

GOVERNOR'S DESPATCH.
4th Dec. 1860

King Movement; which has proved so fruitful a source of dissension among the tribes of that district, caused so much bloodshed, and brought about the present collision between Wi Kingi and His Excellency the Governor. * * The land thus given over to the King, is not to be alienated without his consent. This might be all fair if the party stopped here. But they resolve that no land shall be sold within their territory, *even though the owner may not have joined the League*. Any man, therefore, attempting to sell a block of land, would subject himself to summary proceedings at war. And any attempt to take possession of the purchased block by the Government, would be resisted by force of arms, *as in the case of the land at Waitara*" (151).

(151) *Buddle,*
App. E. 5.

110. The Rev. Mr. Morgan, Church of England Missionary, who has resided 20 years in the Waikato district, writing to the Select Committee of the House of Representatives on Waikato affairs, says:—"In other words, the vital question with the Maori Kingites now is, whether the King or the Queen shall possess the *mana* of New Zealand. Hence the frequent expressions of the Waikatos now in arms, 'We are going to fight for New Zealand. We sent the King's flags to Taranaki, and it is our duty to follow the King's flag. We are fighting for the *mana* of our island.' *The Maori King Movement is the strength of the Taranaki war* (152). * * * "This entirely depends on the issue of the present war, which, on the part of the Waikato, is a struggle for the *mana* of the Maori King, and not for the small piece of land sold by Te Teira at the Waitara. They only considered that small block of land as it refers to the *mana* of the King all lands on which his flag has been planted" (153).

(152) *Morgan,*
App. E. 4.(153) *Ibid.*

111. The Rev. J. A. Wilson, Church Missionary, writing to the same Committee, expresses his entire agreement with Mr. Morgan's opinions (154).

(154) *Wilson,*
App. E. .

112. At the Ngaruawahia meeting, where nearly 4,000 were assembled, the following conversation took place between the Chiefs Tamati Ngapora, and Patene (of Ngatimaniapoto), who represented Wiremu Kingi.

Tamati Ngapora: "I wish my proposals to be disposed of. Rangitake, give me that piece of land that has caused the war. Give me that piece that has been purchased and paid for by the Governor."

Patene (Ngatimaniapoto) replied, representing Wiremu Kingi, "I shall not give it up."

Tamati Ngapora: "Give it to me."

Patene: "I am under some mistake." He then planted a stick in the ground to represent Potatau and Waitara, and said, "This is Potatau; my *mana* stands there; after my *mana* rested on the land the scrofulous man arose, offered it for sale, and the Governor accepted the offer."

Tamati: "That is Potatau, is it? and this land has been handed over to Potatau, has it? Then it is mine; I represent Potatau here; and I give this land to the Governor." (Tamati was instructed by Potatau to adopt this plan.)

Patene: "For what reason do you give that land to the Governor?"

Tamati: "That peace may be restored and our trouble cease" (155).

(155) *Tamati & Patene*
App. D. 1.

Paora (a Chief of Ngatiwhatua) said at the same meeting:—"You say that you have not seen wrong on the part of Te Rangitake (Wiremu Kingi). I have seen his wrong doing. Letters have reached you that convict him of wrong. Yet you say you have not seen it. I repeat, I have seen it, and I believe there is not a Chief in Waikato that is not convinced that Te Rangitake is wrong..... You speak of *mana*. What is the *mana*? Where is the *mana*? There is no such thing as putting *mana* on the land (156).

(156) *Paora,*
App. D. 1.

Heta Ngatihaua (the young man who made the flags that were sent to Taranaki) said:—"Press your words, Ruihana. Send a deputation to Taranaki; let us know when that land was paid for; before our *mana* reached it or after. If our *mana* was first, we do not let it go, but support Rangitake in his right. This shall decide his claim. The money second, the *mana* first;—we hold it fast (157).

(157) *Heta,*
App. D. 1.

Kopara, of Ngatihaua, said: All subjects are disposed of but one. The question is, was the flag first or the money first? If the land was paid for before the flag reached it, the Governor is right; if not, then the matter cannot rest where it is. If the *mana* and flag went before, we must contend for our land (158).

(158) *Kopara,*
App. D. 1.

Te Wetini Taiporutu, of Ngatihaua (the Chief who was killed at Mahoetahi), said:—"I wish to reply to one question. If the Governor's money was laid down for the land at Waitara before it came under our law, then he is right. But if it was paid for after the land was handed to us, I do not say what we shall do. That we keep in our pockets; I open not my mouth on that subject, but I can see the depth and height, the length and breadth of that. I lean on our flag. If the land was purchased after it became ours, then I shall show my love to Rangitake (159).

(159) *Wetini Taiporutu.* App. D. 2.

113. At the Conference at Kohimarama, Tamati Waka Nene said: "For this reason, I repeat, it is enough: cease to clamour for a King. Although some may enquire, whence sprung the disturbances at Taranaki? I will declare that the evils sprung from that King (Movement). Now that my Waikato friend is dead, cease to call for a King. I know full well that the evils have sprung from that King; therefore I say again, put an end to it." (160).

(160) *Tamati Waka Nene,*
App. D. 2.

Tamihana te Rauparaha said: "Wiremu Kingi tries to maintain his landholding influence, (*mana-pupuri-whenua*,) the *mana* of New Zealand; but perhaps one reason is jealousy of the *pakeha*." (161).

(161) *Rauparaha,*
App. D. 2.

Hetaraka Nero said: "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