

Now I ask that I may be allowed to go to Waitara to see Wiremu Kingi, that I may speak to him face to face (mouth to mouth), that I may tell him to put a stop to his doings. My speech is ended.

NATIVE SPEECHES,
&c.

Speeches at Kohimarama.

(Wi. Kingi.)

Tamihana Te Rauparaha, (Ngatitōa,) Otaki: I have now something to say in condemnation of the conduct of my son, Te Rangitake. I refer to his taking Te Teira's land and thereby causing the present war. When he was at Kapiti I understood the conduct of Te Rangitake. During Te Rangihaeata's disturbances with the pakehas at the Hutt (Wellington), he requested the cooperation of Te Rangitake, but he (Te Rangitake) did not consent. It was the returned slaves from Waikato who instructed him in evil. That land belonged to Te Teira. He inherited it from his ancestors. When they resided at Kapiti no boundaries were fixed. The pakehas came, bringing the Gospel and Peace. The result was that the slaves were liberated. It was only when he returned to Waitara that Te Teira became acquainted with the boundaries (possessions) of his ancestors. The case is similar to ours. The lands of our ancestors are at Kawhia and Maungataniwhi. There are probably boundary lines, but I do not know them; perhaps the old men remember them. It was a deserted land. It was not left as the pakehas leave their lands, the title deeds being in the possession of their children. The statement that Te Teira is a man of inferior rank is true, for when they resided at Waikanae others were considered the chiefs, namely Reretawhanga, Tohiroa, Te Awe and others. Te Raru, the father of Te Teira, had no voice (as a chief); but when he got back to Waitara, to the land of his ancestors, then he spoke with authority as to the possessions of his forefathers. Therefore I say that Te Teira's conduct is straightforward, but William King's is wrong. William King tries to maintain his land-holding influence (*mana-pupuri-whenua*), the "mana" of New Zealand; but perhaps one reason is jealousy of the pakeha. I have land at Rotorua by virtue of my mother, but perhaps her relations who occupy it would not admit my claim. Nevertheless it is true that the land is mine. Now, if I should ask the old men to point out the boundaries (of this land) they would probably say that they had forgotten them. Perhaps this is the case with Te Teira and Wiremu Kingi. Te Teira (declares that he) knows the boundaries of his ancestors. One thing I must remark on, namely the extent of this piece (of land)—500 acres. No single individual ever cultivates so large a plantation as that; however, that may include the claims of Ropoa and others, and this may account for its extent. We know very well that according to our customs, might is right. Our Maori plan is seizure. Let us enquire into these matters. Kapiti, for instance, was taken. The chieftainship of that belongs to me. According to Maori custom, when a man prevails in a struggle he claims it (the land). Now let us approve of the course pursued by Te Teira. He sold (the land) under the light of day. He gave a *parawai* as a covering for this land. William King did not take it away so as to repudiate Te Teira's claim to the land. Should I come forward and offer land for sale, perhaps some relative of mine would say "You have no land." In that case, if I had strength I would carry my purpose. We, the Maories, have no fixed rules. Consider this case: the land now belonging to Ngatitōa was taken by them from the original occupants; they gave a portion of it to Ngatiraukawa, and another portion to the Ngatiawa—to the tribes who were always kindling fires (or residing) on that land.

Hohepa Tamahengia, (Ngatitōa) Porirua:—Listen ye of the runanga! My words shall have reference to my land; afterwards I shall speak about Taranaki. * * I shall now speak about Waitara. I shall not attempt to oppose the Governor's plan. Let the Governor's plan be allowed to stand. What we are now looking at is the Maori side. Leave the Governor's plan to himself. But if the Maori side be arranged, then let the men go and carry the words of this Conference to Wiremu Kingi. I shall urge this a second time, and a third time, and even to a sixth and seventh time. If I am not listened to after the seventh appeal, then I shall say, I will endeavour no longer with you. The old men, Manuwhiri and Takaratai, who may make the path and enquire into this evil, are still living. I say nothing about the disputed piece of land at Waitara—that belongs to the Governor; that piece of land will not occasion much concern. Consider this: the rain descends and it is afterwards fine; the gale bloweth and it is followed by a calm. So it is with man. But perhaps you (the Pakehas) are strong to keep up your anger; for you are a people accustomed to that work. I shall continue to urge that the Waitara affair be settled.

Horomona Toremi, (Ngatiraukawa,) Otaki:—Port Nicholson had been sold by Ngatiawa. They then sold Taranaki. The boundary was at Mokau: it was Mr. Spain who fixed it at Parininihi and Te Taniwha. I therefore concluded that Ngatiawa had sold their lands to the Pakeha. Potatau saw this and sold the very same land: the boundary of the land sold by Potatau extended as far as Piraunui. What is the use of preferring a claim to lands already sold, and taking forcible possession again? I have finished on that subject.

Hukiki, (Ngatiraukawa, Otaki): I will now express my view about Taranaki. When Teira sold his land and laid down the *parawai* as a pledge, William King did not come to take up the challenge but went away.

Hetaraka Nero, (Ngatimahanga,) Whangaroa: My words refer to Te Teira and William King. Mr. McLean and the Governor were staying at that place (Taranaki). When the land was offered for sale, Mr. McLean investigated the title according to the custom of land purchase. The nature of Te Teira's claim induced the Governor to side with him; then William King was grieved, evil sprang up in his heart, and he declared war with the Governor. Subsequently there was murder, and the evil then assumed a more serious aspect. I shall now speak of Waikato. The Waikato (people) set up a Maori king. The object of this was to hold the land. When Te Rangitake heard that his own idea was being carried out, his heart rejoiced. I am speaking ill of Waikato and Wiremu Kingi. I say, that evil will increase. In these times my ears have heard indistinctly that those tribes have been acting treacherously, and the opinion (respecting them) cannot be concealed. This Island is filled with