

FURTHER PAPERS

RELATIVE TO THE

NATIVE INSURRECTION.

(IN CONTINUATION OF PAPERS PRESENTED ON THE 30TH JULY, 1860)

Presented to both Houses of the General Assembly by command of His Excellency.

No. 1.

MR. PARRIS TO CHIEF LAND PURCHASE COMMISSIONER.

New Plymouth, July 16th, 1860.

SIR,—

I have the honor to transmit the following report of occurrences connected with the negotiation for the block of land at Waitara from the time it was first offered to the Government, to the time of attempting the survey of the same.

2. This land was first offered to the Government on the 8th March, 1859, before a large meeting of Natives, assembled to meet His Excellency the Governor in the Town of New Plymouth; present, His Excellency the Governor, the Native Minister, the Native Secretary and Chief Commissioner, His Honor the Superintendent, Lieut.-Colonel Murray, Rev. Mr. Whiteley, and a number of Settlers. Among the Natives present were all the leading men of the Waitara, Puketapu, Ngamotu, and some of the Taranaki Tribes. After the usual salutations had been exchanged, and two or three short addresses to His Excellency the Governor, Teira rose and said, "Listen all present, both Europeans and Maories, I am going to offer the Governor my land." He then commenced to name the boundary, during which there was not the slightest interruption. Having finished, he put the question to His Excellency the Governor, Whether he would consent to buy his land. There was a pause while His Excellency was consulting with the Native Minister and the Chief Commissioner, before answering the question. In the interim, a Native called Piripi got up to propose that a block of land inland of Teira's, in which he (Piripi) has some claims, should be added to Teira's, and sold as one block. This proposal was instantly opposed by Patukakariki and several others, when another man (Hemi Kuka) got up to offer his land at Onaero, which caused some confusion; and seeing it was likely to interrupt Teira's question, I requested Hemi Kuka to sit down, which he did; Piripi was still standing, and Wm. King rose to put him down, when Teira said to him, "E Wi noho koe ki te whenua, maku e whakoti te tikanga a Piripi," (Wm. King, you sit down, I will stop Piripi.) Wm. King sat down, and Teira, addressing himself to Piripi, said, "I shall not consent for the land which I am offering to be entangled with any other; when mine is sold, you can do as you like with yours. Quietness having been restored, Teira again put the following question to His Excellency the Governor, "Will you consent to buy my land?" His Excellency replied through the Chief Commissioner, "If the land is yours, I consent to buy it;" upon which Teira walked up to His Excellency with a Kaitaka mat, and laid it down at his feet, as a token that the land had departed from him. Seeing there was no interruption, some Natives present said, "Kua riro a Waitara" (Waitara is gone), when Wm. King rose, and in a very disrespectful and sullen tone, said, "Governor, there is no land for you," and left most abruptly and unceremoniously, with his followers, without offering the slightest explanation.

3. Previously to His Excellency's departure from the settlement, I was instructed to investigate Teira's claim carefully and cautiously, and not to do any thing, or encourage any move on the part of the sellers, which would in any way be calculated to bring into hostile collision the two parties, and from time to time to report the result of my investigation.

4. After this offer of the land for sale, Teira associated with W. King and his people the same as before, but never let the subject rest. He frequently called them together, and in a quiet and kind manner, entreated them to withdraw their foolish opposition, assuring them that he never would give the question up; that the small piece of land he had offered to sell was but a very small portion of his and his supporters' claims, that if they continued to oppose him in the offer made to the Governor, he should also offer more, but if they behaved consistently he would stop with the offer made. Nothing but the justice of his claims could have encouraged him to meet them in the way he always has, fearless of the existing combination to annihilate all land-sellers. It is due to the opposition to state, that they never had recourse to harsh measures, for many months after the public offer of the land to His Excellency the Governor, but on the contrary, tried to work upon Teira by acts of kindness; they built him and Retimana a very nice house each, and showed them other attentions, which if appreciated, had not the desired effect, for he continued to write to His Excellency the Governor urging him to conclude the purchase.

5. For an interval of two months the negotiation for this land was suspended on account of peace negotiations, between the late contending parties, at the Ikamoana and Karaka, which I considered I should not be justified in interrupting, by forcing upon them negotiations for land. At the same time, although the public complained of the delay in the matter, I was absent for a month at Waikato negotiating for a line of road through the interior. On my return Teira came to Town and stopped a week with me, he informed me that during my absence William King's Natives had been threatening to cultivate some of the land, that he therefore wished me to resume the negotiation. On his return to Waitara he found that some fencing had been put up on the land, which he immediately cut down, for which they threatened to burn a large War Canoe (Manawatu) the only one at the River, owned by his father. In reply he told them, that if they injured the canoe, he would with his own hands, put a fire stick to every house in the Pas, which they knew were standing on his land. The canoe was not touched, and nothing further occurred.

6. In September last, the peace negotiations having been concluded, I went to Waitara, to have an interview with William King and his people, on the subject of resuming the negotiation for Teira's

land. I spent this day and many others with them endeavouring to induce them to meet Teira's party, and discuss quietly and deliberately, the claims to the block of land, but they never would consent to do it, I therefore was obliged to get information from other Natives (and strange to say some who are now opposing the Government, Hapurona and others,) to compare with the representations of the selling party, and the information which I obtained, fully corroborated the statements of the selling party. Hapurona on one occasion had a disagreement with W. King, and declared that he never would support the opposition. The land was occupied by Tamati Raru's and Rawiri Raupongo's people, before the Ngatiawa migration to the South, and their Pa was at Pukekohatu on the land, whilst William King and his people were living on the North side of the river, and had their Pa at Manukorihi, and on returning from the South, in 1848, they asked permission of Teira and his father to be allowed to build their Pa on the South side, which question had been submitted to a Committee who had decided, that the South side was preferable to the North, in case of an invasion from Waikato. Since their return from the South, none of the land sold by Teira and party, has ever been cultivated by William King's people.

7. Having been authorised to pay an instalment for the land, I appointed the 29th November for that purpose, and gave William King a weeks' notice of my intention to do so. On the 28th he came to Town with about thirty followers all armed, on hearing they were at the Kauwau Pa, I went to them, and prevailed on William King to remain until the following day, and supplied them with food for that purpose, and on the 29th they met Teira's party, before His Honor the Superintendent, Lieut.-Colonel Murray, Rev. Mr. Whiteley, and other authorities of the place, when he distinctly admitted, in answer to a question put to him by myself, that the land was Teira's and his supporters, but that he would not allow them to sell it. An instalment of one hundred pounds was paid that day, from which time Teira remained in town, his life having been threatened, having at the request of the others conducted the negotiation. Teira, whatever others may think or insinuate with regard to him, as a man of rank, has a character unsullied, and can prove his line of ancestors to be of no mean origin.

8. Rawiri Raupongo, an extensive claimant in the Waitara district, was frequently forcing the sale of this land upon me privately, being, as he always assured me, afraid to move publicly in the matter, lest he should be served the same as Rawiri Waiaua was; and the opposing party for a time had an impression that he was not a consenting party, for one of William King's principal men, Komene Patumoe, made a statement to Archdeacon Govett, which that gentleman has furnished me with, a copy of which I here insert:—

New Plymouth, July 10, 1860.

DEAR SIR,—

I have no objection to give you a written statement of what was said by Komene Patumoe to me, regarding the sale of the Block of land at Waitara. His expression was, that if Rawiri Raupongo had been a consenting party to the sale, they could not have had anything to say against it (Kahore a matou kupu). By this I understood him to mean, that the Natives generally at the Waitara could not have reasonably opposed it.

I remain, &c.,

(Signed) HENRY GOVETT.

Robert Parris, Esq.

9. In December last a Native called Waitere, from Haangatiki, an active agent in the King movement, called at Waitara on his way to the South, and left secretly a King's flag with a Native called Erueti, the miscreant that proposed the plot to murder me, who has done a great deal of mischief in this district. As soon as William King found out that this flag had been left there, he accused those who sanctioned it of acting treacherously by him, and finding some of his own people favourable to it, he threatened to leave the district. This matter caused a division among the party; William King left his Pa at Waitara, and went to live with Teito, near the Waiongona, while the other party still carried on the flag question, and commenced to prepare a flagstaff. The two old men, Tamati Raru and Rawiri Raupongo, declared they would lose their lives rather than allow of its being erected on their land. Whilst this was going on a large (Kupenga) fishing-net was also being made by the same party. William King went to Tamati Raru and Rawiri Raupongo, and recommended them to obstruct the use of the net (which right by Native custom is vested in the owners of the land) by falling on it with a knife and cutting it in pieces. Teira, who was stopping in town, came to me in trouble for the two old Chiefs, lest they should consent to William King's recommendation and get hurt; I therefore went with him the following day to Waitara, and advised them not to interfere.

10. In January last a report was current that I was going to cut the boundary line of the block of land, and in consequence thereof an armed party was out every day, waiting for me. On hearing of this, I rode down to them and gave them a reprimand for assembling in that way with arms, and told them that they need not be lying in wait for me, that they should have notice, whenever it was decided to survey the land. I had a long discussion with them, during which Edward (William King's son) said that they had determined the land should not be sold, for if they allowed Teira to sell, others would be wanting to sell also.

11. On payment of the instalment of the 29th November last, I read over the boundary of the block of land, in the presence of William King and his party, to which was appended the following, as instructions from His Excellency the Governor:—

FURTHER PAPERS RELATIVE TO

"If any other person can prove that he owns any part of the land within the boundaries above described, his claim will be respected, and he will be allowed to *retain* or *sell* the same, as he may think proper."

No definite claim was ever preferred, at this or any other time, and the only position they have ever taken is the arbitrary one of assuming the right to oppose the sale of any land, even by the rightful owners.

12. Having been instructed to proceed with the survey of the land, I appointed the 20th February for the commencement, and informed William King accordingly. This having been generally understood by the settlers, a number of them were intending to accompany us, on hearing of which, I went to His Honor the Superintendent, and requested that a notice be published cautioning them against doing so, as it was highly objectionable.

On arriving on the ground with a surveyor, two chain men, and one Native, Hemi Pataka, one of the sellers, we were met by a party of seventy to eighty, waiting for us. On placing the surveyor's instruments on the ground, they were seized, and a struggle ensued, when Hemi Pataka struck one to the ground. I exerted myself to prevent any further collision, and requested the surveyor to retire: shortly afterwards we returned to town.

13. If the question with regard to this land had been confined to the Waitara natives, it would have been settled amicably, but the interference of the Waikatos, and the support guaranteed from that quarter, rendered the opposition impracticable and ungovernable; the question of claims was entirely repudiated, and the authority and supremacy of the Maori King declared.

14. On the arrival of His Excellency the Governor from Auckland, he sent a request by the Rev. Mr. Whiteley, Mr. Rogan and myself, to William King, to come to town, and have a conversation with him, and sent him a written pledge that he should not be molested.

THE GOVERNOR'S PLEDGE.

1st March, 1860.

I hereby pledge my word that W. King and any reasonable number of his followers who may choose to come to New Plymouth unarmed, and converse with me, shall be allowed to return unharmed and in freedom, to the place from whence they came.

This promise shall be good from this day, until the night of the third of March, 1860.

(Signed) T. GORE BROWNE.

William King refused to comply with His Excellency the Governor's request, and from that time remained away in the bush, where he had previously prepared himself a place, having decided upon hostilities against the Government.

I have, &c.,

ROBERT PARRIS,
District Commissioner.

The Chief Commissioner,
&c.

&c.
Auckland.

No. 2.

MEMORANDUM BY HIS EXCELLENCY THE GOVERNOR.

Government House,
20th July, 1860.

In order to complete the documents about to be printed for both Houses of Assembly, the Governor requests the Chief Land Purchase Commissioner to answer the following questions:—

First,—Had Tamati Raru, Rawiri, Rauponga, and their people, such a title to the block of land recently purchased at the Waitara, as justified them in selling it to the Queen?

Second,—Had William King any right interfere to prevent the sale of the above block of land at the Waitara to the Queen?

No. 3.

CHIEF LAND PURCHASE COMMISSIONER TO THE GOVERNOR.

Auckland, 23rd July, 1860.

SIR,—

In reply to your Excellency's memorandum of the 20th inst., I have the honor to state with reference to the first mentioned question, as to whether Tamati Raru, Rawiri, Rauponga, and their

people, had such a title to the block of land recently purchased at the Waitara as justified them in selling it to the Queen.

I believe that the above Chiefs, conjointly with others at the South associated with them in the sale, had an undoubted right of disposal to the land in question.

With reference to the second enquiry, "Had William King any right to interfere to prevent the sale of the above block of land at the Waitara to the Queen?" The question of Title has been carefully investigated. All the evidence that has come before me, including Wm. King's own testimony that the land belonged to the above parties, goes to prove that he had no right to interfere, the interference assumed by him has been obviously based upon opposition to land sales in the Taranaki Province generally, as a prominent member of an anti-land-selling league.

I have, &c.,

DONALD McLEAN.

Chief Land Purchase Commissioner.

His Excellency
Colonel Gore Browne, C. B.,
&c., &c., &c.

No. 4.

LETTER FROM WILLIAM KING TO THE GOVERNOR.

Waitara, Pepueri 11, 1859.

E HOA E TE KAWANA,—

Tena ra koe. He kupu taku kia korua ko Makarini, kia rongo korua ki ta matou Runanga mo te whenua. Kia rongo mai korua kei Waitaha te rohe, haere tonu i te roho i Tarurutangi, tae atu ki Mangaraka, haere tonu, tae atu ki Waiongana, ka mutu i reira, ka ahu i roto i te awa i Waiongana tae atu ki te rohe o Paritutu. Ka mutu i reira tera. Ka timata ano i te Kongotu awa i Waitaha, wakatetakatai o te moana, ka ahu whakararo ki Waiongana, ki Waitara, ki Turangi, ki Waiau, ki Onaero, ki Urenui, ki te Kaweka, ki Kupuriki, ki te Waiti, ki te Paraeroa, ki Pukearuhe, ki Parinihihi, ki Tongaporutu, ki Karakaura, ki te Kawau, ki Poutama, ki Mowhakatino. Kei Mokau te rohe mai o te whenua mo matou ake, ko enei whenua ekore e hoatu e matou ki a korua ringaringa ko te Kawana, kei rite matou ki nga manu o te moana e noho ana i runga i te kowhatu, ka pari te tai ka ngaromia taua kowhatu e te moana, ka rere nga mana, no te mea kaore he nohoanga mo ratou. No konei i whakamaharatia ai e au nga korero o mua, mo te pupuruu whenu, e hara taku kupu, i te kupu, hou he kupu tawhito, kua rongo a Kawana Hopiona, a Kawana Pitiroi, a Kawana Kerei, tae mai ko koe e Kawana Paraone, ko taua kupu ano aku ki a koutou ki nga Kawana kia purutia taku whenua, e mohio ana koe e Te Makarini ki taua kupu aku, i to taenga tuatahi mai i kite ai koe i a au, ko taua kupu ano ki a koe; ekore e hoatu e au te whenua ki a koe. No konei i tuhituhi atu ai e au ki a korua ko Te Kawana kia rongo korua i te Runanga o tenei tau hou, kia purutia ano te whenua, no te mea ko etahi o nga tangata Maori e hiahia tonu ana ki te utu whenua, no konei ka tata mai te mate, na reira i hurihia mai ai, naku i mate ai, kaore na te tohe tangata, kua rongo mai ano, tohe mai ano. Ki te mea ka rongo korua ki te whakaaro o tetahi tangata, e hiahia ana ki te hoko i tetahi wahi whenua i roto o enei rohe, kua whakaaturia atu nei kia korua, kua e manaakitia mai e korua, no te mea kaore e pai ki taua tikanga ki te utu whenua. Heoti ano.

Tena ra koe, e Kawana Paraone, korua ko Te Makarini, ko taku aroha tena kia korua, ma korua hoki e tuhituhi mai i to korua na aroha ki a au. Ka mutu.

Na to korua hoa,

Na WIREMU KINGI WAITI.

[TRANSLATION.]

Waitara, February 11, 1859.

FRIEND THE GOVERNOR,—

Salutations to you. I have a word to say to you and to Mr. McLean. Do you hearken to our runanga respecting the land. Do you hearken: The boundary commences at Waitaha, thence along the boundary of Tarurutangi to Mangaraka, thence on till it reaches Waiongana;—it there ends;—again it proceeds along the course of the Waiongana stream till it reaches the boundary of Paritutu, where that ends. Again it commences at the mouth of the Waitaha, thence along the coast line in a Northerly direction to Waiongana, Waitara, Turangi, Waiau, Onaero, Urenui, Kaweka, Kupuriki, Waiti, Paraeroa, Karakaura, Te Kawau, Poutama, and Mowhakatino. The boundary of the land which is for ourselves is at Mokau. These lands will not be given by us into the Governor's and your hands, lest we resemble the sea-birds which perch upon a rock, when the tide flows the rock is covered by the sea, and the birds take flight, for they have no resting place. I therefore bethought me of what was said in former times about holding land. My word is not a new word, it is an old one; Governor Hobson, Governor Fitzroy, and Governor Grey have all heard it, and now that you have come, O Governor Browne, I send the same word to you that I sent to the Governors, to hold back my land. You, O Mr. McLean, are aware of that word of mine when you first came here and saw me, you heard the same word from me, "I will not give the land to you."

I have therefore written to the Governor and you to tell you of the Runanga of this new year, which is for withholding the land because some of the Maories still desire to sell land, which causes the approach of death ;—it is said that I am the cause, but it is not so, it is the men who persist ; they have heard, yet they still persist.

If you hear of any one desiring to sell land within these boundaries which we have here pointed out to you, do not pay any attention to it, because that land-selling system is not approved of. This is all.

Salutations, O Governor Browne, to you and Mr. McLean, and do you write and send me your love. It is ended.

From your friend,

WIREMU KINGI WHITI.

No. 5.

FIRST LETTER FROM WILLIAM KING TO ARCHDEACON HADFIELD.

Waitara, Hurae 2, 1859.

E WIRA,—

Tena koe, te kanohi o akumatua i te mate ; ka nui toku aroha atu ki a koe i roto i nga korero a te Pakeha, no te mea, e puta tonu mai ana nga korero he a te Pakeha : no konei i puta ake ai te whakaaro aroha oku kia koe kia puta he kupu mau kia Te Kawana kia Te Makarini, mo te tikanga mo Waitara nei, ta te mea e tohe tonu mai ana raua ki te whakaaro o te tangata e tuku ana i Waitara nei. Kia rongo mai koe, ehara ianei taku whakaaro i te whakaaro hou, e mohio ana koe, koia ra tenei ko Waitara, kaore au e pai kia tukua atu tenei oneone. Me whakaaro e koe te kupu a Rere i ki atu kia korua ko te Wiremu i to korua taenga mai kai Waikanae ; e mohio ana koe ki taua kupu mo Waitara, ekore e tukua atu e au kia Te Kawana raua ko Te Makarini. Otira kua rongo koe ki taku kupu ki a koe i to taenga mai kia kite i a matou, ka ki utu au ki a koe ; ko te he i muri ia koe ko te oneone. Ka ki mai koe, kei a Parete te tikanga. Inaianei kua hapainga mai tona rekereke kia au ; ko tana kupu mai tenei ki au. Naku koe i ora ai. Inaianei kua puta mai ta raua kupu ko Hare kia hopukia au mo toku purutanga i te whenua, no te mea, he mea kino rawa kia raua te pupuru i te oneone, no konei i puta mai te kupu o nga Pakeha katoa, ko au te tangata kino rawa, kaore ianei au i te mohio ki taku kino, mehemea he whenua Pakeha i tangohia mai e au, ka tika taku kino, tetahi me he pakinga nakau i te Pakeha, ka tika taku he. Ko tenei, ko ratou kei te kawae mai i te he ki au, koia au i mahara ai, kei a koe te whakaaro ki a Te Kawana, kia Makarini, kia Parete, kia puta mai he kupu mau ki taua Pakeha kia Parete ka nui tona tohe kia Makarini ta te mea kua rongo au kua rite i a ia nga utu mo Waitara nei, ko etahi kupu hoki ana, kaore ratou nga Pakeha e whakarongo mai ki aku kupu. Ko ta ratou inaianei, ahakoa tangata kotahi mana e hoatu te whenua, ka pai tonu mai nga Pakeha, kia rongo mai koe, ko tenei ka he, he rawa, he rawa, ki taku karite ano te rohe mo nga Pakeha ko Waitaha. Heoti ano ka noho atu i reira ; kia kaha atu to kupu ki a Te Kawana raua ko Te Makarini, kia whakamutua ta raua tohe mai ki Waitara nei, kia noho pai ai matou, nga Pakeha. Mau e tuhi mai ki au kia rongo au. Heoti ano, tena koe.

Na WIREMU KINGI WHITI.

[TRANSLATION.]

Waitara, July 2nd, 1859.

MR. HADFIELD,—

Salutations to you the face (friend) of my parents in death. Great is my love for you in the talk of the Pakehas, for the false statements of the Pakeha are constantly reaching me, my loving thought towards you has therefore arisen, that you may send a word to the Governor and to Mr. McLean about the proceedings relative to Waitara here, for they persist in following the thoughts of the man who is offering Waitara. Do you hearken, my thought is not a new thought. You are aware that it is upon Waitara. I am not willing to give up this ground. Think of (or consider) Rere's word which he spoke to you and to Wiremu, when you two arrived at Waikanae. You know of that word relative to Waitara, it will not be given up by me to the Governor and Mr. McLean. However, you have heard my word to you when you came to visit us. I said to you, the wrong that will take place after your departure will arise out of the land. You replied, Mr. Parris has the management (or it lies with Mr. Parris). Now his heel was lifted against me. This was his word to me, "It was by me you were saved." At the present time, he and Mr. Halse have talked about taking (apprehending) me because of my holding the land, for holding the ground is a very bad thing in their estimation. Hence has arisen the word of all the Pakehas that I am the worst man, but I do not know wherein I am bad. If Pakeha land had been taken by me, my badness would be correct (or it would be just to call me bad). Another thing, if I had struck the Pakeha, my fault would be correct. But, as it is, it is they who bring wrong to me. I therefore remembered that with you would be the thought to the Governor, Mr. McLean, and Mr. Parris, that you should send a word to that Pakeha, Mr. Parris, for he strongly persuades Mr. McLean, and because I have heard that the price for Waitara has been settled by him. Another word of his was, that they, the Pakehas, would not listen to my words. At present they say, that though but one man offers the land, the Pakehas will accept it.

Hearken. This will be wrong, very wrong, very wrong. According to me the boundary of the Pakehas is settled, it is Waitaha. Enough. Let them remain there. Let your word be strong to the Governor and Mr. McLean to cease their importunity regarding Waitara, so that we and the Pakehas may sit quiet.

You write to me, that I may hear. Euough. Salutations to you.

From WIREMU KINGI WHITI.

No. 6.

SECOND LETTER FROM WILLIAM KING TO ARCHDEACON HADFIELD.

Kaipakapako, Hurae 27, 1859.

E HOA E TE HARAWIRA,—

Tena ra koe. Ka nui toku aroha atu ki a koe, kua tae mai tau reta ki au, no konei ka puta mai to aroha ki au, te aroha hoki o oku matua, kua mate atu, ko koe ko te mea i ora, kua tae mai nei to kupu marama ki au, kua kite iho au. Kia rongo mai koe, ko te tikanga a nga Pakeha kei te mau tonu kia hopukia au, mo taku pakeke ki te pupuru i te oneone. Me mea kaore koe i rongo ki te kupu i tuhia mai e koe nei, nei ra i rongo ano korua ko te Wiremu ki te kupu a Rere, mo Waitara nei kia puritia, na Rere taua kupu, naku hoki, na korua hoki, taua kupu. He kupu ano tenei aku, kei pouri mai koe, ko Parete te Pakeha kei te tohe, ka nui te pakeke o taua Pakeha, kua puta mai hoki te kupu a Parete kia puhia au ki te pu ka tanu noa iho ki waho noa iho ki a matou mahinga, kaua e kawea ki nga urupa, nana ano hoki te tikanga i tiki mai i a Te Waitere, ka mate, Waihoki me au, ma Parete ano au ka mate, e koa ana taua Pakeha a Parete kia mate au, kia riro te whenua i a ia, i koa hoki taua Pakeha kia Te Waitere ka mate, kia atea te whenua. No konei au i whakaaro ai kei a koe a te whakaaro, kia Te Kawana, kia Makarini, ki taua Pakeha kia Parete, kia whakakahoretia taua ritenga e tohe ki Waitara nei kia riro i a ia. Kia rongo mai koe, ko te ritenga a taua Pakeha a Parete, he ritenga kino tana, e arataki ana i nga ara e he ai te tangata. Ina hoki kua rongo au ki te kupu a Makarini, he kupu moku, kia hopukia au; i korerotia iho kia Ihaia Kirikumara, heoti ano tenei. Kia rongo mai koe kua, mau te rongo a Matiu Te Waero kia Ihaia Kirikumara, kua tae mai ki Waitara nei, kia rongo mai koe, kei waho au e noho ana, ekore au e kite ia Ihaia.

Kia rongo mai koe, ko taku whakaaro kei runga i to kupu i tuhi mai nei mo te ritenga o te Whakaponu, e tika ana to kupu, ko toku whakaaro kei runga ano i to kupu, ara ki te whakaponu ki to tatou Ariki ki a Ihu Karaiti. Kia rongo mai koe, ka whakamau au i to kupu kia haere atu au kia kite i a koe. Heoti ano.

Naku

Na WIREMU KINGI WHITI.

[TRANSLATION.]

Kaipakapako, July 27, 1859.

FRIEND MR. HADFIELD,—

Salutations to you. Great is my love for you. Your letter has reached me, for this your love has come to me, the love of my parents who are dead. You, the one living, your clear words have reached me, and I have seen them. Hearken. The Pakehas still hold to their determination of taking (apprehending) me for my hardness (firmness) in holding the ground. If indeed, you had not heard the word which you quote (in your letter) to me. Is it not so, you and Te Wiremu (Williams) heard the words of Rere (Reretawhangawhanga) relative to Waitara (saying) that it should be held? that was Rere's word and mine, and that word was also from you two. This is another word of mine. Do not you be dark. Mr. Parris is the Pakeha who is persisting. Great is the obstinacy of that Pakeha. Mr. Parris has also talked of my being shot with a gun, and simply burying me outside, in our cultivations, (I am) not to be taken to the grave-yard. It was his plan (or idea) to fetch Te Waitere, he died, and in like manner by Mr. Parris also shall I die. That Pakeha, Mr. Parris, is glad that I should die, so that he may get the land. He rejoiced also at the death of Te Waitere (Katatore) that the land might be clear. I therefore considered that the thought is with you, the Governor, and with Mr. McLean, as to that Pakeha, Mr. Parris, to do away with the plan he persists in of getting Waitara. The system of that Pakeha, Mr. Parris, is a bad system, he leads by roads upon which men go astray, for I have heard of a word of Mr. McLean's, saying that I am to be apprehended. It was said to Ihaia Kirikumara. Enough of this. Do you hear. Peace has been made by Matiu Te Waero, with Ihaia Kirikumara, who has been at Waitara. Do you hear, I am living outside, I shall not see Ihaia. Do you hear to my thoughts relative to the word you wrote me on the subject of Christianity. My thoughts are upon your word, that is, upon belief in Our Lord Jesus Christ. Hearken, I will hold to your word till I go and see you. Enough.

From me,

WIREMU KINGI WHITI.

THIRD LETTER FROM WILLIAM KING TO ARCHDEACON HADFIELD.

Waitara, Tihema 5, 1859.

E HOA E TE HARAWIRA,—

Tena koe. Te Kanohi o oku matua, o aku teina i te mate, tenei te noho nei i roto i te atawhai nui o to tatou Ariki a Ihu Karaiti. E pa kia rongo mai koe, he patai atu tenei naku ki a koe, kia whakaaturia mai e koe nga tikanga hou a Te Kawana, i rongo au kia Parete, i taku haerenga atu ki te taone ki te tulaki i nga moni a Te Kawana hei utu mo Waitara, kotahi rau pauna (£100). Ka ki atu au ki taua Pakeha. E hoa waiho atu o moni, ka ki mai taua Pakeha. Kahore, ka ki atu au kahore he whenua hei taunga mo ho moni, katahi ka ki mai a Parete ki au. Ka he, ki te tae mai e Te Kawana ko te he rawa tenei. Ka ki atu au, e pai ana, mau e homai te he; kati auo maku ko te whenua. Ka ki atu ano au ki a Te Parete, ko te whenua Pakeke ekore a Te Kawana e pai. Ka ki mai taua Pakeha, i mua ia, inaianei, he tikanga hou tenei a Te Kawana. Kei taku mohio he kimi whawhai ana a Te Kawana mana, inahoki kua whakaaturia rawatia mai te mate, no konei i uia atu ai ki a koe, kia whakamaramatia mai e koe, tena pea kua rongo koe ki nga ritenga hou a Te Kawana inaianei, mo te riri noa me te tohe tonu ki te whenua pakeke, a pokanoa iho te utu i te whenua pakeke, kaore i tiinitia. Kia rongo mai koe, ekore e hoatu e au te oneone, ma Te Kawana ano e pokanoa ki te patu, ka mate, hei reira kaore ona tikanga, no te mea he kupu tawhito. Ko te tangata ki mua, muri iho ko te oneone, koia i puta atu ai taku kupu, kia ata rongo marire mai koe i taku he, ki te he o nga Pakeha katoa, o Parete, o te Waitere, o Te Kawana, e ki ana ratou, no Te Teira anake tona piihi, whenua, kaore no matou katoa, no te wahi pouaru taua piihi whenua. Ki te tae atu a Kawana ki kona, mau tetahi knpu ki a ia, ki te kore i a e whakarongo mai e pai ana; no te mea, kua rongo tonu au ki te ritenga korero mo te mate, na Parete raua ko Te Waitere i whakapuaki mai ki au. Heoti ano.

Naku na to hoa aroha,

Na WIREMU KINGI WHITI.

[TRANSLATION.]

Waitara, December 5, 1859.

FRIEND MR. HADFIELD,—

Salutations to you, the countenance (friend) of my parents and younger brothers who are dead, (we are) residing here in great grace of Our Lord Jesus Christ. Father, hearken, this is to ask you to explain to me the new system of the Governor; I heard of it from Mr. Parris when I went to town to close (stop the payment of) the money of the Governor, the payment for Waitara, one hundred pounds (£100). I said to that Pakeha, "Friend, keep away your money." That Pakeha said, "No." I said, there is no land for your money to light upon. Mr. Parris then said to me, it is wrong, if the Governor comes, this will be the real wrong. I said, it is well, you give (be the cause of) the wrong, sufficient for me is the land. I also said to Mr. Parris, disputed land the Governor does not desire. That Pakeha replied, "That was some time ago: now this is a new system of the Governor's." From what I know (in my opinion) the Governor is seeking a quarrel for himself, for he has fully exhibited death. I therefore ask you to explain it to me, perhaps you have heard of the Governor's new system of the present time, relative to causeless anger, insisting upon disputed land and unwarrantably paying for disputed land, which has not been surveyed. Do you hearken. I will not give the ground. If the Governor strikes without cause, then death, then he will have no line of action (tikanga) for this is an old word, "man first, the land next." My word was therefore spoken, that you might distinctly hear what my offence is, and also the error of all the Pakehas, of Mr. Parris, Mr. Whitely, and the Governor. They say that to Te Teira only belongs this piece of land. No, it belongs to us all: to the orphan and to the widow, belongs that piece of land. If the Governor goes there (to where you are) you speak a word to him, and if he does not listen, it will be well, for I have constantly heard of the talk relative to death. It was told me by Mr. Parris and Mr. Whitely. Enough.

From me, from your loving friend,

From WIREMU KINGI WHITI.

MR. COMMISSIONER PARRIS TO THE NATIVE SECRETARY.

New Plymouth, August 14th, 1860.

SIR,—

I have the honor to acknowledge the receipt of your letter dated 8th August, 1860, enclosing a copy of the *New Zealander* of the same date, and calling my attention to the statements made in

the three letters from W. King, to Archdeacon Hadfield, and as requested, to forward the enclosed Report, upon the accusations expressed or implied therein.

I have, &c.,

(Signed)

ROBERT PARRIS,
District Commissioner.

The Native Secretary,
&c., &c., &c.,
Auckland.

Enclosure 1 in No. 8.

REPORT ON WILLIAM KING'S LETTERS TO ARCHDEACON HADFIELD.

New Plymouth, August 14th, 1860.

With respect to the accusation contained in the letter of William King to Archdeacon Hadfield of 2nd July, 1859, "that my heel was lifted against him," and that I had insulted him by telling him that "it was by me he was saved." I most distinctly deny having made use of that or any similar expression, in connection with the purchase of land, or in any way, save under the circumstances following, which are corroborated by my correspondence with Mr. Watt, a copy of which I enclose herewith.

2. When negotiating with William King, to permit the peaceable return of Ihaia and his people to the Waitara after their expulsion thence, and urging him to consent, he replied, "but for you, there would have been no occasion for this, the matter would have been finished," meaning that if I had not frustrated his (William King's) plans, Ihaia and party would have been killed. I replied, if by me Ihaia was saved, by me also he (William King) was saved, alluding to my preventing the slaughter of the besiegers that must have ensued had they attempted to enter the pa of Ihaia, which they believed to be abandoned, until I informed them of the ambush; and I addressed myself to him as the recognized head of the besiegers, substituting *him* for his *party*, a method of expression common among the Natives.

3. I most distinctly deny that I ever talked of apprehending him about his holding the land, or for any other cause, but you are aware that on one occasion, as reported in the late Assistant Native Secretary's diary, for the month of December, 1858, a summons was issued against him by the Resident Magistrate, for the price of a thrashing machine, burnt with the Ikamoana pa. This summons was entrusted to Mr. Halse, the Assistant Native Secretary, to serve; who communicated the same to me, and we concurred in withholding it until instructions on the subject should be received from Auckland. This is the only time at which (to my knowledge) anything of the sort occurred, or was ever talked about. The talking of shooting him with a gun, and burying him outside in their cultivations, is a *pure fabrication*, I know nothing about it.

4. William King knows well that I did not rejoice in Katatore's death, and that his death for the time completely upset all my land purchasing operations, for he was present at the Kaipakopako and in the same room with me and Katatore when the Tarurutangi block was first offered; and when Katatore explained the whole matter to him, he replied, "Kei a koe te whakaaro," (the thought is with you) and yet subsequently having heard that Katatore had suggested to Ihaia and Nikorima, that they should offer for sale a portion of Waitara land, as sugar to sweeten that which he (Katatore) was offering, he writes to them the letter enclosed, dated 30th August, 1857, in which he denies any knowledge of Katatore's proceedings, and recommends them to discontinue the talk about selling the Ikamoana, but to stick to it and cultivate it, or that the land will be all sold by one man (meaning Katatore) and significantly exclaims, "be stout hearted! war! war again!" Moreover, William King well knew that on the occasion of his murder, Katatore came to town for the purpose of arranging about the payment proposed by the Provincial Government for the cutting of the Scotch thistles in the neighbourhood of the Bell Block, as is explained in his letter of 5th December, 1857, also herewith enclosed.

5. Having thus exposed the cunning and falsehood of William King, I cannot close this report without again alluding to the circumstance respecting which the expression, "Naku koe i ora ai," (it was by me you were saved) was used, nor without some strictures on the course Archdeacon Hadfield has pursued in reference to this matter.

When Ihaia, Nikorima, and party, were besieged in the Karaka pa at Waitara, and were almost sinking under their lamentable prospects, the Rev. Mr. Whiteley suggested to me that I should try to arrange terms of peace on the following basis, viz.: that the besieged should be allowed to vacate the pa, and that the besiegers should then destroy it. I availed myself of the suggestion and obtained the consent of Ihaia and also of William King, not to follow them any further, and shortly after, in the middle of the night, Ihaia's party took a loud farewell of their pa, and thus tried to take advantage of arrangements which I had attempted to make for their preservation, and but for my opportune arrival and discovery of the ambush, would probably have succeeded.

I was much blamed by the newspapers of the Province for communicating this intelligence to William King's party, but no man with one spark of honor could, under the circumstances, have acted otherwise, and, in allusion to this circumstance, I addressed the observation to William King, to shew the perfect good faith I had maintained towards him, though I knew he was inimical to the plans I had in view.

6. With respect to Archdeacon Hadfield, the position he has taken in this matter justifies me in reporting, that seeking to effect a peaceful purchase of Teira's land at Waitara, I solicited Archdeacon

Govett to write to him to use his influence with William King to that effect, informing him that the Governor was inclined to be very liberal to him and his people, and would make ample reserves for them. Archdeacon Hadfield replied, and Archdeacon Govett read the letter to me, in which he stated that "he would not advise Natives to sell their land, that he was not pleased with anything the Government had done for the Natives, and that the Governor would find that a large party of the Natives at Otaki would espouse William King's cause" (this I regarded as a threat to prevent further proceedings in the purchase). Had the reverend and venerable gentleman been actuated by that courtesy, which both Christian charity and the custom of the world prescribes, he would have afforded me the opportunity of replying to the charges of William King at the time they were made, instead of retaining them for upwards of twelve months, and then causing them to be placed before the General Assembly, where I had no opportunity of replying to them.

(Signed) ROBERT PARRIS,
District Commissioner.

Enclosure 2 in No. 8.

MR. JAMES N. WATT TO MR. COMMISSIONER PARRIS.

New Plymouth, 11th August, 1860.

SIR,—

I have much pleasure in replying to your letter of the 10th instant, requesting me to state all that I know respecting the accusations of William King contained in three letters addressed by him to Archdeacon Hadfield, and published in the *New Zealander* of the 8th instant.

Before proceeding further, I may as well state (as I presume you require the information for others who may not be so well aware of the circumstance as yourself) that, although not a Maori scholar, I am well acquainted with the language, having resided here for nearly 17 years, during 15 of which I have been connected with the Natives; have employed them as trading agents, as labourers, and as domestic servants, and have for several years past carried on an extensive trade with them at Waitara.

On one occasion when I accompanied you to Waitara, I was present at a conversation you had with William King, in which you were urging him to consent to the return of Ihaia from Pukekohe, and he sulkily replied, "E hoa, he tangata kino koe, mehemea kahore koe i whakararuraru i a matou, kua oti i reira," (Friend, you are a bad man, had you not disturbed us, it would have been finished there) turning at the same time towards the Karaka pa (signifying that if it had not been for your interference they would have captured Ihaia there). To this, you replied, "He aha taku kino; naku koe i ora ai hoki," (in what am I bad, for it was by me you were saved) which I understood to be in allusion to the time when you saved his (William King's) party from the ambush Ihaia had prepared for them, and for which you were at the time so severely blamed by our local press. He only replied, "Ugh! He aha tera," (Ugh, what of that) being, to use a vulgar but expressive phrase, completely "shut up," and convincing me that he understood the reference as well as I did.

I never heard anything about his being apprehended for holding the land, but am aware that about the time in question a summons was issued against him from the Resident Magistrate's Court, at the instance of Mr. Stockman, for damage sustained by the destruction of a thrashing machine, when the pa at Ikamoana was burnt; I have had too much experience of William King's duplicity, to suppose for one moment that he misunderstood the matter, but it furnished him with a foundation on which to raise a grievance, and he used it accordingly.

With respect to the accusation that you rejoiced in the death of Katatore, I have no hesitation in stating it to be a wilful falsehood; as no one knows better than King that Katatore was your right hand man, and that it was the severest blow your purchasing operations could have sustained; and further, I recollect your informing me at the time you were negotiating with Katatore for land, that King was privy to it, and had in your presence acceded to the proposition.

I am not aware that I can throw any further light upon the subject, but shall be happy to reply to any questions you may desire to put to me.

I have, &c.,

Robert Parris, Esq.,
District Land Purchase Commissioner.

(Signed) JAMES NEWTON WATT.

Enclosure 3 to No. 8.

WILLIAM KING TO TE IHAIA.

Waitara, 30 Akuwata, 1857.

E HOA E IHAIA,—

Kua tae mai tau reta kia matou. E hoa ko te kupu i ki mai nei kia wakina atu te tangata nana te kupu mo te paki huka, e hara ia koutou na Parete ano tana kupu, na raua pea ko te Waitere, kaore taku kupu i ahu atu ki kona, i ahu ke taku kupu ki nga Pakeha, no reira to kupu i ki mai nei kia au, e kore au e kaha ki te purupuru i te wenua, kua kite iho ra koe, hei aha koe i ki rawa mai ai kia au.

E Ihaia, koutou ko taua matua hei kona e hoa. E Pita, tena koe. E Niko koutou ko potiki me o hoi, i runga i te oneone i mate ai tatou. E aha koa, e aku hoa, e toku koroheke, te wakarongo mai ai ki taku ingoa, e wakahuatia atu na, ki runga ki te tikanga a te Waitere ka rongo na koutou, ka rongo nei hoki matou.

E Ihaia ma, ko taku noho i te Kaipakopako i noho maua ko Hapurona, ko te rongo o maua kaore mana i rongo, ko taku mohio, rokohanga atu e au e tuhi tahi ana raua ko Parete, ko taku uinga atu; hei aha tena! ka kti mai a te Waitere, he kupu, kaore i wakaaturia mai te tikanga o taua wahi na kia au, nei koa, hei ahatanga e aku e aku hoa e taku matua.

Hei kona ra e hoa ma, e Tama, noho mai ai, e aka taina e aku matua, e Kati raua ko Niko, e I, e Pita, e Pakere, e Mati, he kupu atu taku kia koutou ma koutou, e kanga mai. Kaua e rere me ka huihui a Ngatiawa ki te tango i ona moni, kaua e rere, kia manawanui, te noho i runga i ena wahi; e hoa ma, te pakanga ano te pakanga, kati te korero tikanga ki te wenua kua kawea atu e koutou, a ko tenei me ngaki te wenua, i na hoki te kupu a to koutou hoa, a te Waitere, kotahi ano tangata hei, utu i nga wenua katoa puta noa, koia taku e ki atu nei, wakamutua te reo noho puku noa iho; na kanga mai e taku taina e oku matua, kanga mai, e I tena koe; e Niko, e Kati, e Pita, e Pukere, tena koutou katoa.

He oti ano,

Na Te TUAKANA,

Na WIREMU KINGI WHITI.

[TRANSLATION.]

Waitara, August 30, 1857.

FRIEND IHAIA,—

Your letter has reached us. Friend, with respect to your word asking us to make known the man who spoke the word relative to the Pakehuka, it was not from you, the word was Mr. Parris' own, his probably and Te Waitere's. My word was not directed there, it was directed towards the Pakehas, your word was therefore spoken to me. I am not strong to hold the land that you have seen. Why did you speak strongly to me.

O Ihaia, you and our parent remain there. Friend Pita, salutations. O Niko, you and your young children on the soil upon which we died. But, what matters, my friend? My old man, why not have hearkened to the name that I mentioned on the subject of Te Waitere's plan. You heard, and we also now hear.

O Ihaia and the others. As regards my staying at the Kaipakopako, I staid with Hapurona, but, as for hearing ("rongo," to hear or to obey) we did not hear. What I know is, they (two) and Mr. Parris were writing. I asked, What is that for? Te Waitere replied. A word. He did not shew me what that meant. What does it matter, O my friend, my father?

Remain there (farewell) friends, my son, my younger brothers, and my parents, Kati and Niko, I, (Ihaia) and Pita, Pakere and Mate. I have a word to say to you. It will be for you to curse (condemn) me. Don't fly (run away) when the Ngatiawa assemble to receive their money. Don't fly, be resolute to stay upon those parts. Friends, war, war again. Cease talking (making arrangements) about the land which you have conveyed away; but now, let the land be cultivated. Witness the word of your friend Te Waitere, that the land everywhere will be sold by one man. That is why I now say, let the sitting and doing nothing language cease. Now my younger brother and parents curse me. O I, (Ihaia), salutations. O Niko, Kati, Pita and Pakere, salutations to you all.—Enough.

From your elder brother,

WIREMU KINGI WHITI.

To Ihaia.

Enclosure 4 in No. 8.

KATATORE TO THE PROVINCIAL GOVERNMENT.

Kaipakopako, Tihema 5, 1857.

E hoa e Parete, raua ko te Kati, ko te Paraifi. Kia rongo mai koutou: no te rahoroi i timata ai toku mahi i ta koutou mahi kino, taru kino, i te titara, kia rongo mai koutou. Kei a koutou te ritenga mo te wenua a te Kupa a te Pere, mo taru hoki e Parete, ko te mahi au i reira. Otira kei a te Kati kei a Totae kei a koe hoki te wakaaro, me kaho tupeka kia wakaare ai nga Maori ki te mahi. Heoi ano naku na te

WAITERE KATATORE.

Ki a Parete, a To taea, ki a te Katawira.

12 FURTHER PAPERS RELATIVE TO NATIVE INSURRECTION.

[TRANSLATION.]

Kaipakopako, December 5th, 1857.

Friends Mr. Parris, Mr. Cutfield, and Mr. Flight. Hearken you. I commenced on Saturday to do your bad (hard) work at the evil weed, the (Scotch) thistle. Hearken you. The arrangement will be with you for Mr. Cooper's land, Mr. Bell's land, and for yours also Mr. Parris. I am going to work there. The thought will, however, be with you and Mr. Cutfield and Mr. Flight, whether the payment shall be a cask of tobacco, so that the Maories may consent to work. Enough.

From TE WAITERE KATATORE.

Enclosure 5 in No. 8.

MR. COMMISSIONER MCLEAN TO WAITARA NATIVES.

Ngamotu, 18 Maehe, 1859.

E HOA MA, E NGA TANGATA O WAITARA,—

Tena koutou. He kupu atu tenei kia koutou, kia whakamaramatia e koutou, o koutou pihi whenua e takoto i roto te wahi kua oti i a Te Teira te tuku mai kia Te Kawana.

Kua mohio ano koutou, ma tena tangata ano te tikanga mo tana pihi, waihoki kia Te Teira te tikanga mo tana pihi, e kore e ahei kia rere noa te tangata ki runga ki ona wahi arai ai i tona tikanga, no te mea, kei a ia ano te whakaaro mo tona ake ano, he kupu atu tenei kia koutou, kei tere kau koutou ki runga ki to Te Teira raua ko Te Ritimana wahi, no te mea, kua whakaaeria a raua wahi kia hokona i te aroaro o te iwi, i te tino awatea, a meake ka whakaotia nga ritenga ki a ia mo tona; ekore hoki matou e tohe ki to tetahi atu tangata, no te mea, kei a ia ano tona whakaaro mo tona pihi.

Ko tenei kei pouri kau koutou ki a ia, no te mea, he tikanga whakamarama hoki tana.

Na TE MAKARINI.

Kia Wiremu Kingi Whiti,
Kia Wiremu Ngawaka Patukakariki,
Ki nga tangata katoa o Waitara.

[TRANSLATION.]

Ngamotu, 18th March, 1859.

FRIENDS, THE MEN OF WAITARA,—

Salutations to you. This is a word to you to request you to make clear (point out) your pieces of land which lie in the portion given up by Te Teira to the Governor.

You are aware that with each individual lies the arrangement as regards his own piece; in like manner Te Teira has the arrangement of his piece. Another cannot interfere with his portions to obstruct his arrangements, for he has the thought for what belongs to himself. This is a word to you. Do not you, without cause, interfere with Te Teira's and Te Ritimana's part, for they have consented to the sale of their part, in the presence of the tribe, in broad daylight, and the terms with him for his piece will soon be settled. We will not urge for what belongs to another man, as with him is the thought as regards his own piece.

And now, do not you be dark towards him, as his proceedings give light.

(Signed,) DONALD MCLEAN.

To Wiremu Kingi Whiti,
To Wiremu Ngawaka Patukakariki,
To all the men of Waitara.