

P A P E R S

RELATIVE TO THE

MURDER OF THE REV. CARL SYLVIUS VOLKNER.

BY THE

HAU HAU FANATICS.

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PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY BY COMMAND OF HIS  
EXCELLENCY THE GOVERNOR.

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W E L L I N G T O N :

1865



PAPERS RELATIVE TO THE MURDER OF THE REV. CARLSYLVIVS  
VOLKNER BY THE HAU HAU FANATICS.

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No. 1.

THE CIVIL COMMISSIONER, TAURANGA, TO THE HON. THE NATIVE MINISTER.

Civil Commissioner's Office,  
Tauranga, March 6, 1865.

SIR,—

I have the honor to forward for your information copies of letters enclosed to me by Mr. Commissioner Smith, relating to the proceedings of the Pai Marire Tius at Te Whaiti and Whakatane.

The Officer commanding the district has been supplied with copies.

I have, &c.

HENRY T. CLARKE,  
Civil Commissioner.

The Honorable the Native Minister,  
Wellington.

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Enclosure 1 to No. 1.

EXTRACT OF A LETTER FROM MISS WALLACE.

Poronui, Whakatane,  
February 21, 1865.

On Saturday last a large party of Pai Marires arrived at Ko Peopeo from Taranaki and Taupo, bringing with them a British soldier a prisoner, and the head of Captain Lloyd, which they exhibit with a cap of the 70th on. They pretend to make it speak.

They have put a *cut*\* on this port, and have laid down the law here that no vessels are to be allowed to come here under pain of being taken, and all on board put to death. Our informant, an European, who has been watching and listening to all that has been going on, says he is afraid that Ngatipukeke will not dare to resist them, as they are in great terror of them. They left for Opotiki on Monday morning, leaving behind a party to watch that the *cut* is not broken.

At Opotiki they will do the same, and were heard to say that they would give the Rev. Mr. Volkner orders to leave, and if he refused he would be killed; if the Whakatohea refused to do it, they would.

We promised our informant to try and get notice sent to Mr. Volkner not to come to Opotiki at present, but to wait in Auckland till he hears how the Opotiki people will act.

Please to let him know as soon as possible, in case he should come by next trip of the Eclipse.

The intention of the Pai Marire is to do all they can to raise the people on this coast as far as Turanga, and then return in great force on Maketu and Tauranga.

There are about sixty bushels of wheat to be ground and then a Runanga will be held here, and if they agree to submit to the Pai Marire, I do not know how we are to get away if the Kate does not come here again. What shall we do? As Hohaia and Hori are sending letters to you, they will no doubt give you an account of the whole affair. We have not heard anything of the Ngatiawas.

If the messenger returns here will you please to let us hear from you what you think of affairs. As far as we can see at present, we shall be ready to leave next week.

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Enclosure No. 2 to No. 1.

EXTRACT OF A LETTER FROM CHIEFS OF TE WHAITI.

A party from Taranaki, Waikato, and Ngatiraukawa have arrived here (Tauroa), preaching the religion of their God, leading two Pakehas, prisoners, alive, and one head of a murdered man. On arriving here they urged us to join their God, but we refused. They said, "It is

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well. The bearer of our sword is close behind us, and will destroy you and all within the Arawa boundaries." We sought and found a word of Scripture, "Be patient in tribulation." But if his sword is lifted against us, we shall meet him. Enough. When you receive this write quickly.

From NGAKOBOWAI,  
Te WIREMU,  
And all the Chiefs of our three Tribes.

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### Enclosure 3 to No. 1.

[TRANSLATION.]

Te Wairoa,  
February 20th, 1865.

Friend Mr. Smith,

I have arrived at my place, Kariri. On the second day after my arrival Hohepa Ngar-muka came from Te Whaiti, and gave us this intelligence.

He met a party of Hau Haus at Tauaroa, Te Whaiti. This party, numbering thirty, had come from Taranaki. On reaching Taupo, twenty more joined from that place, besides some from Ngatiraukawa and Waikato, making altogether seventy in number. Kereopa, of Ngati-rangiwewehi is their principal Tiu, with Patara, who used to live at Mangatapa.

Kereopa carries with him a Pakeha head, preserved by the Taranaki Natives. This is for exhibition in the "New Canaan," by the direction of their God. There are two Europeans, slaves (or prisoners) of theirs, who accompany them. Hohepa saw with his own eyes, both the head and the two living Europeans.

At the gathering at Tauaroa, the Urewera tribe, numbering 200, stood in two rows, for the purpose of being confirmed as believers in the God of Taranaki.

The way in which this was done, the Pakeha head was used to scare each person. Terror, caused by the head, took possession of him, and he became insane, and sprang out of the row. This was repeated with each individual until all had been operated on.

Kereopa then said to the Urewera, "You are now possessed of the Deity, and now let the widows of the men who fell at Orakau, approach and vent their ('pouri') grief and anger on this head, and upon these living Pakehas." The head was then placed in the middle, and the Pakehas, one on each side. Then the maddest of the widows approached close to the head, and to the prisoners, and spears and tomahawks were flourished in the faces of the prisoners.

Those women who were courageous enough, then rushed forward to bite the preserved head, as it stood there, dried; and then all the widows did the same, and took a dry bite (ngau-pakoko-noa-iho) at the head.

After these proceedings, Kereopa stated that he had been sent by Te Ua, or Horopapara, to canvass all the tribes, and when this was done the great fighting would begin, as prophets would have been appointed.

According to them, they are the only party duly commissioned to canvass the tribes. The party of Ngatiraukawa and Waikato, which went to Hlawke's Bay, went without authority; so also Hori Tupaea and his Tiu, who were taken. Their mission was unauthorised, and they might be taken by the Queenites without any prejudice to the true Pai Marires.

The following is what was contained in a letter addressed to me by Kereopa and Patara:—  
To Te Kepa, and to you all. This is a word to you. We have come this other way, for we had no power to trample upon the law of our ancestor, Rangitihī Whakahirahira.

Friend, this is a word to you. If I accomplish my object, on my return I shall send word to you; and if you are willing that we should go your way, we will do so.

Friends, remain in peace (noho pai marire). When I have ascertained the thoughts of the Whakatohea and Ngatiporou and their feelings about their losses, we will send you word. When you read this letter, write to all the places in the District, to Tutanekai, Uenukukopako, Rau-giete-au-rere, Kawatapuarangi, to Maketu, and to Tawakeheimoa, Kingites at Pahirua.

This was the purport of their letter. When you have read this let the chiefs and tribes at Maketu see and hear the contents. Enough.

To Mr. Smith.

From  
TE KEPA TE URUHI.

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### No. 2.

THE CIVIL COMMISSIONER, TAURANGA, TO THE HON. THE NATIVE MINISTER.

Civil Commissioner's Office,  
Tauranga, March 6th, 1865.

SIR,—

Since writing my letter of this day's date, No. 11, we have received the painful intelligence of the murder of the Rev. C. S. Volkner, and the carrying away of the Rev. T. Grace, prisoner at Opotiki, by the Pai Marire fanatics, headed by Kereopa and Patara.

I beg to enclose a copy of a Native letter from the Whakatane chiefs on the subject. Also a copy of a statement made by the master of the schooner "Kate."

Although the statement rests entirely on Native authority, but taking it in connection with former information received, I fear there is little hope of its proving a false alarm.

I have, &c.,

HENRY T. CLARKE,  
Civil Commissioner.

The Honorable the Native Minister  
Wellington.

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Enclosure 1 to No. 2.

Pepuere 28th, 1865,  
(Mache 5th.)

Haere ta matou reta kia Te Kawana ara ki tona Runanga hoki.

E hoa. Tena koutou ko tou Runanga Pakeha.

Whakarongo mai koe, kua mate a Te Wakana i Te Whakatohea. Kua topahia ts upoko hai atua mo ratou. Ko nga rorr, kua kainga e Te Whakatohea, e nga tane e nga Wahine e (te) tamariki, he whakamohio atu teoei na nga Rangatira o Awa.

NA TAMARANGI TOIHAU.

NA APANUI.

NA WEPIHA MAUTARANUI.

NA HERIMIA MOKAI.

NA KAWAKURA.

KAPARIERE.

Ki te kite koe i tena reta whakahokia mai te utu. Kia rongo a Awa, Kei te mamae no tenei he pukapuka. Kia rongo a Awa, kei te mamae no tenei kokuru, ko te utu, me tika mai ki Wakatane.

Engari, kai ahua pouri koe, ki to matou haerenga atu ki Maketu. He Awatea, Engari ko te he ki Opotiki he kohuru.

Heoi ka huri.

Na Te Runanga o te iwi katoa.

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[TRANSLATION.]

February 28th, (March 5th), 1865.

Go our letter to the Governor, and to his Runanga also. Friend. Salutations to you and to your Pakeha Runanga. Listen. Mr. Volkner has been killed by the Wakatohea, his head has been cut off for a God for themselves, his brains have been eaten by the Wakatohea, by the men, women and children. This is from the chiefs of Awa (Ngatiawa) to give you information.

From TAMARANGI TOIHAU.

„ APANUI.

„ WEPIHA TE MAUTARANUI.

„ HERIMIA MOKAI.

„ KAWAKURA.

„ KAPARIERE.

When you have received this letter, answer it, answer it by letter, that Awa (Ngatiawa) may know (your thoughts), for Awa is pained on account of this murder.

Send the letter direct to Wakatane. But do not be dark on account of our going to Maketu (i.e. their former fighting with Te Arawa) that was done in broad daylight. But the fault (or crime) of the Opotiki natives is murder.

It turns.

From the Runanga of the whole tribe.

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Enclosure 2 to No. 2.

MEMORANDUM.

STATEMENT BY THE MASTER OF THE CUTTER "KATE," FROM WHAKATANE.

Te Papa, Tauranga,

March 6th, 1865.

I left yesterday after dusk. In the morning Te Hura of Te Awa-o-te-Atua arrived from Opotiki, and brought news of Mr. Volkner having been murdered by Kereopa. He stated that

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as soon as Mr Volkner landed he was tied to a willow tree, and his head was then cut off with an axe. His body was thrown down for the dogs to eat, his head was "paki pakid," and his brains were given to the women and children.

They also stated that Mr. Grace was taken a prisoner by them at the same time. They did not intend to kill him, but keep him as a slave.

Before Mr. Volkner's arrival from Auckland, they had broken open his house, and sold all his goods, and regularly ransacked the place, and held war dances in the new church.

WM. J. YOUNG.

Witness to Signature—

HENRY E. RICE.

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No. 3.

THE CIVIL COMMISSIONER, TAURANGA, TO THE HON. THE NATIVE MINISTER.

Civil Commissioner's Office,  
Tauranga, March 7th, 1865.

SIR,—

In continuation of my report of yesterday's date No. 13, I have the honor to enclose a statement I have just taken down, confirmatory of the melancholy death of the Reverend Mr. Volkner, and the detention of the Rev Mr. Grace by the Pai Marires.

There is not the least doubt now of the truthfulness of the whole report. The fanatics are going down the East Coast, carrying everything before them. It is said that Turanga is their destination. Fears are entertained for the safety of the Europeans along the coast.

I have, &c.,

HENRY T. CLARKE,  
Civil Commissioner.

The Honorable the Native Minister,  
Wellington.

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Enclosure 1 to No. 3.

STATEMENT MADE BY "NATANA," OWNER OF THE SCHOONER "JANET."

The party of Hau Haus left Whakatane for Opotiki. The party was made up of people from Taranaki and other tribes. Wepiha Poono and Apanui also went with them. They arrived at Opotiki. When they got there they found that Mr. Volkner's vessel had not arrived.

The Hau Hau party then divided, some went on to Tarapahore. Patara went also. Kereopa and the other Hau Haus remained at Opotiki.

Mr. Volkner's vessel arrived, and entered the river. Kereopa and his party then went on board, and tied up all the Europeans, including Messrs. Volkner and Grace, the vessel was dragged on shore. Messrs. Volkner and Grace were then taken on shore, close to Mr. Volkner's house.

The Hau Haus then held a Runanga, and it was decided to kill Mr. Volkner. He was then taken to a willow tree and hanged. He was hanging two hours. He was then let down, and his head was cut off. His blood was drunk by all the Whakatoheas, the head was preserved. Mr. Volkner's coat, vest, and watch have been taken by Kereopa and party.

Mr. Grace's life is preserved; but I heard that he would be taken on to Turanga, and from thence to Taranaki, where he would be killed.

Mr. Volkner's property is all taken. They entered the house, and have sold all by auction.

The men belonging to the vessel are to be released.

This report was given me by Wepiha Poono, who was an eye witness to Mr. Volkner's death. He ran away and arrived at Whakatane on Sunday last, March 5th.

Mr. Volkner was killed on Friday last. Patara was not present at his death; he was at Tarapahore.

NATANA.

Taken before me, this seventh day of March, 1865.

HENRY T. CLARKE, R.M.

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No. 4.

THE CIVIL COMMISSIONER, BAY OF PLENTY, TO THE HON. THE NATIVE MINISTER.

Civil Commissioner's Office,  
Maketu, March 9th, 1865.

SIR,—

I have the honor to forward for the information of the Government, the enclosed translation of a letter received by me from the Native Assessor at Whakatane.

The melancholy intelligence conveyed in this letter is I fear true. The schooner "Kate" left this on the 4th instant, for Whakatane, and on arriving there sailed immediately for Tauranga. I understand that the information conveyed by her to Tauranga confirms the statement contained in Hohaia's letter.

With my report of the 6th instant, I forwarded translations and extracts of letters reporting the proceedings of this Pai Marire party, at whose instigation the tragedy at Opotiki has been enacted. The particulars of what took place there having reached me *via* Tauranga will, I presume be reported to the Government from that place, and it is unnecessary for me to repeat them here.

A vague report of this affair reached Maketu on the 7th inst., but was discredited, as it was then believed that the Rev. Mr. Volkner was still in Auckland. This confirmation of that report has produced a deep sensation among the Arawa here, and I believe they would readily assist in any measures the Government might think proper to adopt, with a view to punishing the perpetrators of this cold blooded, heartless murder.

Immediately on the receipt of Miss Wallace's letter (an extract from which accompanied my report of the 6th inst.), I sent a special messenger to Tauranga, in the hope of meeting with an opportunity of speedy communication with Auckland. I have since ascertained by reference to Auckland newspapers, the "Eclipse" schooner cleared out from Auckland for Opotiki on the 25th February, and that Mr. Volkner was a passenger by her. The letter referred to did not reach me until the 4th instant, and it was then unfortunately too late to give timely warning.

I would take this opportunity of requesting the serious attention of the Government to the state of this District, especially with reference to the position of the Arawa. These tribes have incurred the enmity of their neighbours by espousing the cause of the Pakeha. They are open to attack from several quarters. They are insufficiently armed, and no adequate provision has been made for supplying them with the means of defence in case of attack. There are only fifty stand of arms now available for distribution in case of emergency. They have been promised that every assistance which it is in the power of the Government to afford, shall be given to them. The inland natives have applied for arms, and have been told that they cannot be supplied, and that the few stand placed in charge of the Military authorities here will only be issued here, and in the event of actual attack on Maketu. The Military force here is under 200. The communication with Tauranga by sea is maintained by a native owned and native manned schooner, which can cross the bar only at high water.

The overland communication may be stopped at any time. I regard the present state of affairs as critical. The Whakatohea (the Opotiki natives) will probably now feel that they are committed to a final struggle, and if they can succeed in raising the tribes beyond them, may take the initiative against the Arawa. The latter have, I submit, proved themselves faithful and worthy to be trusted. I think that at least arrangements should be made by the Government to ensure a sufficient supply of arms and ammunition being within reach, in case of their being needed. About 170 stand of Government arms have been supplied to the Arawa, and about the same number would be required in addition to arm the whole adult population.

The fowling pieces possessed by many are useless for want of percussion caps and suitable ammunition.

I have, &c.,

THOMAS H. SMITH, C.C.

The Honorable the Native Minister,  
Wellington.

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### Enclosure 1 to No. 4.

TRANSLATION OF LETTER FROM ASSESSOR HOHAIA MATA TE HOKIA, OF WHAKATANE.

Whakatane,

March 6th, 1865.

To Mr. SMITH,—

Friend Greeting. Friend. Innocent blood has been shed at Opotiki. The Rev. Mr. Volkner is dead. He was murdered by the Whakatohea and the Hau Haus of Taranaki. Mr. Volkner died on the second of March. After he was dead he was cooked in the oven. Mr. Grace and his Pakeha companions are captives. I do not know whether their lives will be spared, or whether they also will die.

Listen. This is the word of all Ngatiawa. They turn away from this crime of murder committed by the Whakatohea and Taranaki. Though soldiers should go to Opotiki, or to Ohiwa, yet will they not implicate themselves in this crime of murder. But let there be only one road—that by the sea. Let not the Arawa come overland. This thought is from the whole of the Ngatiawa. Enough.

From

HOHAIA MATA TE HOKIA, —  
And  
HORI TUNUI.

To Mr. Smith.

MR. H. E. RICE TO THE HON. THE NATIVE MINISTER.

Wellington,  
March 29th, 1865.

SIR,—

I have the honor to report, that in accordance with instructions received from the officer commanding the Tauranga District, I proceeded in Her Majesty's ship Eclipse, to the East Coast, on the 11th instant.

Calling off the Kawakawa Roads, I forwarded a communication to Mr. White, and advised him of our intended return to pick him up if he wished to leave, and on Monday, the 13th, we anchored off Turanga-nui.

I accompanied Bishop Selwyn and Commander Fremantle to Bishop William's station, where they found about 300 Natives, nearly all armed. They had assembled to consider what steps were to be taken relative to the Pai Marire Fanatics, then only one and a half miles distant from the station. A request had been sent by them—Pai Marires—to the resident natives, to be allowed to pass through Turanga. This and other matter caused the assemblage we saw.

Bishop Selwyn addressed them at some length, principally relative to his conduct in Wai-kato. I was requested to speak to them, and, briefly referring to the late murder, asked them if they were prepared, as loyal natives, to arrest the murderers. They declined, and gave as their reason—their fears for Mr. Grace's safety. This gentleman had been left at Opotiki in the supposed safe keeping of the Whakatohea. From Mr. E. B. Clarke I learned that there was a feeling tending favorably towards these fanatics, and that they had made the same reply to him when he volunteered to go out and take the party—only 30—prisoners.

Two Natives were detached to accompany us to Tauranga with a letter from the Runanga to Hori Tupaea. This chief was to be sent to Opotiki in exchange for Mr. Grace.

I enclose translation of the letter—the original I did not get. We left Turanga on Tuesday, the 14th, and called off Kawakawa Roads. No answer had been received from Mr. White.

We spoke the Lady Bird after leaving the roads, and the Messrs. Williams came on board. I then proposed to Captain Freemantle that we should endeavour to procure Mr. Grace's release by sending the two natives ashore at Opotiki. He approved, but the Messrs. Williams dissented on the ground that Mr. Grace would be subjected to fresh indignities so soon as the man-of-war was sighted.

We called at Oahiao, and from this place I sent messages to Tataua and William King, friendly Natives residing at Tunapahore, asking them to come off to us at that place.

We anchored off Tunapahore and waited for the Natives, but they did not make their appearance, so at day-break we steamed to Opotiki, anchoring in the roads, about one mile from the mouth of the river.

We took the Natives in the boat to the shore, and pulled on board, awaiting the result. Shortly after this a boat came off; it contained Mr. Levy and brother, and three others. From Mr. Levy I learned that Wm. King (the Native referred to above) was in Opotiki, and wished to come on board the Eclipse. I asked him to fetch him, and he left to do so, leaving his brother only on board our vessel. About one hour passed and the boat returned, Mr. Levy bringing Mr. Grace with him and not William King.

The rev. gentleman had escaped, and to Mr. Levy he is indebted for his safety.

It appears that on our landing the two Natives, the resident people went inland two miles to a Runanga. Our Natives and William King accompanied them, and, as usual, every one cleared out of Opotiki Village to hear the news, leaving Mr. Grace his own keeper. Mr. Levy found him alone, and after securing some of his own property, took him into the boat and brought him off.

I accompanied Lieut. Belson, in charge of two boats, to tow out the schooner Eclipse; she was lying at the mouth of the river waiting for a fair wind—bound to Tauranga with a letter to the Government, conveying the terms upon which Mr. Grace would be released. All but one European (a Dr. Agassiz) were on board, and in about two hours she was anchored astern of us in the roads. During the next fourteen hours we were negotiating for the return of our two Natives, who were detained because of Mr. Grace's escape. On the Friday morning, about eight a.m., they were released and came on board.

A very large number of Natives came on the beach and carried on their antics round their Pai Marire flag, which they had planted between two boat ensigns. They seemed to be all armed, and in the conversation I had with them—at about twenty yards distance—assumed a very dictatorial tone.

The two Turanga Natives are now at Mr. Chapman's.

Mr. Levy, sen., took his passage with us in the Eclipse, to Auckland, at which place we arrived on Saturday, at nine p.m., the 18th instant.

I have, &c.,  
HENRY E. RICE.The Honorable the Native Minister,  
Wellington.



## Enclosure 1 to No. 5.

[TRANSLATION.]

Turanga,  
March 13th, 1865.

FRIEND HORI TUPAEA,—

Salutations to you. This is a word to you from the Committee of this place. The Tia Te Horopapera has arrived here to-day. We have been considering what to do respecting Mr. Grace and Mr. Volkner. One (the latter) is dead—Mr. Grace is alive. It is about those who are safe that this, our word, is going to you.

Friend, do you come and fetch Mr. Grace and take him to Waitemata. We have seen the Bishop, the captain of the man-of-war, and Mr. Rice. The Committee asked them to have you brought back, and Bishop Selwyn tells us that you are now in Tauranga.

The chiefs of this Committee have spoken to the Tius of Horopapera and asked for Mr. Grace. They replied, "Let Hori Tupaea get back Mr. Grace." Now, O friend, return to us our loving friend (*i.e.*, be instrumental in getting back Mr. Grace). Have respect to this our request, and the Governor's.

THE RUNANGA,  
Turanga.

Friend Hori Tupaea.

## Enclosure 2 to No. 5.

Opotiki, Wahi o Kanana,  
Maehe 6, 1865.

KI TE TARI O TE KAWANATANGA I, AKARANA.

E hoa ma, he kupu atu tenei kia koutou, kua mate a Te Whukana Minita, kua Ripekatia i runga i nga ture o te kenana hou, pena hoki me ta te Paremete o Ingarangi i mea ai kia Ripekatia te tangata hara. Ko Te Kerehi minita i hopukia kei te Whare herehere o te ture o te kenana hou, i whakaritea e matou, pena hoki me ta te Paremate o Ingarangi i mea ai kia herea te tangata hara. E hoa ma, kei mea koutou, heaha te take o taua he heoi ano te take, ko te tinihanga a te Hahi i to matou motu, i me tana Hahi, na te atua ratou i tono mai inaianei, kua mohio matou, na te Komiti mohio o te Hahi o Ingarangi, te tuarua, ko te he o Te Kawana ki Rangariri ko tana kohuru kua mate nga wahine, te tuatoru. Ko Rangiaohia, i puhia nga Wahine he ture tapu tena na Te Kawana inaianei, kua mohio matou, kiana ture, he mea hanga, na te Komiti pehi mana o Ingarangi. Heaha Te Kawana te whakama ai i te tini o ana ture pehi mana, tango whenua, tinihanga i o matou tinana, ki mai ano koutou kia hoatu aku pu, me aku paura, i mea pea koutou kia penatia matou me te poaka i mea pea koutou kia hoatu nga pu kei puhia koutou? E ki pea koutou ekore e mate te tangata ki te rakau?

E hoa ma, kua mohio to matou motu inaianei ki a koutou mahi, kia rongo mai, ka hopu koutou i nga Maori, ka patu oki ahau i nga Pakeha ka Ripeka koutou i nga Maori, ka Ripeka hoki ahau i nga Pakeha, inaianei tukua mai a Hori Tupaea me ona hoa, ka tukua atu hoki a Te Kerehi, ka puritia mai a Hori Tupaea me ona hoa, ka puritia hoki a Te Kerehi—ki te pai koutou, ki taku kupu—tukua ki te Hurai nana e kawe mai, a ka hoatu hoki a Te Kerehi.

Heoi ano te kupu Na Te Komiti o Ngatiawa o te Whakatohea, o Te Urewera, o Taranaki.

[TRANSLATION.]

TO THE OFFICE OF THE GOVERNMENT, AUCKLAND.

Opotiki, Place of Canaan,  
March 6th, 1865.

Friends; this is a word to you. Mr. Volkner, Minister, is dead. He has been crucified according to the laws of the New Canaan, in the same manner as it has been ordained by the Parliament of England, that the guilty man be crucified. Mr. Grace, Minister, is captured, and is in the prison house of the law of the New Canaan, which was arranged by us in the same manner as that which the Parliament of England instituted, that the guilty man be imprisoned.

Friends, do not you say, "What is the origin of that sin?" This alone was the origin—the deception practised upon our Island by the Church. That Church said that they were sent hither by God; but now we are aware that they were sent hither by the knowing society of the

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Church of England. In the second place, the sin of the Governor at Rangiriri—his cruelty—the women are dead. Thirdly, Rangiaohia, the women were shot—that is a sacred law of the Governor's.

We are now aware, with regard to those laws, that they were made by the authority—suppressing committee (Parliament) of England. Why is not the Governor ashamed at the great number of his authorities suppressing (laws) laws, practising deception upon our bodies? You say, again, to me that I must give up my guns and my powder to you. You perhaps thought to treat us like pigs—you perhaps wished us to give up our guns lest we shoot you. You perhaps think it not possible to kill men with wooden weapons.

Friends, our island now is aware of your doings. Listen. You catch the Maories; I also kill the Pakehas. You crucify the Maories, and I also crucify the Pakehas. But now release (unto us) Hori Tupaea and his companions, and we will then let go Mr. Grace; but if you withhold Hori Tupaea and his companions, we will also withhold Mr. Grace.

If you are pleased with my word\*, give the reply to the Jew. He will bring it to me, and we will also give up Mr. Grace. That is all our word.

The Committee of—

NGATIAWA,  
WHAKATOHEA,  
UREWERA,  
TARANAKI.

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No. 6.

THE CIVIL COMMISSIONER, BAY OF PLENTY, TO THE HON. THE NATIVE MINISTER.

Tauranga, April 1st, 1865.

SIR,—

I have the honor to forward for the information of the Government, correspondence relating to the late murder of the Rev. C. S. Volkner, at Opotiki, from which it will be seen that the Ngatiawa, while professing to condemn the Whakatohea, yet forbid the passage through their territory of any hostile expedition against the latter, also that the Arawa chiefs condemn the conduct of the Ngatiawa, and are ready to assist the Government in any measures which may be adopted for the punishment of the murderers, and of those who may aid or attempt to shield them from the consequences of their act.

I have, &c.,

THOS. H. SMITH,

Civil Commissioner Bay of Plenty.

The Honorable the Native Minister,  
Wellington.

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Enclosure 1 to No. 6.

BETTER FROM ASSESSOR HOHOIA MATA TE HOKIA, OF WHAKATANE, REPORTING MURDER OF REV. MR. VOLKNER.

Whakatane, Maehe 6, 1865.

KI A TE ARAWA KATOA.

E hoa ma, tena koutou katoa; kua mate a Te Wakana, he kohuru na Te Whakatohea raua ko Taranaki Hau Hau; no te 2 o nga ra o Maehe i mate ai. Ko Te Kerehi ratou ko ona hoa Pakeha kei te herehere; kahore ahau e mohio e ora eanei, ka mate ano ranei. Heoi. He whakaaro tenei na Awa katoa, kia kotahi te ara mo te whawhai, ko te moana anake kua a uta. Waiho ratou kia noho noa ana. no te mea kua kore ia e uru ki a Te Whakatohea na te hara kohuru, ahakoa tae hoia ki Opotiki, ki Ohiwa kahore e tu ki runga; engari ki te takahia ia katahi ia atu ki runga.

Heoi ano, ka mutu.

NA HOHOIA MATA TE HOKIA.

[TRANSLATION]

Whakatane, March 6th, 1865.

TO ALL THE ARAWA.

Friends. Greeting. Mr. Volkner is dead, murdered by the Whakatohea and Taranaki Hau Haus. He died on the 2nd March. Mr. Grace and his Pakeha companions are captives; I do not know whether they will live or die also. Enough. This is the thought of all Ngatiawa.

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\* This may mean, entrust Hori and his companions to the keeping of Mr. Levy for him to conduct them to Opotiki.—TRANSLATOR.

Let there be but one path for the war, by the sea only, not overland. Let them (Ngatiawa) remain unmolested, for they will not take part with the Whakatohea because of this crime of murder. Though soldiers go to Opotiki or to Ohiwa (Ngatiawa) will not stand up.

Sufficient. It is ended.

FROM HOHAIA MATA TE HOKIA.

To all the Arawa.

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Enclosure 2 to No. 6.

REPLY OF MAKETU CHIEFS TO ASSESSOR HOHAIA MATA TE HOKIA.

He Tauira ki Whakatane,

Maketu, Mache 8, 1865.

KI A HOHAIA MATA TE HOKIA,

E koro, kua tae mai to reta pai nei, a i whakaatu mai koe i te matenga o Te Wakaua ma i a Te Whakatohea raua ko Taranaki. Tena korua ko te korero aroha nui.

A kua kite hoki nga Rangatira o Maketu i to kupu i whaaki mai nei i te whakaaro o Awa kaua te whawhai e haere atu ki a ia, ekore hoki ia e uru ki te hara kohuru a Te Whakatohea; ahakoa tae nga hoia ki Opotiki, ki Ohiwa ekore ia e tu ki runga.

Whakarongo mai; ka pai te kupu Awa me i marama ki ta matou e kite iho nei. Rere me i kore hoki nga mea i rongo nei matou i manria i roto i te rohe Awa ka pai. Tena pea, he tika tonu! Me aha ra e hiya ai te hoari i roto i te rohe a Awa. Ten, titiro iho kua tae atu a Kereopa raua ko Patara me te mau atu i te Upoko Pakeha me te herehere Pakeha, a he aha Awa te whakahoki mai ai i a Kereopa. He mea kohuru hoki ena i manria atu ne; a he aha ranei te tangohia ai e nga Rangatira o Awa te herehere me te Pane ka whakahoki mai ai ki a Te Kawana kia mohiotia ai e wehi ana Awa ki nga mahi kohuru me nga takahi i nga Tare. Engari i hari au mo te kupu whakaora a Kawakura i a Te Wakene.

1. Mehemea he pohehe to Awa, a tenei te tino kupu ka tukua atu e ahau ki a Awa. Ki te hoki mai a Kereopa ma hopukia mai, ka kawea mai ki Maketu nei i runga tetahi poti, hereherea nga ringaringa nga waewae o ratou katoa katoa.

2. Me whakahore te mahi Hau Hau i roto i te rohe Awa; a me whakaae ki te Murungahara i a Te Kawana. Ki te whakaae Awa ki enei take ka tukua atu nei katahi ka whai ture hei Arai i te hoari ki waenga i te rohi Awa. Tena ko te wehi kau o Awa i te tikanga kohuru a Tohea a Kereopa ko tena aei arai i te riri ki a Awa, e takoto ana te ngakau whakatete o Awa ki te mana o Ingarangi e kore pea tena e manakohia atu e te Pakeha raua ko Te Arawa. E ho, waiho ra, me tatari ake. He kupu hoki taku ki a koe no Te Warihi raua ko Mihi Warihi kawea mai ra, kei rokohina e te Aitua ki rote i a koutou.

Kahore aku kupu mo koura, kei a koura ano te whakaaro me te pai noho atu, mo te kino haere mai kei watea ana.

E, Ho, kia kitea e Kawakura ma enei korero, o tira mau e tauira atu ki a Awa katoa.

Ki te whakaae Awa ki aku kupu e whakaatu nei whakatika nga Rangatira o Awa, hopukia mai a Kereopa raua ko Patara kawea mai hei maringa rongo ki a Te Arawa raua ko Te Kawana. Ma Kawakura, ma Te Kepa, ma Apanui, ma Te Wiremu Pi e kawea mai.

Ka huri. Mo Te Kawanatanga Pakeha, Maori enei korero i tithituhia ai.

WIREMU MAIHI TE RANGIKAHEKE.

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[TRANSLATION.]

Maketu, March 8th, 1865.

TO MATA TE HOKIA.

Friend your good letter has been received. You reported the death of Mr. Volkner, and his companions at the hand of Whakatohea and Taranaki.

Greeting to you, and your affecting intelligence. The chiefs at Maketu have also seen your word with reference to the thoughts of Ngatiawa, that the war should not move towards them, as they will have nothing to do with the murderous crime of the Whakatohea, though soldiers be sent to Opotiki, or to Ohiwa, they will not stand up (to fight.)

Listen. The word of Ngatiawa would have been good if (their proceedings) had been clear with reference to these points which we observe. See! If these things which we have heard about (the preserved head and captives) had not been carried through the territory of Ngatiawa, it would be well; but if true, as it probably is, that they were, then how shall the sword turn aside from the boundaries of Ngatiawa. Observe! Kereopa and Patara arrive carrying a Pakeha head, and a Pakeha prisoner. Why did not Ngatiawa send Kereopa back, for the things which he carried were tokens of murder, or why did not the Ngatiawa chiefs take the prisoner and the

head, and send them to the Governor, to shew that Ngatiawa feared to be implicated in murder and trampling on the laws! I was glad to hear that Kawakura's word was to save Mr. Volkner.

1. And if Ngatiawa plead ignorance (or inadvertence) then this is a distinct word I now put forth to Ngatiawa. If Kereopa and his party return, seize them, and bring them in a boat to Maketu; bind them, hand and foot, all of them.

2. Put down the Hau Hau superstition in the Ngatiawa District, and accept the Governor's offer of pardon. If Ngatiawa adopts the course proposed, then there will be some ground for diverting the sword from his territory. But if it is merely fear on the part of Ngatiawa to share the crime of Whakatohea and Kereopa which is to divert the war from their country (while they still maintain their opposition to the authority of England); that is not likely to be approved by the Pakeha and by the Arawa. Let us wait and see.

This is also a word to you about Mr. and Miss Wallace. Bring them here, lest some harm come to them while with you.

With reference to you and your companion (Hori Tunui) I have no word. You must judge for yourselves; if things look well you can remain, if bad you should come away while the way is open.

Let Kawakura and his party see this, but you had better copy it and send it to all Ngatiawa.

If Ngatiawa agree to the suggestions I have made, let the chiefs get up and take Kereopa and Patara, and bring them as a peace offering to the Arawa and to the Governor. Let Kawakura, Te Kepa, Apanui and Te Wiremu Pi bring them. It is finished.

These words are written for the Government of the Pakeha and of the Maori.

By WM. MAIHI TE RANGIKAHEKE.

Te Hōhaia Mata te Hokia,  
Whakatane.

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Enclosure 3 to No. 6.

HE TAUIRA ENEI KI NGA ROTO KATOA O TE ARAWA KA TUKUA I TE 8 MEHE, 1865.

Ko nga kupu kua takoto i nga Rangatira o Maketu mo te kupu whakahipa mai a Awa i te riri ki a ia. Ta matou kupu i takoto ra; ekore te hoari e tohu i a Awa, kore rawa, nga take koia enei.

1. Ko te hara nui ano mua.
2. Ko to ratou tukunga atu i a Kereopa ma kia haere i runga i to ratou rohe mau haere atu ai i te herebere Pakeha me te Upoko Pakeha.
3. Kahore hoki i puta to ratou kupu whakahoki mai i a Kereopa ma; a kia tangohia ranei ki a ratou ana mea, ka whokahoki mai ai kei piri ki a ratou tenei mate.
4. A i puta ano te Kupu a Kereopa i waenga i a Awa e noho ana, ka tapahia te ringa kore me te Kupapa ahakoa Pakeha ahakoa Maori, ana, na Kawakura anake te kupu i puta, kua e kohurutia a Te Wakana i roto i taku roe. Hcoi kahore i whakakore e Awa katoa enei kupu katoa. Kora matou i Maketu nei i puta ai te kupu; ekore te hoari e wakahipaia i roto i te rohe Awa puta noa.

Mehemea e pai ana koutou ki enei take e 4, a nea tatou tahi, ana, me tuhituhi mai kia wawe te tae ki a Kauara Kiria. Kua wakaaria ki a Te Mete nga take nei; kua pai mehemea ka uru tahi nga wahi o Te Arawa ki te whakaae hi enei take.

Mo te Kawanatanga Pakeha Maori enei koreo i tuhituhia ai.

WIREMU MAIHI TE RANGI KAHEKE.

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[TRANSLATION.]

COPY OF A LETTER SENT TO THE ARAWA LIVING INLAND.

Dated March 8th 1865.

The decision of the Chiefs of Makatu with reference to the word of Ngatiawa that the war should turn aside from their country. This was our decision. The sword will not spare Ngatiawa, not at all, and for these reasons:—

1. The former great offence.
2. Their permitting Kereopa's party to go through their country with a Pakeha prisoner, and a Pakeha's head.
3. Their not speaking a word to send Kereopa back, or to take those things from them so that this evil might not attach to them.
4. While Kereopa was staying among the Ngatiawa, he announced his intention to cut down unarmed and neutrals, whether Europeans or Maories, and only Kawakura said, "Let not Mr. Volkner be murdered within my boundaries." But there was no remonstrance on the part of all Ngatiawa.

Wherefore this is the word of the Maketu people, "The sword will not turn aside through all the Ngatiawa boundary."

If you assent to these four points and we are agreed, then write that we may communicate with Colonel Greer at once. We have mentioned these views to Mr. Smith. It will be all right if the Arawa are all unanimous in adopting them.

This was written for the Government of the Pakeha and Maori, by  
WIREMU MAIHI TE RANGIHEKE.

Enclosure 4 to No. 6.

LETTER FROM ARAWA KARAKA, OF TARAWERA IN REPLY TO LETTER OF MAKETU CHIEFS, TO THE ARAWAS LIVING INLAND.

HE TANIRA TENEI NA ARAWA KARAKA.

Huria, Maehe 12, 1865.

KI A MAIHI, otira ki nga Rangatira katoa o te Arawa e noho ana ki Maketu.

E hoa ma kua tae mai ta koutou pukapuka ki a matou whakaatu i te matenga o te Wakana, te tahi hoki o a koutou kupu a Ngatiawa Kingi ki kua te Arawa e haere atu na uta, erangi ma te moana te ara e tae ai ki te whawhai i a Te Whakatohea engari ka ma uta atu katahi ano ia ka whawhai ki a Te Arawa; na e hoa ma, he porangi tenei iwi a Ngatiawa, ina o ana kupu te pohehe; engari e hoa ma ko enei putake i whakaaturia mai nei e koutou nga he o Ngatiawa, ae e he ana ratou, kua ratou e whakataha i a ratou i runga i te kohuru a te Whakatohea, na ratou tahi tera he engari e hoa ma tatari atu hoki ki ta te Kawana kupu hoki mo te tikanga o tenei; mana hoki tetahi whakaaro e mohio ai tatou ki te pahea ranei ki te pahea ranei heoi ano.

NA ARAMA KARAKA,  
And from us all.  
TAUIRA KAI TUHI.

[TRANSLATION.]

Huria,  
March 12th, 1865.

To MAIHI, and to all the Arawa Chiefs living at Maketu,—

Friends, your letter has reached us reporting the death of Mr. Volkner, and also the word of the Ngatiawa King Natives that the Arawa must not go overland, but that the fighting with the Whakatohea must go by way of the sea. This people, the Whakatohea, are foolish and their words are foolish, but you have pointed out the errors of the Ngatiawa, yes, they are wrong. Let them not attempt to exonerate themselves from participation in the murder perpetrated by the Whakatohea. They are alike concerned in that evil. But friends let us wait for the Governor's word as to what is to be done. The thought is with him to instruct us how we are to act. Enough.

From ARAMA KARAKA,  
And from us all.  
TAUIRA, the writer.

Enclosure 5 to No. 6.

REPLY OF UENUKUKOPAKO TO LETTER OF MAKETU CHIEFS.

Waiohewa, Rotorua,  
Maehe 11, 1865.

KIA TE METE, Ki nga Rangatira, Kei Maketu,—

E hoa, e rua Hapu nana tenei whakaaetango, he Apititanga ki te Komiti o Maketu mo te he o Awa, he tika tonu tona mate, kaihea te tohu o tona wahi mo te ripoko mo te poati a Riri, mo te rakau hoki i tona ringaringa mo te haere i tona rohe kia tuai he kupu mana, me homai ki te ra i kainga ai te tangata ka tu ai he kupu mana? Kaore pea. Kai te tanga matau mo tenei kohuru, he nui te namae o te ate, mo tenei kohuru, no te po nei ka Runanga matou, tutura iho, ko ta koutou, kati a matou.

Na te Komiti o Uenukukopako. katoa, katoa,

WIREMU MATENGA I TUHITUHI.

[TRANSLATION.]

Waiohewa, Rotorua,  
March 11th, 1865.

To MR. SMITH and to the Chiefs at Maketu,—

FRIEND,—There are two hapus which join in this assent, and unite with the Committee of Maketu in condemning Ngatiawa. It is right that they should suffer, for what sign of disap-

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proval did they give when the head (was carried through their country) and the "Pooti" for war, and the carrying of arms, and the passing through their boundaries and no word was spoken. They wait until an act of cannibalism takes place and then forsooth their word is spoken. This will not be received.

We are weeping for this murder. Great is the pain at the heart on account of this intelligence. A Runanga was held by us last night and we confirmed what you had decided. Sufficient from us.

From the Committee of all Uenukukopako,

Written by WM. MATENGA.

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Enclosure 6 to No. 6.

LETTER FROM ASSESSOR HOHAIA MATA TE HOKIA, OF WHAKATANE, REPORTING RESULT OF A MEETING OF NGATIWA.

Whakatane,  
Maehe 18, 1865.

KIA TE METE,—

E hoa. Tena koe, e hoa he whakaatu tenei i hga kupu e te hui a Ngatiawa :—

Ko te Otinga Nira a Te Warihi. 2. Rua he wkakahe i te matenga o Te Wakana, ekore a Awa e Whakahoia ki Te Whakatohea, erangi, ka noho tonu ia i tona Takiwa. 3. Kia tika to haere ma te moana ahakoa Pakeha ahakoa Maori. 4. Kaua e haere mai na uta, he kupu pono rawa tenei na taua hui, kia mana mai ta matou ture ia koe.

Heoi ano. Ko nga tangata o taua hui, e 300 ka huri.

Ko nga Rangatira tenei na ratou enei ture i whakapuman—

Ko Heremia Tautari	Ko Manuera
„ Te Wiremu Piapierieri	„ Rawiri
„ Apanui	„ Moihi
„ Wepiha Apanui	„ Rewiri
„ Kaperieri	„ Iharaira
„ Karora	„ Hemi
„ Te Kepa	„ Tikitu
„ Tamihana	„ Raimona
„ Kawakura	„ Honi Te Awa
„ Hoete,	„ Tamati Waha
„ Tamahana Takawera	„ Hoaaui
„ Ihaka Tupou	„ Te Pakihiwi
„ Eru Te Iaiki	„ Patara Toihau
„ Te Poihipi	„ Hohaia Matekahokia
„ Uhi	

Raua ko Hori Tunu. Na mana i tuhituhi atu enei Ture kia kite iho koe i tona peheatana.

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[TRANSLATION.]

Whakatane,  
March. 18, 1865.

To MR. SMITH,—

Friend. Greeting you. Friend this is a report of what was said at the Ngatiawa meeting.

1. About the finishing of Mr. Wallace's Mill.

2. Condemning the death of Mr. Volkner. Ngatiawa will not aid the Whakatohea but will remain within their own boundaries.

3. Let your going be by way of the sea, whether Pakehas or Maori.

4. Come not overland. This is a firm word adopted by this meeting.

Let our law be respected by you. Enough. There were 300 men at this meeting.

The Chiefs who confirmed these laws were Heremai Tautari (and 27 others) (including all the Ngatiawa Chiefs at Whakatane. (Signed) T. H. S.)

We, Hohaia Mata Te Hokia and Hori Tunui have written these laws that you may see and judge of them.

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Enclosure 7 to No. 6.

LETTER FROM WEPIHA APANUI OF WHAKATANE.

Te Horo, wahio Ohiwa,  
Maehe 18, 1865.

E HOA E Te METE,—

Kua tae mai to pukapuka o Pepuere o te 25, ko te kupu i rongu koe e pono ana, ko te pono tenei. Ko Awa kua noho tonu i roto i tona rohe, rokohanga mai e te toto o Te Wakana e noho tonu ana, noho tonu iho, ka huri tena.

E hoa, e Te Mete, ki te tangihia mai te toto o Te Wakana kua ki te Awa-atc-atua, kua ki Whakatane, kua ki Ohiwa, kia tika ki Opitika ki te kaikga o te tota hara. Heoi ra e hoa, kia mana mai ia koe ta matou reta, ara ia korua ko Te Kawana. E hoa, Tenei hoki tetahi, ko a matou Pakeha Maori e haere mai ana ki Whakatane, kua e katir, na te mea, kei te hiahia pumau matou kia haere tonu mai a matou Pakeha ki to matou kainga. E hoa, kei wehi i te Hauhaa, i te Kingi, na te mea, he tinana ratou, he tinana matou, he mohio kei a matou, e tinana Rangitara matou me ta matou whakaaro, ko te mate kohura, ekore matou e pai kia homai ki to matou wahi.

Heoi ra ka huri  
NA WEPIHA APANUI.

[TRANSLATION.]

Te Horo, near Ohiwa,  
March 18, 1865.

FRIEND MR. SMITH,—

Your letter of the 25th February has been received. The word which you heard is true. It is true that Ngatiawa is staying within its own boundaries. When the blood of Mr. Volkner was shed Ngatiawa was so remaining and so continues.

Enough! Friend, if the blood of Mr. Volkner is wept (to be avenged) come not to Te Awa o Te Atua nor to Whakatane nor to Ohiwa, go straight to Opotiki to the place which is blood guilty. Enough, let our letter be respected by you, that is by you and the Governor. Friend, this is another word about our Pakeha Maories who come to Whakatane, let them not be forbidden, for we steadfastly desire that our Pakehas should continue to come to our settlement. Friend, be not afraid of the Hau Hau or of the King people for they have bodies and we have bodies; we know what to do. We are chiefs and have the thoughts of chiefs. We will not have murder brought to our place.

Enough from

WEPIHA APANUI.

The writer of this letter is an intelligent Ngatiawa chief but I am informed that he was present at Opotiki when Mr. Volkner was murdered, and that he gave a deliberate assent to what was done. Tiwai of Opotiki, who came up with Mr. Grace in the "Eclipse," assured me positively that such is the case.

T. H. S.

### Enclosure 8 to No. 6.

LETTER FROM CERTAIN NGATIAWA CHIEFS RELATING TO THE OPOTIKI MURDER.

Whakatane, no te Horo wahi Ohiwa,  
Maehe 17, 1865.

E HOA E TE METE,—

Tena koe. Kia rongo mai koe. He whakaaturanga tena kia koe i te take o ta mutoa huihuinga ki te mira a Ngatipukeko i Whakatane a te rohe ake a Awa a putnoa ki Ohiwa, haere mai ki te Awateatua puta noa ki Putanaki, heoi te iwi i tapoko mai ki roto ko te Urewera, te take o tana hui, mo te toto Kohuru o te Wakana. Na kia rongo mai koe—Kua kati awa ki tona rohe ake, te roho ra. Ko Ohiwa ki te haere a te Kawana ki Opotiki, ekore awa e peke ki tana toto kohuru, na kia rongo mai koe, kua tangata ke awa ia te Whakatohea, na ki te haere mai a te Kawana ratou ko ana hoa hoia, me ru to moana mai kia tika ai ki Opotiki, ki te Kainga o te toto kohuru, te rua o nga ki o taua hui. Mehemea kahaere mai koe ma utu ki te Awateatua, engari tena, na matou tena wahi.

Heai ra, e hoa, kahuri nga korero o tana hui, mau e hoatu kia te Kawana.

Heoi, na matou ara

NA WEPIHA APANUI.

„ TE KEPA.

„ APANUI.

Kai Te Mete, Maketu.

Na te Runanga o te Horo wahi Ohiwa.

[TRANSLATION.]

Whakatane, March 17, 1865.  
Te Horo near Ohiwa.

FRIEND MR. SMITH,—

Greeting. Hearken! This is to inform you of the result of our meeting at the Mill of Ngatipukeko at Whakatane, that is, of all within the Ngatiawa boundaries from Ohiwa

**B.—No. 5. 16 PAPERS RELATIVE TO THE MURDER OF THE REV. CARL**

to Te Awa o Te Atua and inland to Mount Edgecumbe. The only other tribe who came was the Urewera. The cause of that meeting was Mr. Volkner's murder. Now, hearken! Ngatiawa is restricted within his own boundary. Ohiwa is the boundary. If the Governor goes to Opotiki, Ngatiawa will not go to aid the murderers. Listen, Ngatiawa has become estranged from the Whakatohea, and if the Governor and his soldiers come let them go by sea, that they may go direct to Opotiki, to the place where the murder was done.

The second word of that meeting was, if you come by land to Te Awa o Te Atua that will be another affair, that is our place. Enough.

Friend, this was all that was said at that meeting. It will be for you to send it to the Governor.

Enough from us,

WEPiHA APANUI.  
TE KEPA.  
APANUI.

To Mr. Smith, at Maketu.

The Runanga of Te Horo near Ohiwa.

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**No. 7.**

THE CIVIL COMMISSIONER, AUCKLAND, TO THE HON. THE NATIVE MINISTER.

Civil Commissioner's Office, Auckland,  
27th June, 1865.

SIR,—

I have the honor to enclose herewith copies of statements made by Mr. Joseph Jeans or Jennings before Mr. Commissioner Smith and myself respecting the murder of the Rev. Mr. Volkner, and other proceedings of the Pai Marire fanatics at Opotiki. I particularly beg to call your attention to these documents as they contain what appears to me to be the most distinct and straightforward account which has yet been given of that unfortunate affair.

Understanding that Mr. Beckham, Resident Magistrate, has been instructed to procure evidence regarding the death of Mr. Volkner, I shall place the original statements in his hands and instruct Mr. Joseph Jeans to attend at the Police Court to give any further information which may be in his power.

I have, &c.,

JAMES MACKAY, JUN.,  
C. C.

The Honorable the Native Minister,  
Wellington.

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**Enclosure 1 to No. 7.**

STATEMENT OF JOSEPH JEANS (?) JENNINGS, PORTUGUESE, RESIDENT AT OPOTIKI.

My name is Joseph Jeans (?) I live at Opotiki. I have lived there six years. I am married to a Native woman belonging to the place of the Ngatiawa tribe. I was at Opotiki on the 28th February. It was about that time that a party of Hau Haus came there with Patara and Kereopa. Before they came I heard a letter read, said to have been written by Patara, from Whakatane to the Opotiki Natives, telling them to send away any Minister who might be there, as he should not like to see anyone there when he came. At this time the only Europeans at Opotiki were Dr. Agassiz, Hooper, Samuel Levy, and myself. I saw the party of Hau Haus arrive at Opotiki. They passed close to my house. I know Patara—I saw him with the party. I saw, also, Wepiha Te Pono, of Whakatane, and Te Hure, of Te Awa o te Atua with them. The whole party were about 200 in number. I know several of them. I saw Mokomoko, of Ohiwa, Hekara, of Whakatane. Te Haraki, and his son Wi, of Kopeopeo, Kepa Taurarangi and his party was also with them, but they went back before the schooner "Eclipse" arrived. I pulled Kepa across the river myself on his return. Patara and Kereopa's own party were about forty in number—they had no arms. I saw none. I heard that it was by Horopapera's orders that they travelled unarmed. The party arrived at Opotiki about the middle of the day. They were met by the resident Natives at a spot close to my house. They had war dances, and then speeches. Kereopa began. He said he had come to make the place sacred, and to teach the people the new religion, and that they should forsake the "Karakia te whatewha." He said the missionaries had come to get the land only. The Opotiki Natives listened to the speech of Kereopa without replying. Patara then spoke to the same effect. When he had finished, some of the Opotiki chiefs replied. They said, "It is correct what you say—welcome to Opotiki." Among the chiefs who assented, I noticed Pokeno \*(Te Awanui's son). Hakaraia Tuau, Timoti

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\* Te Awanui or Te Aerotanga was the Chief who was shot by Winiata's widow, after being taken prisoner in the fight at Te Awao Te Atua in April, 1864.



Te Haka, Te Mokena, and Timoti Tarahau, of Turanga. Te Hira Popo spoke doubtfully. Later in the day, they had a talk about the Pakehas. Kereopa asked why the Opotiki Natives allowed white men to live amongst them. Hiki, a Ngatiawa chief (father of Whakatatare) said, "Because they are married to our women." Kereopa replied, "You should take away your women, and send the Pakehas away; for they go to Auckland and tell what is going on here. The chiefs said, "We are not willing to send them away; if they do us no good, they do us no harm." After this talk, Kereopa brought a European's head and had a post put up. He then placed the head by the side of the post, and put up a circle fence of Manuka sticks round them. He then made the people go round the post, and went through the Pai Marire ceremonies. The same ceremonies were gone through by the people under Kereopa's directions, every day in the evening up to the day when the schooner "Eclipse" arrived. On the day after the arrival of the Pai Marires, Patara and Kereopa, with some of their people—Taranaki Natives—went and collected Mr. Volkner's horses and put them into a paddock next to his house. I saw them do this. I know the names of some of the Natives who assisted them; they are Mere, Wiwini, Kowhai, and a half-caste, whose name I forget. They were Taranaki Natives. Afterwards, they broke into Mr. Volkner's house and took possession of the things in it. I saw them break into the house. The next day, Patara and the half-caste held a mock auction, at which Hua Te Popo also took part. They sold Mr. Volkner's horses and the things in his house by auction, and the Opotiki Natives bought them. The horses were sold for five shillings each. Tiwai was present, and protested against the proceedings, but no one would listen to him. After this Patara wrote a letter to Mr. Volkner, to tell him what had been done, and telling him not to come back to Opotiki. The next day Patara, with three of his party, went away down the coast, taking the letter with him. Kereopa and the rest of the party remained behind. Patara said he was going to Whitinga to meet Robert Black, who had a watch belonging to him, which Black had taken to Auckland to have repaired. He said if he met with Black he should send his letter to Mr. Volkner by him and return to Opotiki.

The day after Patara left (March 2nd) the schooner "Eclipse" came in, Mr. Volkner and Mr. Grace were passengers by her. Kereopa was not in Opotiki when the vessel arrived. He and six of the party had gone to a place inland, five miles distant, on the road towards Tauranga. The rest of the party were waiting at Opotiki for Patara's return. As soon as the "Eclipse" came in, the chief Mokomoko sent off a message to bring Kereopa back, Hohaia was the messenger. I met him on his way and he told me his errand. When the "Eclipse" came in, she went up to Levy's store and anchored there. I went alongside as soon as she was anchored. While I was there the Taranaki native named Wiwini went on board. I heard him ask Morris Levy, who was on board, for his Hebrew prayer book, which Levy gave him. He held it up and pretended to read out of it and showed it to the Natives standing on the shore, expressing great satisfaction at becoming possessed of so great a treasure. He then told Morris Levy that nothing was to be landed from the vessel until Kereopa should come. He did not speak to Mr. Grace or to Mr. Volkner. He then went on shore taking the prayer book with him. After this Mr. Volkner's Natives came on shore to cry over him. They knew what would happen. A short time after Kereopa arrived a meeting was called and Kereopa spoke as follows in my hearing:—"Heoi ano te korero ki te kore koutou e whakarongo ki taku kupu ka patua koutou e taku Atua. Heri ano taku kupu me haere ki te tiki i tetahi o nga Pakeha i runga i te kaupuke ki a kainga e au." The Whakatohea (Opotiki natives) were silent, and some of the old men began to plait flax ropes. Shortly after everybody on board the schooner was ordered on shore. On landing Mr. Volkner went up to the people and offered his hand, but no one would shake hands with him. Kereopa then gave orders to put all the pakehas in the "whare Herehere," and they were all put into the house of Paki and a guard was placed over them. Nothing more was done then. At night there was a Runanga of the chiefs. A man named Rauapia, a relative of my wife, went to listen and came and told me what took place at this Runanga. The Natives who Rauapia saw at the Runanga were Kereopa, the Taranaki half-caste, and Wiwini, of the Hau Hau party; and Haka-raia, Timoti, Te Wachaku, a half-caste named Keha, Te Ahi Tapu, Pokeno, Mokena, all of Opotiki. Rauapia told me that it had been decided to hang Mr. Volkner the next day and that Mr. Grace was to be kept a prisoner as he did not belong to that place, but he was to be kept until Patara's return. Rauapia and I then talked over plans for getting Mr. Volkner and Mr. Grace away, and Rauapia went and asked that they should be handed over to us, but Kereopa refused this request, saying "Tenei te tangata tapu maku, ka kainga e au ona karu! Apopo te 20 nga haora ka kite koe i taku tikanga." Next day there was another talk and Rauapia went again to ask for the Ministers to be given up to us, but Kereopa refused, "Kore rawa au e whakaae. Tahoa katukue aukotahimou" (meaning Mr. Grace). Rauapia asked when? Kereopa, "to-morrow." Rauapia returned and remained in my house, and was so much affected that he would take no food. At 10 o'clock, p.m., Haka-raia came over to my house, and pressed Rauapia to consent to Kereopa's proposal about Mr. Volkner. "Whakaaetia kia mate." Rauapia said "no." Haka-raia then left the house. Soon after Timoti came and spoke to Rauapia to the same effect. Rauapia said "I am dark, I will not consent." "Don't come to me and ask me to consent, for I will not." At this time there were five armed Natives posted outside my house to prevent any one from going out. Timoti then went away. Soon after Rauapia looked out of the window of my house and saw Mr. Volkner with his hands tied, and a rope on his neck being led by three Natives, Te Ahitapu, Te Akau, and Te Mokena. He called my attention to this, and I looked out and saw this. Rauapia then rushed out of the house with a tomahawk in his hand and attempted to cross the bridge (a plank) over

the stream near my house. While doing so, the Natives on the opposite side shook the plank and caused him to fall into the stream. At the same instant I saw Mr. Volkner hoisted up to a willow tree. After being suspended for about two minutes he was lowered, and I saw Kereopa go up and shoot him through the body; he was then run up again with a jerk. A great many Natives had hold of the rope, and ran the noose up into the block several times with a jerk. When Rauapia heard the gun he knew he was too late, and he came back to the house. In about a quarter of an hour I saw them take Mr. Volkner's body down and it was then carried to the Protestant Chapel. While this was going on, the Ngatiawa Chief Hiki, the Chief of the Roman Catholic party at Opotiki, remained in his pah. Werapaka forbid them to go and see Mr. Volkner put to death. His orders were "Kaua e haere ki te titiro i te mate o Te Wakana. Tukua ma tona iwi ma te Mihanare (the Protestant party) e whakamate engari kia mate katahi ka haere koutou ki te titiro." These orders were obeyed. The Ngatirua, the Roman Catholic Natives, took no part in putting Mr. Volkner to death. After Mr. Volkner was dead, Kereopa went to Hiki telling him to come and see. Hiki asked him "Kua mate?" Kereopa replied "Ae ka ora ahau akiranei i ona karu." Hiki and all his people, the Ngatirua, then went to the chapel. Kereopa then said to Hiki I have killed him, now you cut his head off. Hiki did this, and Kereopa then called on all the hapus, men, women and children of Ngautuahine, Ngaitama, Ngatipatu, Te Puirakau Ngatira and all the hapus to come and taste Mr. Volkner's blood. Werapaka would not allow the Ngatiruas to do this, but all the others did it. Kereopa then took up the head, scooped out the eyes with his fingers and swallowed them. My wife, who is a Ngatirua woman, saw what I have now related and told me. She went with the others to see Mr. Volkner after he was dead. Kereopa went away immediately after this (the same day) to the place whence he had been fetched after the arrival of the "Eclipse" and waited there for Patara's return. He sent off a messenger with a letter to Patara to tell him what he had done, and Patara arrived at Opotiki the same evening. Before Kereopa went away he left orders to take all the Pakehas and put them in the "whare herehere." We were accordingly all taken to Hooper's house and tied. About an hour afterwards one of Kereopa's party named Tatute, a "Tiu," hearing what had been done came to us. He cut the ropes with which we were tied, saying, "There is a time to bind and a time to loose." *Rura* is before *Riki*. Patara is *Rura*. Kereopa is but *Riki*, but he is trying to make himself the big man. Patara did not give orders to confine the white men and who is Kereopa?

When Patara arrived he called the people together and said, "This is Kereopa's work, not mine. Kereopa is a Ngatiwhakane man. 'He aroha mona ki tona iwi i whawhai nei koutou i Waihi mo kona tenei whakakekenga toto ki te rua o Opotiki hei kukuma i nga Pakeha ki konei hei patu i a koutou.'" He said also I will send and fetch him that we may have it out here (kia whawhai ai mana). He sent three letters to Kereopa telling him to come back to Opotiki, but Kereopa did not come. At last Patara said "If he will not come I will go to him," and he started. As soon as Kereopa heard he was coming he was off to Turanga and Patara followed him. He said he wished to prevent his killing Bishop Williams.

The above statement was made before Mr. Commissioner Smith at Maketu.

J. MACKAY, JUN.  
Civil Commissioner.

## Enclosure 2 to No. 7.

### MEMORANDUM OF A STATEMENT MADE BY MR. A. AGASSIZ, OF OPOTIKI, RESPECTING KEREOPA'S PROCEEDINGS, AND THE MURDER OF MR. JAMES FULLOON, ETC.

I AM a member of the Royal College of Surgeons, London, and resided at Opotiki, where I have been carrying on business as a storekeeper. I have just left Opotiki on account of the lawless state of the Natives. Things appeared getting worse every day, and if I had remained longer would have been killed. I was at Opotiki when the Rev. Mr. Volkner was murdered, and had lived there since and up to the present time. I remained there because I had a quantity of goods which I could not afford to lose. I have now left produce and goods to the value of six hundred pounds (£600), also ten (10) horses, one (1) working bullock, and five (5) cows. All the murderers of Mr. Volkner are at present at Opotiki. They have been fighting the Queen's Natives at Te Whaiti since Arama Karaka's retreat at Tarawera. Kereopa informed me that they had killed 400 Queenites, he losing two (2) men only. These latter belong to the Urewera of Waimana. The fanatics had in their possession the heads of four (4) Native chiefs, the eyes of which had been swallowed by Kereopa. They had also Mr. Volkner's head with them. Kereopa is reported to have bitten a piece out of a dead maori and eaten it uncooked.

The Opotiki Natives have not made any paha or fortifications. They say if any soldiers came their god will defend them. They instance the retreat of the crew of H.M.S. "Eclipse" as one of the interpositions of their god in their behalf. That steamer had landed several soldiers; they marched up to a pa occupied by 12 natives, and they were frightened by the god and ran away. (*In answer to a question*). I believe the number of Natives in that pa is correctly stated. A sailor was shot by his own comrades. The Natives assert they never fired a shot on the night when the sailors landed; the firing was all done by the Pakeha. They found on the beach some

sand which had been stained with the blood of the wounded sailor. They also picked up some four or five cartridges. The sand containing the blood was carefully collected, and with the cartridges placed on a board beside the sacred post (Niu). After the usual ceremonies of encircling the post and singing Pai Marire songs, each person advanced to the board, bowed low, and thanked the good god of the Pai Marire for making the Pakehas shoot their own people.

The fanatics state that their god has revealed to them that the soldiers are all to return to England. (I believe they heard this *via* Tauranga), that their god will soon send all the soldiers away. Although a peace is made, they will murder every European, and every Queen Native they can lay hold of as *utu* for the Maoris who had been killed during the war. I heard this at a large meeting held at Opotiki about three or four weeks ago. Two or three head of cattle were killed at this time. After the feast the men divested themselves of all clothing, the women stripped naked, with the exception of an under garment tied round the lower part of their persons. They danced together in the church, the men in one row and the women in another opposite. On another occasion they named a pig the Governor, and another represented the General. They then proceeded to hang these; after they were dead, one of the men who was partially deranged from running round the Niu (post), poked out the eyes of the pigs, and ate them raw, saying that before long he would serve the Governor and the General in the same way. I witnessed this scene.

About three days after Tiwai and Mr. Fulloon left in the "Eclipse," numbers of Natives told me that Wepiha, a relation of Mr. Fulloon's, had written to them to seize Fulloon and Tiwai, and take them to Whakatane, and he would kill them. The reason assigned was, they had persuaded him to go on board the "Eclipse" and have some grog. They detained him on board as a prisoner, would not let him land, and he was crying all the day and night. Captain Fremantle had asked him questions about the murder, and he told him that he had assisted in pulling the rope with which the Rev. Mr. Volkner was hanged, but he did it by order of Kereopa. The Captain answered, "I will not keep you, then, but will capture Kereopa."

I believe the Te Wepiha instigated the murder of Mr. Fulloon, and that his indignation at it is feigned. I also think his present attitude of hostility to the murderers, is assumed. It is either done with the intention of saving his own neck, or with a design of entrapping the Arawa. Wepiha has always been a violent kingite.

The Chief Wiremu Kingi, of Tumapahore, says he will not interfere with the landing of soldiers. He and all his men will be neutral. He will not allow any soldiers to travel towards the East Coast, nor will he permit any Natives to proceed towards Opotiki. He does not object to the soldiers coming to Opotiki, as they will not take land the same as at Waikato, but merely intend to arrest the murderers who have brought evil to this district.

A. AGASSIZ, M.R.C.S.

The above statement was made before me on 21st August, 1865.

J. MACEAY, JUN.,  
Civil Commissioner.

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