

Enclosure No. 2 in No. 8.

Pane Taia, wife of Alfred James Holden : The husband directed to retire.

Were you taken away by the natives from Kerikeri ?

Yes : Against my wish.

The woman made statements of transactions at Whangaruru and Whangarie to the same effect as that given by the husband.

The following relating to the transactions at the Kerikeri, is given in her own words :—

I te ahiahi o Te Hararei, ka u mai te poti me nga tangata Maori tokowha, ko te tamaiti o Takena te tokorima kihai i roa te nohoanga ka mea mai a Henare Ngakapa, ki taku tane. E hoa, i haere mai au ki te tohe utu mo taku poaka, roa ana te totohenga o Henare raua ko taku tane, ko a raua korero kihai ahau i rongu.

Katahi ka puta mai te kupu o Henare. E mea ana a Takena me he mea e pakeke ana Hemi ki te poti hei utu, me tango i te wahine, ka puta atu taku kupu kia Henare, e ki, ko ahau hei utu mo te poaka, katahi ano ahau ka matau he tangata hei utu mo te poaka. Katahi a Henare, ka mea mai, kowai i mea hei utu koe i te poaka? I mea ahau kia haere koe kia kite i o whanaunga; aua koe e turi, kia rongu koe ki taku kupu tuatahi. Ka mea atu ahau. Kahore, ekore au e haere, katahi au ka rongu he whanaunga oku kei konei. No runga ke ahau, he rangatira ahau, ehara i te pononga. Haere mai ana a Henare ka tango i taku ringaringa katau, ko taku potiki nokinoki i aku ringaringa. Ka kite taku tane, ka pa te ringaringa o Henare ki ahau ka tango, i taku potiki ka pupuri i taku ringaringa mai. Katahi ka kurua taku tane e Henare ki te uma hinga ana ki raro me te tamaiti, katahi ka to i au ki te poti. Ka tae ki te taha o te poti ka kopiroa ahau ki te wai, ka hikitia ki te poti. Ka mea ahau, katahi ano ahau ka kite i tenei mahi, ka toia te wahine ano he poaka. Katahi au ka tangi moku i toia, me taku tamaiti oraiti i wera i te ahi. Ka mea atu ahau kia Henare, mehe-mea i mate toku tamaiti ka haere au ki te whakawakanga.

Ka haere a Henare ki uta, ka turaki i taku tane ka tango i te potiki ka mau mai ki te poti.

Ka rere matou ki te Rawiti, ka uoho, a i te ahi o te wiki (Ratapu), ka rere atu matou u noa ki Wananake, e rua pea wiki aku ki reira, ka whawha a Henare i ahau i te po, ka oho ahau, ka mea katahi ano ahau ka kite i tenei mahi, ko te toanga i au ki te poti ko te whahwatanga i ahau. He wahine marena ahau. Muri iho ka hoe matou ki Matapouri, e rua aku wiki ka kararangatia ahau me te tangata ke kihai au i pai, mea ahau mehemea ka tohe tonu koe ka wakamate ahau i taku tinana, me taku taimaiti hoki. Muri ano ka tohe ano ratou ki a wakamoea ahau ki te pakeha. Kihai au i pai. Ka haere matou, a Wangarei, ka tae atu ki reira, ka mea aku huanga kia hokoa ahau ki te moni. Ka mea atu ahau, e kore au e pai kia hokoa ahau ano e poaka, me hoki ano ahau ki taku tane kia tae mai a Takena raua ko Te Kerenene. Tatari ana ahau a kihai a Takena i tae mai, na taku tane ano ahau i tiki. Ka tae mai taku tane ka tahi [ka mea], kia Henare ki a tukua mai ahau me taku kotiro; ka mea ia, mehemea i haere mai koe me te kapa ki to ringaringa ka tukua atu raua. Tena ko tenei, ko te wahine anake ka tukua mai, a i te aonga ake o te ra, ka haere mai maua ka mahue atu te kotiro. Kua rongu au i nga korero nei, e tika tonu ana.

PANE TAIA, her x mark.

Signed by Pane Taia before me,

HUGH CARLETON.

[Translation.]

On the evening of the Saturday, the boat and four Maories arrived, Duncan's son made the fifth. They had not sat long when Henare Ngakapa said to my husband,—friend, I have come to demand payment for my pig. Henare and my husband disputed a long time, but I did not hear what they said. Henare then said, Takena (Duncan) said that if James was hard in giving payment, the woman or wife was to be taken. I then said to Henare is it said that I am to be the payment for a pig; it is the first time I have heard of a human being being the payment for a pig. Henare then said who said that you were to be the payment for the pig? I said that you should go and see your relatives; do not be deaf (disobedient), listen to or (obey) my first word. I said no, I will not go; it is the first time that I have heard that I have relatives here. I am from the South. I am a Chief and not a slave. Henare then came up to me and took hold of my right arm (or hand). I had my infant in my arms. When my husband saw Henare lay hands upon me, he took away my infant and held me by the left hand. Henare then struck my husband on the chest with his fist, and he fell down with the child; he then dragged me down towards the boat, and on reaching the boat he ducked me in the water, and then drew me on board the boat. I said this is the first time I have seen such work as this, dragging a woman like a pig. I then wept because of having been dragged and because of my child being nearly burnt. I said to Henare had my child been burnt, I should have gone to Court about it. Henare then went on shore and threw my husband down and took away the child and brought it to the boat; we then sailed to the Rawhiti, and on the evening of the Sunday we sailed and landed at Whananake. I had been there perhaps two weeks when Henare touched (or felt about) me (my person) during the night. I woke up and said, I never saw such work, you (first) drag me to the boat and then feel my person; I am a married woman. Afterwards we pulled to Mata Pouri, and after two weeks I was proposed as a wife for another man, but I would not agree to it; they strongly urged me. I then said, if you continue to urge me I will kill myself and my child. Afterwards they insisted on making me cohabit with a Pakeha, but I would not agree. We went to Whangarei, and there my