

COMMISSIONER'S RE-
PORTS AND SPEECHES.

also corroborated the statements he had made, and was displeased that Te Heuheu should have interrupted him. Several of the Chiefs expressed their displeasure, and Ngatihaua offered to light large fires that he might have an opportunity to complete his statement that night, as they intended to leave early next morning. It was, however, arranged that he should finish next day.

On the 29th, the Natives were all busy preparing to erect the flagstaff, and Ruihana tried in vain to obtain a meeting to give Mr. McLean an opportunity of finishing his address. Mr. McLean waited till noon, but there were no signs of a gathering. He then told the Natives he understood their motives in delaying to assemble, and having given them a reasonable time he should wait no longer. He struck his tent and departed.—[*Pamphlet by Rev. T. Buddle, 1860.*]

2. EXTRACTS FROM SPEECH OF MR. M'LEAN AT THE CONFERENCE OF CHIEFS AT KOHIMARAMA, JULY 1860.

D. McLean, Esq., (at
Kohimarama),
July, 1860.

I shall not speak of Wiremu Kingi's visit to Ngapuhi, and of what passed between him and Potatau's younger brother; they had a difference about that land. Kati said to Wiremu Kingi, "That land will be sold to the Governor." Wiremu Kingi replied, "Then I will sell the Waipa Valley as a payment for my slain." (Alluding to an encounter which took place between the Ngatiawa of Taranaki and the people of Waipa.) On Kati's return from the North he repeated what had passed between himself and Wiremu Kingi to the old Chief Potatau, just now deceased. Soon after, Potatau went to Kapiti with Governor Hobson. Afterwards, he said to the Governor, "Friend, listen to me, Taranaki is mine: my hand holds it. I wish to sell it to you." The window of the room in which this conversation took place happened to be open, and some papers which had been lying on the table were scattered by the wind. The old Chief collected them, and replacing them on the table, put a weight upon them: and addressing the Governor, said, "This is like Taranaki: if I press the Taranaki people, they will remain quiet. See, O Governor, when I put a weight upon them they are still: they cannot move." Time passed on, Governor Hobson considered the matter, and after having done so, consented to the purchase from Waikato. Here is the deed of transfer. (Deed read.) The signatures to this deed are those of Te Kati, who lies buried at Mangere, and of Te Wherowhero, just now deceased at his own place at Waikato. Now, in accordance with your customs, this land was completely forfeited and gone. Of the men who once possessed it, some had been brought as slaves to Waikato; some had gone to Kapiti. It was a complete abandonment of a conquered territory. * * *

The Taranaki people are now asserting a claim to territory which has become the property of the Government. Waikato has taken up arms to hold that which their own Chiefs gave to the Europeans; spreading it forth for their acceptance in the light of day and under the shining sun of heaven. Had it been territory not previously touched or broken into, it would have been different, but this was not the case. The land has been consumed; it cannot return to its original state any more than the ashes of a dead fire can be rekindled. Let the Chiefs of the Council look at the facts of case, and consider them well. This statement is not a new one; it was made by me at Ngaruawahia, and the old Chief who has just died [Potatau] fully admitted its truth. Referring to it he said, "It is correct." * * *

In the year 1847, Waitara was offered for sale. Claims were duly investigated. This was before the return of the people from Kapiti. The Natives residing on the land said, "It will not be right to entertain the claims of those absentees who forsook the land, and took no part in defending it against the Waikatos: let the whole payment be given to us." The Government did not, however, accept this view, and when any payment was made, it was divided, and a portion was sent to Kapiti. The purchase of the Waitara was kept in abeyance until the claims should be clearly ascertained. In 1848 I went to Kapiti, and there was a large gathering at Waikanae at which Wiremu Kingi Te Rangitake proposed to return to Waitara. When he was informed that the Waitara was under offer to the Government he said, "Let me return thither, and I will then consider the matter. When I get there, one side of the river shall be yours and the North side mine, whence I can look out for the Waikatos, in case that tribe should meditate an attack upon us." That was his word: which is retained in the memories of myself and others here present who heard what passed between us. Wiremu Kingi was allowed to locate himself at Waitara, and nothing was said by the Europeans about the land: there was no attempt to press the matter hastily. Wiremu Kingi returned with his people; the sanction of the Governor to his doing so had been given, though the act was on his part intended as one of defiance. On his way he heard that the sale of Mangati [Bell Block] was under negotiation. He met me on this side of Whanganui, and said to me, "Do not give the payment for Mangati. I am willing that it should be sold, but I have a claim on it; let the payment be kept back until I arrive there. When I am there let it be given." I replied, "It is well, William." Some months afterwards I called together all the people of Puketapu and other places to receive the payment. Wiremu Kingi was also invited to be present, to witness the payment. He came: and when the goods had been apportioned out among the several divisions of tribes, I looked to see what portion was assigned for Wiremu Kingi. None appeared: he got nothing. I, therefore, came to the conclusion that Wiremu Kingi had no claim at Mangati. * * *

Te Teira on behalf of the Ngatihinga and Ngaituaho stated that he wished to cede a small portion of his land to the Government, leaving the greater part of it untouched. He said to the assembled people, "Listen, it is only my own land that I shall give." He then asked the Governor whether he would consent that his land should be bought. He repeated his question a