei kia 10 ranei kia 15 ranei tau, me tona utu hoki ki au i ia tau i ia tau; a ka rite ena nga tau i whakaritea ai, katahi ka hoki mai toku kaainga ki au ki te tangata nona ake te kaainga. Mau e noho, mau e mahi, mau e aha, kaore rawa he tangata kia kotahi hei kiki atu hei aha atu ki a koe; ina hoki he Ture tenei; a, ki te pokanoa tetahi, tenei te Ture e ora ana hei tiaki hei whakaora i a koe, hei whakamate hoki i te kai whakararu i a koe." Na, e ta ma, ko te tikanga pai tenei, mo te whenua, heoi anake te tikanga e whai ora ai te kai-tuku rau ko te kai-noho. He aha ra te Maori i kore ai e whakaaro, kia ai ai he ora mona? Kei te titiro atu ano ona kanohi i runga i te Pakeha kua noho mai nei ki tona aroaro, heoti kaore ano kia whai noa mai i tana tikanga whenua kia matotoru ai te ora mona. Mehemea ka nui noa te oncone o tetahi Pakeha, a kaore hoki tetahi wahi e mahia e ia, na, katahi ka tukua retitia atu e ia taua wahi ki tetahi atu, a ma tana tuku ka whai utu ia. Na, e ta ma, he aha te Maori i kore ai e penei? Me whakaaro hoki, ko nga tikanga whenua na nga tipuna iho kaore e pai ana i naianei; e pera ana ano mo era atu tikanga huhua a te Maori kua mahue atu. Engari me whakarere hoki enei; ina hoki e peshi ana o arai ana i te Maori kia kore ai e whanake. Na, kua tango te Maori ki te whakapono a te Pakeha, ki te kua a te Pakeha, ki te kai a te Pakeha, ki te kahu o te Pakeha, ki te parau ki te kaata a te Pakeha, ki te waka a te Pakeha, ki nga tikanga pai ka rau nei a te Pakeha, mo tango hoki e in tenei tikanga pai a te Pakeha. Ae kia pera me te Iwi o Iharaira, i to ratou tomokanga atu ki Huria ki Kenana, ka kotikoti ai i te whenua. He aha ra te Maori i kore ai e rapa ki nga kai-ruri whenua, kia ruritia ai, kia kotikotia ai, kia taatitia ai o ratou whenua? Kia whakaturia hoki no ratou ake etahi tangata mohio hei Kai-whakariteite hei kai-kokoti, kia rite rawa ai, kia tika tonu ai

so that when the sections were seen each man might possess his own piece, which he could use for his own particular benefit according as his industry directed, and leave it to his children after him. In place of living in wretched houses and being often hungry for want of food, all the Maories might then be rich and never want for food; for that portion of land a man could not cultivate he might lease to another native or to an European, who would cultivate it, and who would pay him each year for it either money or a proportion of the produce he raised from it as rent, and the law would protect both parties and make them carry out fairly the agreement they made: this would be a good way. Look at the food-producing plains of Ahuriri—they are now waste for the most part, or grazed over by only a few horses or cattle. How unwise are the owners of these plains which, if properly managed, would be to them a mine of wealth. If such land belonged to Europeans they would lay out towns and suburban farms, and sell some of the town sections and adjacent lands to attract people to come and live there, so that they might get large yearly rents for the remainder. Why are not the Maori people wise? Why will they sometimes want for food when they have great riches within their reach? If they acted like sensible men, this would cause the land to abound with food, and the Maories who owned it would never again be in want; but their present method of leasing lands held in common to some white men is bad—is against the law—would lead to disputes and quarrels, and must be stopped; therefore, no Pakeha will be allowed to hold native lands or pay rent, in future, till the Maories act like civilised men in regard of their lands, as they now do in respect of all their other property.

From your faithful friend,

T. H. FITZGERALD,
Superintendent.

Napier, Nov. 26, 1860.

nga kotinga ki ia tangata ki ia tangata? Ko te tikanga pai tenei, kia kitea ai e ia tangata tona wahi; katahi te Maori ka whai rawa ka tino ora. Ina hoki, ki te mahi ano e ia ka ora; ki te retitia atu, ka ora; te ia he kakari he wehi he aha; a ko tenei ora hoki he ora tunau, ehara i te ora e puhia ana e te hau, ae, ka tu iho ki ana tamariki a ko atu. Inalanei, he ora whakauaua to te Maori; ko tona whare he whare kino, a he wa ano kaore ona kahu, ka iti hoki ana kai. Na te mate kai ano etahi i mate atu ai i tenei tau rewharewha nei; ae, ahakoa hoki i whai whenua nui ratou i whai kainga, kaore rawa ratou (ena nga tangata i mate atu ra) i ora i o ratou na kainga, ahakoa nui, na te tikanga kino hoki a te Maori mo te whenua. Tena ki te tangohia e te Maori tenei tikanga pakeha tikanga pai mo o ratou whenua, mo o ratou kainga, katahi ia ka tino whai rawa ai, kaore ona mate kahu ona mate kai a ko tonu atu. Ina hoki, ahakoa tē ngakia e ia tona kainga, na te turoro i a ia, na tona korouatanga ranei, na te aha ranei, ka whai ora ano ia ma tana reti, ma te Ture hoki. Mo raua tahi hoki te Ture whenua, mana ka ora ai ka tika ai te kai-tuku raua ko te kai-tango. E ta ma, he tika nga pai tenei. E ta ma, tirohia e koutou, me te ata whakaaro ano, tirohia enei nga whenua enei nga parae o konei o Ahuriri nei o Heretaunga e takoto noa ana, he kau he hoiho ouou anake ona kai-noho. Koia kau te moutou! Ina hoki, mehemea ka mahia tena whenua pai ki te tikanga pakeha, e taea ranei te tatau ona utu? E mea ana au, Kaore e taea. He whakaaro kore pea no nga tangata nona tena whenua i penei ai ia te takoto noa. Mehemea i tukua taua whenua kia mahia ki te tika nga pakeha, penei tera atu ona utu i o te whenua e korerotia nei e karia ana e kohia ana ona koura. Mehemea no nga Pakeha tenei whenua pai nei o koutou, ka ruritia, ka kotikotitia, hei taone, hei paamu, hei nohoanga tangata. Ko etahi wahi ka hokona atu, kia ai ai he kai-noho, kia piki ai hoki he utu mo nga wahi e toe ana, ae me reti hoki enei. E ta ma, he aha koutou ka kore ai e kite, ka kore ai e mohio? Tena, ka pai oti koutou ki te mate kai, me te kai ano ma koutou kei ro rua? Ka pai oti koutou ki te kahu kore ki te makariri, me te kahu huhua kei ro pouaka? E ta ma, kaore tenei e tika ana ki taku whakaaro, ae, ka pouri au. Ina hoki ekore e pai kia penei tonu koutou, hono tou ai te matemate me te taonga nui e pu ana ki te aroaro. Tukua ra, e koutou, tukua te whakaaro totika te whakaaro whakaora tangata; whakaputaina; kia ai ai he ora he kai he mara ma he ngakau maaha he pai, kia kore rawa ai koutou e kite i te matemate amua tonu atu. Na, ko taku korero tenei ki a koutou; ko taku whakaatu tenei ki a koutou. Whakarangona ka ora ai koutou. Tena ko te tikanga maori o naianei, tikanga tango utu otaota kua whakamatautauria nei, ka kino tenei; ka whakamutua hoki. Ina hoki, e poka ke ana i te Ture pai; e anga atu ana ki nga tohe kino ki nga kakari; ekore hoki e mohiotia ona hua kino a ko atu. Koia au ka ki atu nei, akenei kaore he pakeha kia kotahi e tukua kia tango reti i o te Maori kainga, kia utu ranei i nga otaota; kaore. Engari, e ta ma, me whai e koutou te tikanga pai mo te whenua, kua korerotia atu nei e au ki a koutou, ae, kia peratia hoki tenei tikanga me era nga tikanga pai a te pakeha kua whaia kua riro rawa i a koutou, ae, kia riro rawa hoki tenei i a koutou, katahi koutou ka ahei kia tuku reti atu i nga whenua me nga otaota, ka tikanga tahi hoki, ka iwi tahi hoki tatou, ka haere hoki i runga i te ara nui o te Ture.

Heoi ano,

Na to koutou hoa aroha,

NA TE PITIHERA,

Kai-whakahaeretikanga.