

RANANA, 2n Akuhata, 1882.

Ki Nga Rangatira Maori kei Niu Tirani. E PA MA, TENA KOUTOU, NGA RANGATIRA O TE IWI.

I runga i te haere mai o Wiremu Reweti Parore, o Hakena Parore, o Hirini Taiwhanga ki Ingarani, kua hoki ano te whakaaro o te pakeha o tawahi nei ki te iwi Maori. He mea noa te korenga e oti te putake o te haere mai o Parore me ana tamariki ki konei, kua tupu nei te whakaaro pai me te aroha ki te Maori i runga i tenei haere mai a ratou, e ara ai ki te ora nga iwi katoa o Niu Tirani.

Kei te matau nga hoa pakeha o te Maori e noho atu nei, na te kuare ki nga raruraru o Niu Tirani i kore ai e tino ngakau nui i nga ra kua hipa ake ki te takahi i nga mate e korerotia nei. Ma Parore ia me ana tamariki ka hoki atu na ki to ratou iwi e panui te kupu mihi ka tukua atu na, e whakaatu hoki te hiahia niu o nga tino tangata o Ingarani, ki te tautoko i te Maori me ka kitea ana tetahi ara totika hei rerenga atu ki te whakaora.

He mea noa ki te Matua o Runga Rawa te iti, te kaha ranei o Ana kai mahi, na konei, tena e puta mai te tika ki te maori ra te ara e whakaaturia atu na e matou e tuhi atu nei.

Kei a Parore ma nga korero mo te mahi kaore nei ano i neke ake i te ringa tangata tona rahi i euei ra. Taro ake nei pea ka nui haere, ka tu mai nga iwi maori ki raro i tona taumarumarutanga, nawai ra a memeha noa nga raruraru e tupu nei i waenga o te pakeha o te maori. He kimi tonu ta nga rangatira i nga tau katoa i tetahi ara e tika ai nga iwi maori, hoha noaiho i te kore e kitea.

E kiia ana kua kore te maori e whakapono ki nga whakahaere o mua, otiia kei te kimikimi a pouri noaiho e noho nei, i tetahi huarahi hou.

Tenei ta matou kupu ki nga rangatira, ata titiro marika ka hikoi ai, kia kotahi te ngakau o te tangata, kia mohio ko te ora o nga iwi e rua hei mua tonu i a koutou, ko te whakaaetanga a te Kawanatanga kia tukua mai ki runga i a tatou mahi katoa. Ka rite ana enei, heoi ano kua pumau te ora e whaia nei. Kei te noho mohio atu matou, ko te whenua te putake mai o nga raruraru. He hoko tonu ta nga maori i ia tau i ia tau i o ratou whenua papatupu, he maumau i a ratou moni, koia tenei e kore haere nei te oranga o te iwi.

Ehara tenei i te ki atu, kua e hoko i o koutou whenua, me noho hae tonu te Maori ki te pakeha i nga ra nei, kao, engari he ki atu, kia tupato, tiakina paitia o koutou whenua me a koutou moni, kei poharatia koutou i runga ano i to koutou na whenua ake ka pau nei i te pakeha, me te iti haere tonu te Maori a kore noake.

Otiia ki te whakarongo mai koutou ki tenei ako atu a matou, ka tohunga koutou ki nga tikanga katoa a te pakeha mo te kimi me te pupuri i te oranga mo te tinana, ka tuturu ki nga uri ano nga rawa o nga matua.

Tena pea e ki mai te Maori, he tika tonu tena, engari kua hoha matou i te tiakanga i te iwi kaore nei i te puta mai he hua mo a matou mahi i nga tau maha kua pahure nei?

Kati koa, whakarongo nai. E rua nga ritenga a nga pakeha o te Koroni o Niu Tirani e tautoko nei. Ko tetahi kei te ki, ma te Karauna anake e hoko nga whenua o te tangata Maori, ara, me pera ano me to mua whakahaere. Ko tetahi ia e ki ana, hahore, me akiaki tonu te Maori ki te hoko i tona whenua kia we te pau. Na, e kore ianei e kitea he ara na waenga o enei tikanga e rua haere ai e totika ai te Maori i nga ra e takoto mai nei i mua? Ki ta matou ka kitea ano-Koia tenei e tuwhera ake nei.

He taranata te whenua, he mea homai e te Atua ki nga iwi o te ao; otira ki te kore e mahia kia whaihua, ka rite ki te taranata i huna ra, e te tangata nana, ki roto i te oneone.

He nui nga whenua o te Maori e toe nei. E kore rawa e taea e koutou te ngaki, Kei te takoto kau i naianei i te kore tangata, kore moni ranei a koutou hei whakapai i aua whenua, otira he nui te moni kei tawahi nei. E hoa ma, e kore ranei e ahei *te marena te moni rana ko te whenua*, ara, te whakakotahi enei mea e rua, mo te pai tahi o te Maori o te pakeha? Ki ta matou, ka taea ano ki te penetiia te ahua o te whakahaere me tenei e mau ake nei.

- Me rahu he whenua mo nga Maori hei kainga hei mahinga kai ma ratou.
- Me whakarite he Runanga nui ki Ranana, ma tenei e ruri, e whakatau nga utu o nga whenua katoa kaore i rahuitia, hei te utu tika e utua ana mo nga whenua Maori i enei ra te utu e hoatu.
- Ma te Kooti whenua e whakawa nga Kereme a nga Maori. Me t# he tiwhikete e te Runanga, ka whakatepe haere ai te £25, £50, £100, £1,000 ki runga ki ia tiwhikete ki ia tiwhikete ka tuwha ai ki nga Maori e whaitikanga ana ki nga whenua, hei te utu ano o nga whenua a ia hapu a ia hapu tiwhikete.
- Me tuku nga whenua kotoa ki te Runanga, ma te Runanga e whakaputa nga moni, e whakanoho he tangata ki runga i aua whenua.
- Me kimi te utu papatairite o ia eka o ia eka i te hokonga mai o nga whenua i te Maori e te Runanga. Ka mutu tera ka kape tenei moni ki waho o nga utu o nga whenua e hokona ana i te tau e te Runanga ki te tangata noatu-Hei moni hoko mai ano i nga tiwhikete tenei ka wehea nei. Ko nga utu ia i toe o nga whenua ka hokona nei me tuku ki te tari whakatuputupu moni a te Kawanatanga; ki te pai ranei te Kawanatanga ki te tango i taua moni hei hanga rori, piriti, aha atu, i nga takiwa ano o aua whenua, me whakahoki mai e te Kawanatanga nga hua ki nga Maori i nga tau katoa.

- Me kimi e nga Maori tetahi tikanga rotarota i a ratou tiwhikete e hoki mai ai ki a ratou a ratou tiwhikete, me ka hokona ana e ratou ano. Ko nga moni whakatuputupu anake o nga tiwhikete e kai e nga Maori e a ratou uri ake tonu atu.
- Me tuwha ki nga Maori ki nga pakeha o te Runanga nga hua, matua wehea nga moni pupuri. Engari me ka tuwhaina, kaua e neke ake i te 10 pauna i te rau o nga moni tuturu a te Runanga. Kia rite tonu te tango a nga pakeha a nga Maori. Ko nga moni i toe me whiu ki roto ki nga moni pupuri a te Runanga.
- Tena ano tona ra, kei te whakahaere o 200,000 eka e hokona ana i te tau, a 10,000,000 nga eka kei te Runanga, tena e oti te hokohoko nga eka katoa nei i nga tau 18. nga moni pupuri me te hokohoko o nga eka te tikanga, e tango ai nga Maori katoa i nga hua o nga moni tuturu i puta mai i o ratou whenua, me te toe ano etahi o ratou whenua. Ko tenei toenga me wahi, hawhe ki nga Maori, hawhe ki nga pakeha tango hea o te Runanga ki Rauana. Ko nga moni o ta nga Maori taha, me wehe marika hei hoko mai ki a ratou i a ratou tiwhikete, ko nga hua e tango e ratou i ia tau i ia tau ake ake.
- *Me whai reo ano nga Maori i roto i nga Poari whakahaere a te Runanga* i ia wahi i ia wahi o te Koroni, ara me whakatu e ratou ano he mema Maori mo tenei mahi.
- Me tonu i te Kawanatanga kia whakaaetia tenei mahi e te Paremete, kia haere ai i runga i te mana o te Ture.

Tena, ata tirohia nga korero nei, kia kitea ai te maha o nga pai e whaia nei. (1) Ko te tiaki pai o nga hua o te whenua Maori ki nga matua ki nga uri ake tonu atu. (2) Ko te rite o te wehewehe o nga hua o tenei mahi ki nga Maori ki nga pakeha o te Runanga. (3) I te mea e utua ana nga Maori mo o ratou whenua kaore i te riro tonu atu o ratou whenua i te pakeha, me nga moni a te pakeha kaore i te ruihi. (4) Ko nga moni whakatuputupu anake o nga whenua nga mea e tuwhaina ki nga Maori ki nga pakeha. Ko nga moni tuturu ka mau tonu ake ake. E wha nga pai nei.

Karangatia, e nga rangatira Maori, he hui o tona iwi o tona iwi, kia ata hurihuria ai e nga iwi katoa o Niu Tirani nga tikanga ka tukua atu nei. Ki te paingia heoi tuhia mai, me etahi kupu apiti, ki te kitea e koutou, tukua mai ano ki a matou hei titiro hoki ma matou.

LONDON, *2nd August*, 1882.

To the Chiefs of the Native Race in New Zealand.O! OUR DISTINGUISHED FRIENDS. SALUTATIONS!

The visit of William Davis Parore, Jackson Parore and Sydney O. Taiwhanga to England has revived a considerable interest in the Maori race, and, although the object of their visit has not been altogether successful, it is hoped by many that the interchange of ideas which has taken place may lead to some steps being taken for the welfare and elevation of the tribe which they represent, and also of the other important tribes in New Zealand.

In this matter the friends of the Maoris recognise that through a want of knowledge of existing difficulties in New Zealand their desires exceed their capacity to help, but they have determined that the three Chiefs now returning to their native land shall not leave without a message of goodwill to the Maori people and the assurance that influential persons in England are willing to help if some practical plan can be devised.

The Great Father of all chooses His instruments from the weak as well as from the strong, and perhaps He may accomplish a great purpose through the weak instrumentality of the writers of this letter.

The three Chiefs have not failed to see that this effort, which is now no larger than a man's hand on the horizon, may shortly overspread the Maori people and put an end to the troubles which have disturbed them for so many years. They tell us that many steps have been taken by their brother Chiefs to protect their people from evil influences, but they either have failed or are failing in their object, owing to unfavorable circumstances which they have hitherto been unable to control.

They tell us further that the Maoris are losing faith in their past policy to gain the ends they have in view, and are groping in the dark after some new plan.

Our advice to the whole nation, and particularly to you Chiefs, is, think well before you take any step, let your action be united, and do not forget that any policy you adopt, in order to be successful under existing conditions, must have the welfare of both races in view, and must secure the sanction and co-operation of the New Zealand Government.

We know that the great trouble lies in the land. Maoris continue to sell their inheritance year after year, and in most instances waste the money they receive for it, and thus the substance on which they depend is passing away from them.

We do not say to you—Do not sell your land, or be jealous of Europeans, but be provident—husband your resources in land or money, or you will become paupers in your own country, a mere remnant in number of what you now are, and doomed to speedy extinction.

On the other hand, if you take our advice, you will realise the blessings of thrift and civilization, which blessings some of you have learned to value, and your descendants through their high intelligence, will rightly take the place for which Providence has fitted them.

You will probably say, we are conscious that what you write is too true; our past efforts have been directed to preserve and elevate our people, but circumstances have been against us, and we have failed. Have you any plan to suggest to us?

We are told that there are two opposing views held by Europeans in the Colony. One is that the Crown should resume its old right of pre-emption; the other, that Maories should be encouraged in every possible way to get rid of their land. Could we not discover some medium course which would reconcile these views, and at the same time prove the best possible one for the Maori?

Land is a talent God gives to nations, but unused and unimproved it is like the talent buried in the ground.

You still own much land—much more than you can occupy or use. You have no money to spend upon it, but there is much capital in this country. Is it not possible to marry your land in New Zealand to the capital that is in this country, on terms which will be mutually advantageous?

We think it is possible, and without pledging ourselves to the details of any particular scheme, we should favor some such plan as the following:—

- Let reserves be made for the Maories of such lands as they can beneficially occupy.
- Let a powerful Association be formed in London, and under its auspices, let the remainder of the available land be surveyed and valued according to quality at the current price in the Colony for Maori land.
- Let the titles to these lands be individualised by the Maoris by means of the Land Courts, and let certificates be prepared and numbered by the Association in series of £25, £50, £100 and £1,000 each, and distributed to the Maoris according to their separate ownership.
- Let the lands be transferred to the Association, and let the Association provide the money to open up the lands and to plant settlers upon them.
- Let the average value per acre of all the lands together be ascertained, and the Association apply as a sinking fund for the redemption of the certificates not less than that average value on the quantity of land sold each year, and let that sum be invested in New Zealand Government Stocks, or, if the Government will so agree, let the money be handed over to the Government for the prosecution of public works on the land, and the Government pay interest on the amount to the Maoris in the shape of Perpetual Annuities.
- Let the Maoris devise some plan for drawing lots for the redemption of the certificates according to the numbers marked on them, and let the holders of the certificates drawn, and their heirs for ever, receive the interest annually on the amount represented by the drawn certificates.
- Let the profit, after the application of the sinking fund, be annually divided between the Maoris and the shareholders in the English Association, but not to exceed 10 per cent, on the paid up capital of the Association, and let an equal amount be distributed amongst the Maoris. Any balance still standing over to be applied in augmentation of the sinking fund.
- A time will come, sooner or later, according to the extent to which the sinking fund has been applied (probably in about 18 years if 10,000,000 of acres are included in the scheme, and sales to the extent of about 200,000 acres can be effected annually), when the Maoris will all have entered into the enjoyment of the interest on the capital value of all their lands, and there will still be left a large surplus of land. Let this surplus from the commencement be represented by Residuary Certificates, and one half handed to the Maoris and one half to the shareholders in the London Association, and let them share equally in the result. Let the Maoris' share of the profit be applied as a sinking fund for the redemption of the certificates, and invested in perpetual annuities as before.
- Let the Maoris have a voice in the management of the scheme in the Colony by electing representatives to act on the Local Boards of Management of the Association in the Colony.
- Let the Government be asked to sanction such a scheme by legislative enactment, so as to give the conditions legal force.

It will be seen that the great principles of this scheme are that it will ensure the investment for the Maoris and their children in the course of a few years on the very best security, the full present value of their lands, that whilst this process is going on they will equally divide the profits with the English Shareholders, that when the Maoris have been paid for their lands, the English Shareholders will receive back their capital, and then Maoris and Europeans will share alike in all subsequent profits.

Let the Chiefs, if they approve these principles, at once hold a Council of all their people, in order to take this proposal into consideration, and if they approve of it let us know, or if they have any modifications to suggest, we shall be glad to take them into consideration.