

THE  
**GOVERNMENT GAZETTE**  
 PROVINCE OF HAWKE'S BAY.

Published by Authority.

*All Public Notifications which appear in this Gazette, with any Official Signature thereunto annexed, are to be considered as Official Communications made to those persons to whom they relate, and are to be obeyed accordingly.*

T. H. FITZGERALD,  
 Superintendent.

VOL. 2.]

WEDNESDAY, MARCH 13, 1861.

[ No. 37.

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

**NA TE KAWANATANGA I PEREHI.**

NO TE WENEREI, 13 O MAEHE, 1861.

Provincial Council Chamber,  
 Napier, March 5, 1861.

THE following letters from the Natives to the Provincial Council of Hawke's Bay, are published for general information:—

G. T. FANNIN,  
 Superintendent's Clerk.

6th February, 1861.

“Karaitiana, Tareha, and Renata, did not design, in the first place, to lease lands to the Europeans, but the trespassing of the cattle and sheep belonging to Europeans brought it on. They (the natives) required payment for these sheep and cattle grazing on their lands; and when they found that, in consequence of the law, they would not be allowed to receive payment, they said,—Well, then, the stock must go off. It was their desire that their claims for past years should be satisfied; and, when this was done, it would be right and proper that the Council and the natives should meet together, and arrange a law which would be satisfactory to all parties. After they (the natives) received such payment, they would better be able to

No Ahuriri,

No te whare Runanga nui,  
 No te 5 o Maehe, 1861.

TENEI, ka taia nei enei nga pukapuka no nga Rangatira maori ki te Runanga nui ki Ahuriri, kia kitea ai e nga tangata:—

Pepuere 6, 1861.

“Kahore a Karaitiana, a Tareha, me Renata i mahara i te timatanga, kia retia o ratou whenua ki te Pakeha, na te pokanoa o nga hipi me nga kau a nga Pakeha i timata. Ko ratou ko nga Maori i tonu utu atu i nga Pakeha mo te kainga aa ratou hipi me nga kau i nga tarutaru o ratou whenua. A no te kitenga, i runga i te kahanga o te ture, e kore e marama te rapa utu, ka ki ratou,—kati, ra, ko nga kau me nga hipi me whiu atu. Ko ta ratou i i pai ai, ko nga reti mo nga tau kua hori atu me whakarite; a, ka oti ena, ka tahi ka tika, ka pai kia huihui te Runanga Pakeha me nga Maori, ka whakarite i tetahi ture e pai katoa ai nga Pakeha me nga Maori. Ka tango ratou (nga Maori) i ena utu, (ara i nga utu o nga tau ka hori atu) ka tahi ka tino ahei ratou, ka ata kite hoki i te painga i te kinonga ranei o te reti i o ratou whenua ki nga Pakeha. (Ko te tikanga o

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say what would be the effect of leasing their lands to the Europeans. (Imagining that this step might have consequences they could not now foresee.) The believed the Ordinance to be wrong, incorrect. The grass for which they asked payment belonged to themselves, not to the Europeans. It was impossible to keep the cattle and sheep off their lands so long as these were unfenced; the cattle would trespass, and they, (the natives) should receive payment. If not, they would have to turn them off, although they did not wish to do so. The Europeans might consider the Native Land Purchase Ordinance a proper law, but they (the natives) consider it unfair and unjust—intended to force them to sell their lands. But still they would be perfectly willing to submit to it were it not that immense numbers of sheep and cattle belonging to Europeans compelled them to seek for payment. They were now willing that their lands should be used by sheep or cattle if the owner was willing to pay for the grazing of the same. The lands which could be so occupied he would describe:—From Napier to Ngaruroro river; following the course of Ngaruroro to the Waitahora stream; following the course of the Waitahora to Awanui; and thence, a line to the land occupied by Te Hapuku. The Waitahora was the lower boundary, and the line to Hapuku's land the upper. The land on the other side of the Ngaruroro and Waitahora was partly occupied by natives, and partly by Europeans, and would probably have to come under a different arrangement. If the Europeans were willing to pay, they (the natives) would be satisfied; it was good. If they did not pay, it was good also, (meaning that the responsibility then rested with the white man), but that evil would flow from it. This was all the witness was commissioned to say from Tareha, Karaitaina, and Renata; the amount of payment and other details would have to be a matter of arrangement with the parties themselves. It was their wish that an answer should be returned from the Council, with their opinions on the matter. If the Council said that they must have further time for consideration, then he had something else to say."

tenei kupu, koia nei, tera ano pea nga take, e rere ke ai nga whakaaro kaore nei e kitea i naianei.) E mahara ana ratou (nga Maori) kei te kino kei te he te ture. Ko nga tarutaru e tango utu nei ratou (na nga Maori,) e hara i te Pakeha. E kore rawa e ahei te arai atu nga kau me nga hipi a nga Pakeha i te roanga o te takiwa e takoto taiepa kore ana aua whenua; ko nga kau ki te takahi i nga kai a nga Maori, ka tango utu ai ratou (nga Maori). Ka kore, ka kia kia whiu atu nga kau, he aha koa kaore e tino whakaae o ratou ngakau. Kei te mahara pea nga Pakeha he ture pai te Ture Hoko Whenua i nga Maori, ko ratou ko nga Maori ki te mahara he ture kino, he rawa atu to ratou whakaaro kia whakapoharatia nga Maori ma reira e tahuri ai ratou ki te hoko i o ratou whenua. Oti ra e tino whakaae ana ratou ki taua ture na te nui rawa o nga kau me nga hipi a nga Pakeha i whakawhiu i a ratou kia anga ai ratou ki te tohe utu, E whakaae ana ratou i naianei, kia waiho o ratou whenua hei whangaitanga kau, hipi, ki te whakaae nga Pakeha kia utua te kainga a ana kau me ana hipi i nga tarutaru. Ko nga whenua e whakaaetia ana hei tunga kau, hipi, ka whakaaturina nga rohe: Ka haere atu i Nepia tutuki tonu atu ki te awa ki Ngaruroro a tae noa ki te awa ki Waitahora tutuki noa ki te Awanui: a ka haere atu na uta tika tonu atu ki te whenua e nohia na e Te Hapuku. Ko Waitahora te rohe ki te taha ki raro, ko te rohe tika atu ki te kainga o Te Hapuku te rohe ki runga. Ko te whenua i tera taha o Ngaruroro, o Waitahora, Kei te nohia tetahi wahi e te Maori te tahi wahi e te Pakeha, a, era pea e taea te whakaaro te tahi tikanga mo reira. Mehemea e whakaae ana nga Pakeha ki te utu, e whakaae tonu ana ratou (nga Maori). E pai ana. Ki te kore ratou e utu e pai ana (ko te tikanga o tenei kupu kei te Pakeha te retenga.) Oti ra he kino te mutunga. Ka mutu nga korero i whakaaetia e Tareha, e Karaitaina, e Renata kia korerotia e te kai korero; ko te nuinga o nga utu me etahi atu whakaotinga tikanga ma ratou ano (ma nga Pakeha me nga Maori) e whakaurite. Ko ta ratou i hiahia ai kia whakahokia atu he utu mo tenei pukapuka e te Runanga Pakeha, me a ratou whakaaro hoki mo enei korero. Mehemea ka ki te Runanga kia whai taima hei whakaarotanga, a, tenei ano hoki tetahi korero ana (a te Maori)."

To the Council.

Our love be with you. We salute you, the Council, in the love of our (common) parent. At length is found a method of uniting our common interests; that is, of the inhabitants of this place. There is no other first cause of evil than that of land alone. Let the dark places (or sources of evil) amongst us be cleared up. Our consultations on this matter are ended, and this is the ending, namely:—that you Pakehas give us writings (Crown titles) to separate us from the contentions between us. If we come to a fair and mutual understanding in this Council on this one day, let it be made known to our friends who are suffering from the like evils (that is, to other tribes of the island.) Friends,—This will indeed be a healthy state of things. Two satisfactory results will arise from it. First, the writings (or Crown titles;) and, second, the grass will have been thrown open by our bringing it (the grass) out from the hidden place where it is lying (alluding to the Native Land Purchase Ordinance.) If our consultation be the means of getting (this thing) granted to us, it is good: let it also be the same in all other places. Let the power of our words, and the safety (and prosperity) arising out of them be known to every man. This which we have fixed upon will be a means of settling difficulties (or contentions) here. And if any others see this—Pakeha or Maori—who are now living in a state of dissension and disagreement, let them follow our example, and let their ills be cured as ours.

Friends,—We have spoken of this good thing on one day (only,) but let its beneficial influence extend over many days and years; let it be continued every day of our lives, and if anything occur to prevent its operation, let us together rectify it. This is a precautionary measure on our part for the benefit of all (of both races here.)

If there be any other thing (law) of yours unrevealed (bearing on this question) you can shew it to us at a future period. *That fault will not be ours.* If you speak to us on this subject let all be said, leave nothing behind. We shall then indeed be safe (or rescued) from this source of danger and trouble. And as we have found a means of getting out of these difficulties, let also the men of other lands (or districts) enjoy the same advantages. Let our words on this matter be printed, so that they may be seen by two faces, heard by two ears, and adopted by two races.

This is all from

Tareha  
Renata Tamakihikurangi  
Karaitiana Takamoana  
Wirihana Toatoa.

Ki te Runanga.

Kia mihi atu matou kia koutou tena koutou e te Runanga i roto i te atawhai o to tatou Matua. E ta ma ka tahi ka kitea te kotahitanga o te tikanga ma tatou, ma o konei tangata. Kahore hoki he putake kino ke atu; ko nga take kino, he whenua anake. Koia hoki ko tatou kia marama nga wahi pouri i a tatou; ko te mutunga tenei, ka homai hoki e koutou te pukapuka wawao o te raruraru i a tatou; ko tenei ki te haere pai a tatou korero o tenei Runangatanga i te ra kotahi he mea tika kia tuhaina atu hoki ki o tatou whanaunga e noho mate ana i tenei tu mate. E ta ma, he ora tenei; ka rua nga ora ka kitea e tatou, ko te pukapuka nei tetahi. Ko nga tarutaru kia tuhera mai i a tatou te tiki atu i te wahi ngaro e takoto ana, na ta tatou korero i tiki atu i tukua mai ai, ka pai me penei katoa i e tahi wahi atu. Ko te mutunga tenei o te raruraru o konei ka kitea nei e tatou. Koia hoki, ki te mea ka kitea etahi tangata Pakeha, Maori ranei e noho tautotohe ana me penei te whakamutunga o ta raua na tautotohe me te mutunga o ta tatou. E hoa ma kia kotahi te ra i korerotia ai e tatou tenei painga, kia maha nga ra nga tau e nohoia ana e ona painga kia haere hoki i nga ra katoa e ora ai o tatou tinana ki te puta he mea whakahe mo tenei mea ka mahia e tatou. Ka mutu tenei, he whakatupato tenei na matou mo tatou tahi ki te toe atu tetahi mea whakahe a koutou hei a muri atu ka whakaatu mai ai e koutou e hara tena he ia matou ki te puta mai a koutou whakaaro kama e ngaro atu etahi, a koia ano ka ora tonu tatou i tenei ara mate o tatou, ka pai hoki kia riro atu tenei ora i era tangata atu o etahi whenua ke atu ko te tuha atu i a tatou korero e ki atu nei e matou ki a matou korero me hoatu kia taia, kia rua ai nga kanohi hei kite, kia rua nga taringa hei rongu, kia rua ai nga iwi hei hapai i tenei pai.

Hoti ano ka mutu.

Na Tareha  
Na Renata Tamakihikurangi  
Na Karaitiana  
Na Te Wirihana Toatoa.