

REPORT

FROM THE

SELECT COMMITTEE OF THE HOUSE OF LORDS,

APPOINTED TO INQUIRE INTO

THE PRESENT STATE OF THE ISLANDS OF
NEW ZEALAND,

AND

The Expediency of regulating the Settlement of
British Subjects therein ;

WITH

THE MINUTES OF EVIDENCE

TAKEN BEFORE THE COMMITTEE,

AND

AN INDEX THERETO.

Ordered to be printed 3d April 1838.

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REPORT.

BY THE LORDS COMMITTEES appointed a SELECT COMMITTEE to inquire into the PRESENT STATE of the ISLANDS of NEW ZEALAND, and the Expediency of regulating the Settlement of British Subjects therein; and to consider and report; and to whom was referred the Petition of Merchants and Ship Owners of London, trading in the South Seas and to the Australian Colonies, praying for Protection of the Shipping Interest; and to whom were also referred certain Papers connected with the Inquiry before the Committee:—

ORDERED TO REPORT,

THAT the Committee have met, and have considered the subject Matter to them referred; and have come to the following Resolution; viz.—

RESOLVED,—THAT it appears to this Committee, that the Extension of the Colonial Possessions of the Crown is a Question of public Policy which belongs to the Decision of Her Majesty's Government; but that it appears to this Committee, that Support, in whatever Way it may be deemed most expedient to afford it, of the Exertions which have already beneficially effected the rapid Advancement of the religious and social Condition of the Aborigines of New Zealand, affords the best present Hopes of their future Progress in Civilization.

AND the Committee have directed the MINUTES of EVIDENCE taken before them; together with an INDEX thereto, to be reported to the House.



1.

MINUTES OF EVIDENCE.

(123.1.)

A

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Die Martis, 3^o Aprilis 1838.

The Earl of DEVON in the Chair.

JOHN LIDDIARD NICHOLAS Esquire is called in, and examined
as follows :

Evidence on the
present State of
the Islands of
New Zealand.

J. L. Nicholas, Esq.

YOU have been in New Zealand, have you not ?

I accompanied the Reverend Samuel Marsden in the Year 1814 to New Zealand, when he established the first Church Missionary Settlement there.

How are you occupied now ?

I am in no Occupation.

You published an Account of New Zealand, did you not ?

I did.

How long did you stay there ?

We arrived in New Zealand the latter End of December 1814 and left it the latter End of February in the following Year ; I was there about Ten Weeks.

Were you at that Time confined to one Spot, or did you move about ?

We coasted I suppose about 300 Miles, from the North Cape to the River Thames, and landed on various Parts of the Coast, and had Interviews with the different Chiefs, who were all very desirous, on its being explained to them what was the Object of the Mission, that Missionaries should be established amongst them.

Was that the first Mission that had ever gone there ?

Previously to our going to New Zealand Mr. Marsden had sent a Vessel with the Missionaries for them to judge for themselves whether they would like to remain in the Country ; for there was a very strong Prejudice at that Time in New South Wales against the New Zealanders, from the Circumstance of their having cut off a large Ship about Four Years before. The Missionaries on their Return expressed themselves so confident of the good Dispositions of the Natives that they determined upon settling among them. Mr. Marsden then resolved on establishing them in the Country, and on accompanying them himself for that Purpose. I was on Terms of Intimacy with Mr. Marsden, and he asked me to go with him.

You went from New South Wales ?

We did, to the Bay of Islands, where the first Missionary Establishment was settled.

Upon that Occasion had you Opportunities of forming any Judgment as to the Climate of the Place ?

We were there in the Middle of Summer, and nothing could exceed the Salubrity of the Climate, as it appeared to me, nor the Beauty of it.

Was the Heat then moderate ?

Very moderate. A Thermometer belonging to one of the Missionaries, as I was informed by him, never rose higher than 73 or 74, nor went below 64.

That was in the Month of January ?

From December to February.

Had you at that Time Intercourse with several native Chiefs ?

Frequent Intercourse. The first that we had was rather a singular one ; it was before we arrived in the Bay of Islands ; we were becalmed off the Coast,

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where

J. L. Nicholas, Esq. where there was a Village belonging to one of the Chiefs we had on board,— for we had Three Chiefs with us, who had come to Port Jackson in the Vessel with the Missionaries previously to our leaving Port Jackson. The Chiefs went on shore, and on their Return told us that the Tribe from Wangeroon which had cut off the Boyd, the Vessel before alluded to, were encamped near the Village. Mr. Marsden, upon hearing this, was exceedingly anxious to have Communication with the Chiefs of that Tribe, for the Purpose of explaining to them the Nature of the Mission, and to effect a Peace between the Tribes of Wangeroon and those in the Bay of Islands, Hostilities having taken place in consequence of the former having cut off the Boyd; Mr. Marsden and myself landed with the Missionaries and the Chiefs that we had on board, and we found about 150 Warriors encamped at a little Distance from the Village; one of their Chiefs, George, had been on board our Ships, and could speak a little English; we took with us, however, a New Zealand Sailor whom we had on board, and who spoke our Language very well. We were received with a good deal of Ceremony, the Details of which it is not necessary to enter into, but it ended in Mr. Marsden and myself remaining with them all Night. On its being explained by Mr. Marsden to George and the other Chiefs what was the Object of the Missionaries in coming to New Zealand, George expressed a strong Desire that Missionaries should be sent to Wangeroon; and he made a solemn Promise that he never would be again instrumental in cutting off another Vessel.

Did he give any Reason why he had done it before?

Yes, he did, and a very strong Reason. He said the Vessel would not have been cut off had it not been for the Ill-conduct of the Captain towards him; that he had agreed to work his Passage from Port Jackson to New Zealand, where the Captain was going to take in a Cargo of Timber; that during Part of the Voyage he was rendered unable to work by Illness, but the Captain insisting on his doing his Duty as usual, and on his declaring his Inability the Captain had him severely flogged; and when he came into the Harbour of Wangeroon he took his Clothing from him, and turned him almost naked on shore.

He was a Chief of some Consequence?

He was; and on his mentioning to his Relatives the Ill-conduct of the Captain they insisted upon his being revenged. He said he was averse to this; but they insisted upon it, and overruled him. A Plan was then laid to take the Ship; and all the Crew and Passengers, consisting of nearly 70 People, were massacred, with the Exception of Four.

What was the Vessel?

She was a Ship chartered by Government to take out Convicts; she was a Vessel of about 500 Tons; her Charter having ceased, the Captain was returning home from New South Wales with Passengers on board, and went to New Zealand for the Purpose of taking in a Cargo of Timber to bring to this Country.

Had you further Intercourse with the Natives?

Very considerable Intercourse after we arrived in the Bay of Islands with the Chiefs belonging to that Part of New Zealand; as also with those from the Interior, all of whom expressed themselves anxious to have White People settled among them, when the Objects of the Mission were explained to them, and that the Arts of Civilization would be introduced among them, and their Condition bettered by being taught the Culture of Wheat and other Grain.

Did you see much Cultivation going on?

A good deal. They are very industrious Cultivators for Savages. I should say they are an industrious People. Their Plantations of the common Potato and the Sweet Potato are cultivated with very great Care; indeed there is not a Weed to be seen in them. I have seen between Twenty and Thirty Acres in one Place enclosed and cultivated; their principal Food, however, is the Fern Root.

That grows to a great Height?

In good Ground it grows to Six and Seven Feet high; there are between Fifty and Sixty Species of that Plant.

Did the Soil appear productive, so far as you had an Opportunity of seeing? *J. L. Nicholas, Esq.*

Very productive.

Is it a heavy Soil; or what should you describe it, with reference to any English Soil?

It of course varies, but I should say, generally speaking, it was a rich loamy Soil. One great Proof of the great Fertility of the Soil is the Magnificence of its Forest Trees, many of which grow to an enormous Size, and afford very valuable Timber.

What Description of Trees principally?

Principally of the Pine Species. There is a great Variety of Timber in the Country fit for all Purposes; as for Ship-building, domestic, and other Purposes. The Forests of New Zealand afford perhaps the finest Spars for Masts and Yards in the World, and which are extremely valuable. In India, the Wood being there very heavy, they cannot get any Description of Wood to make good Spars, and those taken from New Zealand find there a ready Sale.

Had there been at that Period much Intercourse with Vessels?

No great deal at that Time, and what there had had been rather to the Annoyance of the Natives, for they had been ill used in many Instances by the Captains of Trading Vessels which went down there.

There was no Establishment of Europeans there at that Time?

There was not a single European in the Island except Two, and those were Two runaway Convicts whom we found there, and who were very glad to surrender themselves to us immediately after our Arrival. They had secreted themselves on board a Whaler, and escaped to New Zealand under the Idea, I suppose, that they should live there in Ease and Independence; but they soon discovered their Mistake, for the Crew of the Vessel having told the New Zealanders that they were Thieves, and had escaped from Sydney, the Natives treated them with the utmost Contempt, and told them that unless they worked they should not eat, and to prevent their being starved they were obliged to labour. When they came on board they were in a most miserable Plight, almost naked and half starved.

Did it appear that they had treated them with personal Cruelty?

No; they said the Women treated them very harshly, but one of the Chiefs, who had taken them under his Protection, treated them kindly, and took them to his cultivated Lands, and said to them, "If you will work I will feed you." The Case is very much altered now, a great Number of runaway Convicts having settled in many Parts of the Northern Island, and also Adventurers from New South Wales of the most abandoned Description.

Have you been there yourself since 1815?

No, I have not.

When you say they are settled there, do you mean that they have obtained Possession of Tracts of Land?

I understand they have, to a very considerable Extent.

By Purchase or by Force?

By Purchase.

You speak on that Subject only from what you have heard?

Just so.

Had you an Opportunity of judging whether the Island was thinly or thickly peopled at that Time?

I should say it was very thinly peopled, considering the Extent of the Island. The Villages we came to were small and contained but a scanty Population. It is impossible to give any correct Account of what the Population might be. I think Foster, who accompanied Captain Cook, supposed the Population of the Northern Island to be 100,000; in the Book I wrote when I came back I put it down at 150,000; it is of course all Guess-work, but the Population is well ascertained to be very inadequate to the immense Extent of the Country.

J. L. Nicholas, Esq.

What is the Extent?

The Three Islands, the Northern and Southern, and the small Island called Stewart's Island, are not less in Length than from 800 to 900 Miles; the Northern Island having a medium Breadth perhaps of Sixty Miles, and the Southern about 180. In one Part of the Northern Island it is very narrow, being not more than Five Miles across.

Did you go at all into any detailed Discussion with the Chiefs with reference to the Missionaries coming there, or the Mode in which they should live, or what Means they would have of living, or how they would be treated?

Yes; we had considerable Discussions with the Chiefs in the Bay of Islands, whom we found exceedingly desirous that Missionaries should be established among them, each Chief being desirous of having a Missionary to reside with him. A small Purchase of Land was made for the Missionaries before we left the Island.

In what Way was that set about and conducted?

Before we left Port Jackson there was a Parchment Deed drawn up, with Blanks to be filled up. In this Deed Boundaries of the purchased Land were described, and a Chief drew upon it the Mark of the Tatooing of the Countenance of the Chief to whom the Land belonged, to which the Vendor set his Mark in ratification of the Deed. The Deed is, I believe, now in the Church Missionary House.

Do you think that the Chief understood that he was parting with his Land?

Perfectly. As a Proof that he understood it, he put the Land under what is called the Taboo, which is a superstitious Mode they have of transferring their Property, making it what they call sacred. This was made sacred to the Missionaries, and as such considered their Property.

It was dedicated to the Missionaries to prevent any Person interfering with them?

Yes.

Did he perform that Ceremony on the Land?

We did not see the Ceremony; but he gave the People about him to understand that the Land was tabooed, that it belonged to the Missionaries, and that they had a full and perfect Right in it, and were not to be disturbed in their Possession of it.

Did you collect that he had ever seen a Parchment Deed or Instrument of any Sort before?

No; I suppose never. The Natives are very much altered in Character since we were there; wherever the Missionaries have Influence they have undergone a total Change of Character. On our Visit to the Island they were in a very rude and savage State.

Were you at that Time satisfied in your own Mind that he understood the Substance of what he was doing; that he was parting with his Land to Persons who were to come and live there?

Perfectly. The New Zealander can reason with as much good Sense respecting his own Interest as Persons in civilized Life; they are People of very shrewd Understanding, and when well treated, I think perfect Confidence may be placed in them.

What Sort of Consideration was given him for his Land?

Twelve Axes.

What was the Quantity of Land?

About Two hundred Acres.

Did you observe, so far as you had Intercourse with them, that they can discriminate between mere Baubles and Articles of Utility, such as Axes?

Decidedly. They always gave a Preference to Axes and Spades, and Implements of Agriculture, over Dress and Finery; they would very gladly have purchased Muskets and Powder, but of course we did not barter these Articles with them.

What

What Articles did they use in bartering with Europeans?

J. L. Nicholas, Esq.

Mr. Marsden, in order to lessen the Expenses of the Voyage to the Church Missionary Society, freighted Home a Load of Timber, and also purchased a Quantity of Flax. The Flax of the Country is exceedingly valuable.

Is there a good deal of Flax cultivated?

Not cultivated, but it is spread over the Country in great Quantities. It would form a very valuable Article of Barter to this Country; it thrives exceedingly well there, and when properly prepared it has been found to produce stronger Rope than that made of the Hemp of Russia or any other Country, and also the Canvass made of it is of a very superior Description.

Are you aware whether the Admiralty have looked into that Subject, and whether there has been any Report made upon it?

I am not aware of that Fact.

Is it within your Knowledge that Flax has been since imported?

It has been imported by private Merchants; I am not aware whether it has by the Government. I do not think that till a Colony is formed it can be procured in sufficient Quantities from the Natives; they do not cultivate it.

They leave it to take its Chance?

Yes.

So early as that you had not heard of Baron De Thierry?

No, not till long afterwards. In 1820 Mr. Kendall, one of the Missionaries, returned to this Country, bringing with him Two Chiefs; he went down to Cambridge soon after he arrived here to compile a Vocabulary of the New Zealand Language, aided by the Assistance of Professor Lee; he took the Chiefs with him, and there met with the Baron De Thierry. After Mr. Kendall returned to New Zealand the Baron set a Scheme afloat to colonize the Island; I believe he had not himself any Means for that Purpose.

What occurred in consequence of your Visit?

We were very much impressed in favour of the Character of the Natives, from their superior Intelligence and Desire for Improvement.

Did the Missionaries settle there?

They did; Three Missionaries with their Families, which constituted the first Mission on the Island, were settled in the Bay of Islands.

You state that when you were there, in the End of 1814 and the Beginning of 1815, you thought the Country was very healthy; did you observe many old People among the Natives?

No; some, but not many.

Did you observe that they had any peculiar Disease?

Generally speaking they appeared to be a remarkably healthy People; we saw a few, but very few, afflicted with cutaneous Diseases, and some appeared to be subject to sore Eyes; but they appeared generally a remarkably strong, healthy People.

Do you know what became of the Four Men who were saved in the Massacre of the Boyd?

A Vessel came into the Bay of Islands I think about Four Days after the Capture of the Boyd, the Captain of which got a Chief from the Bay of Islands to go to Wangeroon, and bring them away; they were brought to England, I believe, by that Vessel.

Do the Natives of that Part of the Island live by Agriculture, or by Hunting and Fishing?

They do not hunt at all; there are very few Quadrupeds in the Country, the wild Dog is the largest; but they fish a good deal, the Coast abounding with a great Variety of Fish; and they cultivate the common and the Sweet Potato, but they do not cultivate nearly sufficient for their Wants; at the same Time for a savage People there is a good deal of Cultivation going on.

How do they procure sufficient for their Wants?

The Fern Root is their general Diet; they have also Pigs, but they very seldom eat Pork, except at Feasts, as they prefer breeding them for Sale to the Captains of Ships.

J. L. Nicholas, Esq. / At the Period you were there there were not many Ships touched there?
No; and we did not see many Pigs in the Island.

Do you know at all what is the Tenure of Land there?

I think it is chiefly held under feudal Tenure. The Population is divided into Four Classes: the Areekee, who is a Person of sovereign Authority, Chiefs, Rungateedas, and Cookees. The Areekee has under him a Number of subordinate Chiefs, who, I believe, hold their Lands under him in feudal Tenure; that is, if he goes to war they must assist him. But I am not sufficiently informed on this Subject so as to give a satisfactory Answer to the Question.

You say there was some Land purchased; do you think it is quite certain that the Chief knew that he never again would have any Right over that Land?

I think he understood it perfectly.

Do you conceive he did it because he was anxious that a Missionary should reside there who should promote Christianity in that Country, or that he did it by way of selling the Land to any Person who would give him what he wished?

I think his Motive in selling the Land was to have a Missionary to reside there.

He wished to have a Minister of Religion?

Yes, he wished to have a Minister of Religion settled among his Tribe.

Not merely a Man to improve Agriculture and Commerce?

That no Doubt was the principal Object with him; the Improvement of the Cultivation of their Lands, and the introducing among them the Arts of Civilization.

Do you consider that a sufficiently high Price was given for this Land?

I think it a fair Price for the Land, considering the immense Quantity of Land, which, from the Scantiness of the Population, is totally valueless.

Are you quite sure that the Land sold by this Chief belonged to him?

I suppose it did. There were several Chiefs present belonging to that Part of the Island, and I think if he had not had a Right to dispose of it they would not have permitted him to do so.

Were they under the head Chief of the Clan?

Yes; Shunghi, the head Chief, was present.

Was he the head Chief of the Clan?

He was the Areekee.

Did the other make Objections to the Sale?

No.

Did the Missionaries select the Land where they thought fit, and was it Land that was not in Cultivation before?

I do not recollect that any of it was in Cultivation; the Dwelling of the Missionaries was erected on it, and their Settlement was formed there.

Close to the Sea?

Yes.

Did you hear any Observations any of the Tribes or any of the Chiefs made upon the Subject of this Land?

No. One of the Missionaries purchased, he told me, of one of the Rungateedas, who are the Gentry of the Country, being the Relations of Chiefs, many of whom possess Lands, and I suppose have the Right of disposing of them, for this Man sold from Two to Three Acres to one of the Missionaries, which was put into Cultivation when I was there.

Were many of the Natives Christians at that Time?

Not one.

Had

Had they any Form of Worship at all?

None whatever. They have various Superstitions; they believe in a Plurality of Gods; but they have no Form of Worship.

J. L. Nicholas, Esq.

Did you see any other Land tabooed except this which was bought by the Missionaries?

All their cultivated Land is under the Taboo, and carefully enclosed. They do not allow any Person to go into those Lands except themselves or their Slaves.

Do you know what Punishment they have for any Person who does go into them?

I do not; but I should think it is severe. When we were walking through the Country we came occasionally on those Lands, and I once or twice got into them; they told me I should not do it; they considered it however no very great Offence in me; but they do not allow any except those to whom the Land belongs to enter upon them.

Have the Chiefs many Slaves?

I can hardly answer that Question. The lower Orders of People are called "Cookees." Some are Slaves and some are not.

Are they Natives?

They are. The Tribes are in constant War with each other, and those of their Prisoners whom they do not devour they make Slaves of.

They do not make Slaves of any Men of their own Tribes, only those they take in War?

Only those they take in War; and whom I believe they not unfrequently dispose of as Slaves in Barter with each other.

You have stated that they were a very healthy People. Is it a Fact that a great Depopulation has been going on of late Years?

I understand very much so.

Has that been to a great Extent?

I only know that from reading Publications.

Did you see any Cases of Small Pox?

No.

When the Missionaries purchased this Land were there any particular Means taken to ascertain the precise Boundaries of that they purchased?

I think the Boundaries were explained and described in the Deed.

Were any Marks inserted to show what was purchased, and what was not, to prevent mutual Disputes?

I think the Ground was walked round. I do not know whether any Metes or Bounds were put down; I do not apprehend there were any. I forget exactly how it was done.

Did the Chief of whom this Land was purchased appear to be the Proprietor of the adjoining Village?

I think he had Land adjoining.

Was there any Village of considerable Size in the Bay of Islands at that Time?

The largest Village in the Bay of Islands was close to where the Missionaries purchased this Land, and which I think contained a Population perhaps of about 200 People.

You have spoken of the Areekee, the principal Chief; do you know what the Amount of the Tribe under that Areekee was, in the Neighbourhood of the Bay of Islands?

I think it was said that Shunghi, the Areekee with whom we came much into contact, could muster a Thousand Warriors. We went to visit his Fortress in the Interior, a large fortified Place; but that did not contain, I should think, more than from Three to Four hundred People; but a Number of Villages and a very large Extent of Country belonged to him.

J. L. Nicholas, Esq. Over that Body of Persons he appeared to exercise a very considerable Authority?

Yes.

You have stated that the New Zealanders appeared anxious to have Europeans among them; do you suppose that was merely for the Purpose of instructing them in Religion and the Arts, or for the Purpose of giving them Laws, and acting with Authority?

For the Purpose of bettering their Condition, in giving them greater Comforts of Life, and introducing the Arts of Civilization.

They did not appear to have any Wish that those Europeans should substitute the Laws of their own Country?

That was a Subject never mentioned. The Chiefs are exceedingly jealous of their Independence. Before we left the Harbour of Port Jackson we were detained by contrary Winds, at the Entrance of the Harbour, for a Week, and during that Time we found the Chiefs in a State of great Depression, and very sullen. On inquiring into the Cause, one of them, Duaterra, informed Mr. Marsden that some of the People at Sydney had told the Chiefs that the Missionaries going down to settle among them was only a Prelude to larger Bodies of our Countrymen following them, and would deprive them of their Independence and take their Country from them. For Proof of which they told them to look at what had been done in New South Wales, where the Natives were driven back into the Country and almost wholly destroyed. This had such an Effect upon the Minds of the Chiefs, that Mr. Marsden said, "If you believe this, the Missionaries shall not go at all, and I will order the Vessel back into the Harbour." But they said no, they would confide in him; and the Voyage proceeded.

The Missionaries went on the distinct Understanding that they were not to interfere with the Independence of the Country?

Perfectly so.

You state that the Natives do not cultivate Flax; but do you not think that if they found it a valuable Article of Export they would do so?

I think they would if they found it worth their while. They cultivate Provisions much more largely than they did formerly, for the Purposes of Barter, therefore it is probable that they will attend to the Culture of Flax; but I think, unless a Colony was established, the Culture of it would not go to any great Extent. The Progress of Civilization goes on very slowly, and is much impeded by the bad Mode in which Colonization is now going on, which is composed of runaway Sailors, Convicts, and profligate Adventurers.

You state that the Land sold to the Missionaries was tabooed, and that for their own Cultivation was also tabooed?

Yes.

Do you conceive that this Form made the Lands private Property, and that the rest was Waste?

No; it was to prevent People from injuring the Crops and trespassing on private Property; but the uncultivated Land was not considered as waste or unappropriated Land; the whole was looked upon as Property. The Nation have very distinct Ideas of Property in Land.

Is the Northern Part of the North Island a flat Country or mountainous?

It is a very undulating Country near the Coast, and has Hills in the Interior, which to the Southward rise into very high Mountains; there is a Chain of Hills extending from North Cape, as far as I went down, to the River Thames, which runs through the whole Extent of the Two Islands, dividing as it were the Breadth of the Islands, extending from North to South.

Had they any spirituous Liquors at the Time?

No; nor did they like them when they came on board the Vessel. I have by way of Experiment given them a little Rum, but they did not like it. Sweet Wine they were fond of, but to Spirits they had a great Aversion.

Are you a Land Owner there now?

No; I only went to New Zealand from Motives of Curiosity.

Who

Who was Governor of New South Wales at that Time?
General Macquarrie.

J. L. Nicholas, Esq.

Were you furnished with any Document or Instrument of Authority from him?

Mr. Kendall was sworn in as a Magistrate; and a printed Proclamation was issued by the Governor giving him Authority as a Magistrate to apprehend all runaway Convicts and Sailors, and to punish any Abuses committed against the Natives by any of the Captains of our Vessels; and in this Proclamation the Three Chiefs who went down with us to New Zealand were joined to aid Mr. Kendall in the Punishment and Apprehension of Offenders.

Having been some Time at New South Wales, were they at that Time competent to understand for what Purpose they were joined?

I think perfectly.

Do you recollect the Names of the Three Missionaries who were left there?

Mr. Kendall, Mr. Hall, and Mr. King; each of them married Men, with their Families of Children.

By what Right did the Governor of New South Wales appoint a Magistrate to act in New Zealand; are you aware of any Act of Parliament that at that Time authorized him in doing so?

I recollect the Proclamation was laughed at a good deal as an Assumption of Authority; but it was considered that it might have the Effect of deterring Captains of Ships from injuring the Natives, and they would not argue very nicely as to the Authority of the Governor.

Do you conceive that the Chief understood himself to be ceding, with other Rights, the sovereign Rights; and that, understanding the Nature of what he was doing, he would be willing to give up the Right of Government, and to hand that over to another Country?

I think he would object to that, decidedly.

He would be capable, you think, of understanding the Nature of the Arrangement, but would object to it if proposed?

I think so. He would be very glad of the Protection of British Laws.

You think he would not like to have the Country transferred from his own Dominion to that of another Country?

I think he would not like to be interfered with in the Management of his own People, and that he considered himself perfectly independent of any other Country; at the same Time I think he would be exceedingly glad to put himself under the Protection of British Laws.

As regards British Subjects?

Yes; and supposing a Colony to be settled in his Country, he would be glad of the Protection of the Colonists against other Tribes.

You mean to say, the same Man who would not object to selling his Land would still object to having the Government transferred from the Chief to the British Government?

I think so.

The Government of his own Tribe?

Yes.

Is there one general Chief over the Island, or are they all independent in different Portions of the Country?

The Northern Island appears to be divided between Nine or Ten of what are termed Areekees, who have a great Number of subordinate Chieftains under them.

Is each one of those supreme within his own District?

Yes.

Do you think that the New Zealand Chief would very much like a Law being passed to prevent his eating a Prisoner taken in War?

I think that would be better left to the Influence of moral Feeling.

J. L. Nicholas, Esq.

You think he would not like your ordering him not to do it?
I think not.

Would he consent to not being allowed to go to War except with the Sanction of the British Agent, or whoever might be there?

I do not know how to answer that Question. I think that they would be very glad to settle down in Security, and not to go to War; but how far they would like to be coerced I do not know.

One of the Reasons why they would like a Colony to be settled, you are understood to say, would be that it would defend them against the Aggressions of other Natives?

Yes; I think they would like British Protection.

That the Colonists should defend them by Force of Arms?

Yes.

Would not that be likely to bring the Colonists into their Wars?

I think the Tribes that would be in hostility with that particular Tribe would be deterred by the Strength of the Colonists from making any Attack upon it; but, even if they did so, I do not know that any very ill Consequence would ensue from it, as they would be soon put down, and deterred from making a second Attempt.

Do you think that the Interference of the British between Tribe and Tribe would have the Effect of checking the Influence of the Missionaries?

No, I think not. A Colony composed of Men of moral and respectable Characters would tend very much to promote the Labour of the Missionaries.

The Witness is directed to withdraw.

Mr. J. Watkins.

Mr. JOHN WATKINS is called in, and examined as follows:

YOU are a Professional Man, a Surgeon?

I am.

Have you at any Time been in New Zealand?

I was there in the Years 1833 and 1834.

Are you a naval Surgeon?

No, a private Surgeon.

Did you visit it from this Country?

No, I went there from Sydney.

With whom did you go?

I went with a trading Vessel, as Surgeon of the Vessel.

How long did you remain there?

About Three Months altogether in New Zealand collectively. I availed myself of the Opportunity of traversing the Country and searching for Flowers and natural Curiosities,—botanizing; these were my Objects.

Did that lead you to walk about the Island a good deal?

It led me to walking a good deal; Forty or Fifty Miles in the Interior, in various Directions, about the Bay of Islands. I went over to Hukianga.

Were you accompanied in those Walks?

Frequently, in short Walks for Six or Ten Miles, alone. In my long Walks I had One Native with me; sometimes I had an English Person with me, one of the Residents there; sometimes I was in company with one of the Missionaries. I became acquainted with the Missionaries very soon after I went there; I made it a Point to call upon them to have every Information I could from them, and they were very kind to me; the Natives saw that, and hence I was enabled to go any where I liked without any Fear.

Did the Natives at all make out what your Object was?

Perfectly.

Did

Did they assist you at all in your Researches?

They assisted me in directing my Attention to Plants and Flowers; where they thought there was a particular Plant I had not seen, they would bring it, expecting some little Remuneration; Tobacco for Instance. They were particularly civil and hospitable; wherever I went they offered me the best Things they had, such as Pork and Potatoes, the Two Things they had of Eatables, with Fish.

At what Time of the Year were you there?

It was in December 1833, and the Spring of 1834.

That is in their finest Weather?

Yes, in very fine Weather.

What Observation did you make upon the Climate?

The Climate is very delightful. I was there in 1833 in March and April, in 1834 in the beginning of January and again in May; the Climate is very equable.

As you were there at different Periods of the Year, did the Vicissitudes appear great, as compared with European Climates?

Not any thing like our Climate. The Frost was there at one Time a very gentle Frost indeed; the Ice was not entirely over a small Pool of Water; they told me that they saw Ice sometimes in the Bay the Thickness of a Shilling, but I did not see any thing of that Thickness. I have slept out frequently in the Bush. The Fern grows in very great Abundance. I found myself very comfortable and warm in my Great Coat and a Bed of Fern, rather than sleeping in the Houses, which are very unfit for English People.

Did you meet with any Difficulties from the Conduct of the Chiefs?

Not the slightest. I never met with any Difficulty at all; they used to esteem me as the Surgeon of the Missionaries; the Missionaries are the only People there to give one any Consequence; they used to esteem me as their Friend; I used to be admitted into their best Societies; wherever the Chief was I made it a Point to go to him and put myself under his Protection, and presented him with various little Trifles; a little Tobacco or whatever would amuse him.

What Observation did you make upon the Productions of the Country?

The Productions of the Country are very few Potatoes, and Indian Wheat; they regularly live upon those; they are almost the sole Things, excepting the Months before the digging of Potatoes, then they have nothing but the Root of the Fern, which they bruise up and bake, which is productive of great Injury to them, producing Constipation of the Bowels to a very great Extent.

Is that a Disorder which prevails among them?

Yes, entirely, during those Months; I have never met with any thing of the Kind anywhere else. Their Diseases are something like our Diseases, with the Exception of Scrofula being perhaps more abundant there, and cutaneous Affections of a very malignant Kind,—one of the most malignant of the cutaneous Affections we meet with; they know how to treat it; they bathe in the sulphureous Lakes when they can, and they are aware that if they go there they will be cured; they know no other Remedy; I have not seen them apply any other Remedy.

Where are the sulphureous Lakes?

About the East Cape in general; they are warm.

What is the general Character and Appearance of the Natives?

They are very fine stout healthy Men; very majestic in their Walk and Contour in general.

In such Cultivation as you saw did you make Observation upon the Sort of Implements they use?

Their Implements now are English Implements, the Spade and Mattock and Pickaxe.

Did they appear desirous to get them?

Yes; they would part with any thing they possessed for them; their Pigs
and

Mr. J. Watkins. and Potatoes and Indian Wheat they will give up for any thing of that Kind. Blankets also were taken in exchange.

Did you observe whether they were more pleased with Trinkets and Baubles or with Articles of Utility?

They were more pleased with Articles that supplied their Necessities,—Spades, and Pots for boiling their Potatoes, and Blankets. Tobacco certainly is a frivolous Thing, but they are more pleased with that than with any thing else; and Spirits they were pleased with also.

They have got to like them?

Yes.

During the Time you were there what was the State of the European Population?

The European Population may be divided into Two Classes, the Missionaries and the Lay Class. The Missionaries entirely enjoy their Confidence, and the others do not; the others I should say are a great Mischief to them; introducing every thing which is bad amongst them.

By Missionaries do you mean both the Clergymen and the Catechists and others connected with them?

Yes, I meant all the Catechists as well as the Clergy; the Natives made no Distinction between the Catechists and the regular Clergymen; they are all called Clergymen; I found they were all much respected.

Are they respected as much as they were?

Quite as much, or more; I should fancy their Influence is increasing gradually. To be friendly with the Missionaries is to be friendly with the Natives. From having been seen with the Missionaries they used to call me the Missionary Doctor; I was admitted into their Houses everywhere whenever I pleased to go.

Can you form any Judgment as to the Amount of European Population when you were there?

That must be of course a very rough Estimate. The runaway Sailors and Convicts, and all that low Class, may amount to 400 or 500 Individuals; I should fancy that from One or Two being in every Tribe, and in many Five or Six, exclusive of the Missionaries, and who call themselves respectable English People; those have Shops there, and Stores for Ships, and such like Things. Though they join with the European Sailors in general against the Missionaries, yet they are a little superior to the other, at the same Time they have no Influence with the Natives when there is any Difficulty between any Two of the Natives or any One Native and either of the English People; they do not go at all to Masters of Vessels or those independent Settlers, but they go at once to the Missionaries; Mr. Henry Williams especially, if he is at home; he has always the Preference, and indeed he is so esteemed among them that they have frequently offered to make him a Chief, which he has at all Times rejected; I know that to be the Case; it was done when I was there. I attended Mrs. Busby, the British Resident's Lady, there, and put her to bed of her first Child, and a Day or Two afterwards they came to plunder the Place, and shot at the House several Times.

The Natives?

Yes. It was not known at the Time I was there who did it; but I have heard since that they have ascertained the Individual, and that there has been a Spot of Ground given, I believe, to Mr. Busby in consequence; a Spot of Ground has been given up from the Natives in consequence of the Affray. At that Time the Natives were very vigilant in endeavouring to find who was the Aggressor; at the Time I was there it was not found out. The Consequence of that Skirmish was, that I went round the Shipping to get them to give their Opinion upon the Case, and to call a Meeting to petition the Home Government for Power to arrest those Things; I have a Copy of the Petition I brought home.

Was it at all known then what was the particular Motive or Cause which led to that Attack?

It was not known at all, further than it was supposed in consequence of his being a Servant of the King, as they call the British Resident; he being the authoritative

authoritative Person they were desirous of trying whether he had any Power or not.

Mr. J. Watkins.

Was it supposed that the Aggressors were supported or encouraged by the Chiefs?

It was supposed that some one or other of the English Residents or Convicts led the Natives to this Aggression, but I believe that turned out afterwards not to be the Case; I believe that no European was concerned in that Affray. Titori, who I understood is since dead, was particularly anxious to find out the Aggressor; he was a great Friend to the Missionaries though he was not joined to them; his Tribe was esteemed to be a neutral Tribe, and the worst excepting that at the Waitangi, which was said to be the worst and most desperate of all there.

There was not at that Time, of course, in Mr. Busby or in any body else, any Authority that could punish this?

He could not punish any body. There was one Instance I remember of a Master of a Vessel sending his Casks up the River Cowa Cowa for Water, and they were taken from the Officer who was in charge of them and rolled up into the Bush; the Master went for them and could not get them restored. He immediately went to Mr. Busby, who accompanied him back again; they still were not restored. Mr. Busby returned to one of the Missionaries, I think Mr. Williams, and he got them restored immediately, all that were not broken up. The Missionaries have immense Influence among the Natives; they are respected there as much as any Gentlemen of Character are respected here, and a great deal more; indeed I may say they have unlimited Influence. They had Horses brought from Sydney; when the Natives saw that the Horses could not pass through the various Tracts from Piar to Wynatte they in consequence made little Bridges and Roads for their Accommodation: this was all done by the Natives exclusively for Use of Missionaries, and frequently have I seen the Natives perform Acts of Kindness towards them; one Man especially, who went out sometime before I went there with an Army to the East Cape. Having conquered their Opponents, one Woman had her Husband and Two Children killed. This Man dashed the Children's Brains against the Stones, and took the Woman captive, and afterwards took her to be his Wife; when I was in New Zealand she had several Children by him. She had Sinuses in the Breast, which originated in Scrofula; a Fistula had formed in consequence of the scrofulous Tumour being allowed to remain without proper Treatment. I operated upon her Breast; she bore it with great Fortitude, and when she found I was about leaving the Island she was very much grieved, in consequence of a Fear of not getting well without my staying. Her Husband, when I was there, was one of the best Men Mr. Henry Williams had. When any Canoe was broken off its Moorings he went after it and brought it back, even without being requested to do so: I think that is an Instance of the Influence of Missionaries upon the Native Mind. I went up to the Cowa Cowa River with one of the English Residents, who had to procure a Mast for our Vessel; I went botanizing at the same Time, availing myself of his Company to go into the Bush. When there the Natives cooked Potatoes for our Supper; we had cold Pork and Biscuits besides. They lit a Fire at the Door of the little Hut we had secured to ourselves at the Side of the Forest, and after that they went to Prayer of their own Accord: there was no one there to suggest it. The Englishman told me, "If you wait for a Moment you will see how they act;" they sang a Psalm translated into their Language; then they fell on their Knees, one going to Prayer as a Clergyman would here in the Church, and the others responding; and in the Morning again when I awoke, which was just with the Day-break, I heard a Bell ring; on inquiring the meaning of it they told me of a Church being in the Neighbourhood,—a little Place they appropriated to Divine Service as Church; this Bell was rung to call the Natives to Prayers. There was no Missionary there then; only the Missionaries were in the habit of visiting them occasionally.

Those Persons professed to be Christians?

Yes; the principal Chief of that Part was in the habit of having several Women as Wives, One principal Wife, and others as Concubines. By the Advice

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Advice of the Missionaries he left off his Concubines, and adhered entirely to his Wife.

Had you an Opportunity while you were there of seeing any Arrangement for the Transfer of Lands, or any Bargains made with respect to Land?

I have heard of several of them. There was a Dispute between Two Englishmen with regard to a Spot of Land, which was not entirely settled before I left; between Mr. Wright and Mr. Clendon. One Shot the other's Cows, in consequence of a supposed trespassing on the other's Land. They had to refer the Matter to the Natives, with regard to settling the Boundaries of the Two Spots; but they were not able to do that without the Assistance of the Missionaries. The Missionaries were invariably called forward to assist in all Difficulties of that Kind.

You say they referred to the Natives; do you mean that they referred to them as knowing the Boundaries of the Land?

Yes. The Boundaries were walked, as we should say here; the Boundaries of the Two English Gentlemen's Tracts; but one would not submit to the Boundaries being the right ones of the Land he had purchased; the Consequence was, the Cows were shot, and they had then to go to the Missionaries to intercede between the English People and the Natives. Clendon's Property Two or Three Times was in danger from the Natives, who attacked his House, and took Goods out of his Stores. They were going to take all the Stores he had away. He had no Power at all of preventing them. He went over to Mr. Henry Williams, who accompanied him back, and appeased the Natives, and got the whole of the Things in his Store back again; the Lines and Ropes and various Things he had for Ships. Ropes are very useful to the Natives; they would be very glad to get them, but through the Influence of Mr. Williams's Arguments they returned them.

Had you an Opportunity of seeing any Negotiation carried on between Europeans and Natives for the Purchase of Land?

I had not; but I have had Lands offered to me several Times. A Chief in the Cowa Cowa told me if I would remain he would give me a Piece of Land to build a House, and would not require any Payment for it, fancying that my teaching him various useful Things would remunerate him.

Had you an Opportunity of judging whether they understood, as between themselves, the Rights of Property?

Oh yes, thoroughly; they keep any Engagement with a European perfectly sacred and binding. An Instance of that came under my Notice lately; a Person of the Name of Trapp was shipwrecked; he went to New Zealand and purchased a small Piece of Ground merely till he should receive Remittance from home. He came home with me. I was able to help him to come away from thence. He told a Person who had been kind to him in his Distress that he would allow him to inhabit his House, and do any thing he liked in cultivating the Estate; but the Chiefs would not permit that, because they had not received any Authority to that Effect. He wrote home to Mr. Trapp, who immediately answered, and gave this Man Authority to possess the Spot. Since that he has been in Possession of the House and of the Land; but at the same Time the Chief holds the Engagement with Mr. Trapp quite binding, I understand. There is an Instance of their thinking the Land to be perfectly secure in the Possession of the English, where one of the Missionaries, I do not exactly know the minute History of the Fact, has purchased a large Spot of Ground about the Kirikiri, where I have been to see a Waterfall. The Tribe had emigrated from that Spot to the East Cape, a Distance of 400 or 500 Miles; they had left the Place entirely. There are hardly any native Houses now about the Kirikiri, where Shunghi the principal Chief, who came to England some time ago, lived. The Natives are a very fine Race of People; very intellectual, and capable of any Improvement; their Foreheads are very high and very broad, quite as fine as those of our English Population in Appearance.

One of the Natives who came over to this Country has died lately?

I have heard that is the Case. There is a great Difference between the Appearance

Appearance of the Natives of New Zealand and the Natives of Australia. The Natives of Australia are very inferior in point of Intellect; their Foreheads are very flat, and recede very much, and they are weakly in Appearance. The Natives of New Zealand are very bold, stout, and athletic; some of the Men are Six Feet high, and stout in proportion: Titori was of that Description; one of the finest Men I ever saw.

Mr. J. Watkins.

Were there many Vessels there during the Time you were there?
From Thirty to Forty at one Time; English and American.

Are the Harbours good?

The Harbours are called good, but certainly rather open.

What Harbours?

The Bay of Islands, for instance, where Vessels anchor at Three different Places; Tipuna, Cororareka, and Cowa Cowa. At Cororareka is a small Beach; it is Twelve Miles from Tipuna, and Four Miles from Paihia.

Had you an Opportunity of conversing with the Natives at all, and learning their Feelings with respect to the coming of Europeans among them?

Frequently; I used to converse with them in broken English and broken native Language, as much as I could, on any thing which came in the Way, and frequently on that Subject.

What appeared to you to be their Impression or Wish?

They were very much alarmed at the Idea of their Country being taken away from them, and their being reduced to Slavery; but they were very anxious to have something done to increase their Knowledge, and to allow their Independence at the same Time to remain. They would frequently express themselves with that Idea. If they could get any Person to teach them the various Arts, for instance, the Medical Profession, they would be very glad indeed, and would esteem it a very high Favour. They used to hold out as an Inducement that they would give me any Spot of Land I thought proper to select out of the Chief's Territory if I would teach them the Medical Profession, or how to heal all Diseases. Any Person being sent to them in the Medical Profession would have great Influence with them, and I should say more in the Medical Profession than any other. The Missionary Character stands very high; it is impossible for it to stand higher than it does.

Was it within your Knowledge whether the Missionaries have occupied Lands much there?

Yes, they have purchased some Spots of Land there; and Mr. Henry Williams was going then to purchase a Spot in the Neighbourhood of Waimati for his Children.

Can you describe the Transaction which took place which you consider amounting to purchase?

They give, perhaps, Two or Three Muskets and a Barrel of Powder, and Three or Four Blankets, with Small Wares. The most common Things are Blankets sent out there to give them, and Powder and Shot, Pipes and Tobacco; those are the Things they get.

There is a Sort of Price given. How is the Land made over?

The English People draw out a Sort of Document, as they would here; they get the Chiefs to sign it. The Chiefs take their Pen, and flourish in their own Style a Sort of—I do not know what to call it; something which is intelligible to themselves. They draw something similar to their tatooning. Each knows his own Mark.

Is the Document in their own Language?

No; exclusively in the English Language; all I have seen.

The Document being exclusively in English, you had an Opportunity of judging whether the Chiefs understood what it meant or what was the Purport of it?

Generally the Chiefs went to the Missionaries before they would sell any Spot of Land, to have them as Interpreters, and the Chiefs went according to what the Missionaries told them, in every Case I know, excepting Mr. Trapp.

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I believe

Mr. J. Watkins. I believe he had some other Person as an Interpreter ; but he drew out his own Documents.

You think, in all Cases of which you have any Cognizance, somebody in the Nature of an Interpreter acted ?

Yes.

Do you come to the Conclusion that the Chief understood what was the Meaning of the Instrument ?

Thoroughly ; and he would not allow any other Person to purchase that Spot of Land, or any Part of it.

Do you know whether he was aware that he had made over that Land to the Person who purchased it ?

Yes. I have heard him say that the Land he had sold to the English was not any more the Land of the Natives ; it was for the English ; and it was the Case at the Waimati, at the Purchase of the Missionary Farm. The Chief called their Attention to that Point ; he told them distinctly it was never to return to them again, or their Sons, or their Children after them.

You think that was made known by one of the Natives to the other Natives ?

Yes ; by the principal Chief to the assembled Chiefs there.

Have you any Knowledge whether there was any Dissatisfaction shown by other Parties ?

No ; they were all satisfied. Every one must be satisfied before the Land is secured ; every Relative must be satisfied of the Purchase being thoroughly understood, and the Land altogether paid for adequately to their Views, before they concede to the English People, or it is considered as secure.

Are you aware whether there have been any Instances of the Natives seeking to regain Possession of the Land so sold ?

I have heard there has been, but I cannot substantiate it ; that was with regard to one of the Islands in the Bay of Islands. It was supposed the Chief was imposed upon by some means or other ; that some Trick or Stratagem was entered into to get it from him by some Person, and that Land was taken away again in consequence of that being discovered.

You have spoken of a European Population, exclusive of the Missionaries ; what was the Occupation of those who were living at all in Houses, or near the Water ?

They sold various Things necessary for Shipping, depending upon the Ships to purchase them ; Ropes and Anchors, and various little Things. The Ships there wanted what are called here Ship Chandlery ; there were Three or Four of that Description of People at the Bay of Islands when I was there ; they held as it were a middle Station between the other Class and the Missionaries. At the same Time there is no Dependence placed upon their Opinions by the Natives, who are very quick in their Perception of Character. They examine the Countenance particularly when a Person enters their Place ; and, according to their Judgment, they give their Verdict at once, and call one after a Sort of Name, and another another Name ; one resembling a Dog, another a Cat, and so on.

By way of giving an Estimate of their Character ?

Yes.

In going through the Country did you observe any large Portion of it cultivated ?

Very small Portions, indeed. Cowa Cowa is a fine Spot ; that Plain is almost entirely cultivated by the Natives into Gardens for Potatoes ; various Kinds of Potatoes. They have Three Kinds of Potatoes, or rather Four ; Three Sorts of the Sweet Potatoes ; One indigenous, and Two others brought there ; what they call the White Men's Potatoe, which is one Kind, another the common Potatoe, which we have here ; but the Spots of Cultivation are very small ; perhaps Half an Acre of Ground cultivated in various Spots. The large Bulk of the Land is not cultivated ; it is either in wild Fern or Forest.

Does it appear to you there was much uncultivated Land fit for Cultivation ?

There is a great deal fit for Cultivation ; but about the Bay of Islands the Land is such that they are not able to cultivate it ; it is too dry and hilly. At the

Top

Top of the Hills there is only diminutive Fern growing; in the Vales I saw large Trees grow in great Abundance. The Forests of Cowri are very fine; one I measured was Twenty-one Feet in Circumference.

Mr. J. Watkins.

Of what Nature is it?

Of the Pine Kind. That perhaps had not a Branch till it divided into Two, Thirty or Forty Feet above the Surface; then the Branches themselves were of immense Magnitude. That Tree could be seen from a great Distance towering over all the others.

It appears that while you were there Reference was frequently made to the Reverend Henry Williams as a Sort of Mediator there?

Yes; I have heard him mention the Circumstance of his being called upon to interfere between Two of the native Armies on the Western Coast who were going to Battle; one Chief ran across the Country to him to inform him of the Circumstance. He and Mr. Davies, another of the Missionaries, went over. When they arrived they pitched their Tent just between the Two Armies, with a sort of Pole fixed in the Ground, and a Sheet tied to it as a Flag of Truce. The Natives perfectly understood what it meant; the Chiefs on both Sides met at the Tent to discuss Matters, and at the same Time the Army were firing over the Tent, but not to touch each other, only firing into the Air, as it were defying each other. The Result of that Intercession was that both Armies broke up, and each went to his own Territories without fighting. And again at Cororareka, at the Time of the Fight between Titori and Pomore, Mr. Henry Williams knew nothing of the Quarrel until he heard the firing; he immediately went across the Bay (it is about Four Miles), and landed alone; the other Missionaries were afraid to land; he took a long Pole in his Hand, and had a White Pocket Handkerchief tied at the Top of it as a Flag of Truce; he walked up the Beach between the Two Armies, who were then firing, and the Balls whizzing from each Side about him. As soon as they saw he was there the whole of them gave up firing, and there was an End to the Battle at once.

Did it appear to you that Mr. Williams's Influence was as great with the European Population as with the native?

Whenever Europeans thought themselves aggrieved they went to him for Redress; he had great Influence with the Natives, even in the Estimation of the lowest Class or worse Characters, who thought he had the most Influence of any.

As between them and the Natives?

Yes. He has no Influence over the English, who are perfectly lawless. Nothing can be more lawless than the Europeans who are there; they frequently lay aside the English Dress, and take up the native Mats, and have promiscuous Intercourse with the Native Women.

Morality is at a low Ebb there?

At the lowest Ebb; and it is much worse amongst those Tribes where the Sailors frequent than the others. I understand Cororareka Beach is proverbially one of the lowest Places,—one of the most degraded of any, even amongst the Natives themselves, and the Women are very much affected with the Venereal Disease, which is of the most virulent Kind. I apprehend there is not One in Fifty of the Women without the Venereal Disease, and that One, perhaps, may be the Wife of a Chief. Frequently the English will go to the Masters of Vessels; they first of all barter with the Natives, and take their Women on board, and get the highest Price they can for them. One Man I know was in the habit of taking Pigs and Women at the same Time to Vessels; selling the Pigs and the Use of the Women for the Time being all in one Lot; the Women were to return again. Sometimes the Women go to Sea with the Masters of Vessels. Two or Three Instances I know of Masters of Vessels giving as much to their Women as would amount to about 100*l.* a Year each, and carrying them off with them on their Voyage. Then they leave them on the Island from Time to Time; they go out for Three Months, and leave them there, or take them with them, according as they can agree with the Women themselves. But it is invariably the Case that all the Ships there, speaking generally, have Women on board in great Numbers.

The Missionaries take very little Pains with that Class of Persons?

Not the slightest; they do not attempt it. They have every possible Ridicule cast upon them by those People; they have abandoned every Attempt to

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improve them, and merely act with the Natives. They have given up arguing with the Masters of Vessels, finding it entirely fruitless.

In what Language is the Communication carried on between the Missionaries and the Natives?

In the New Zealand Language.

The Missionaries have made themselves Masters of the Language?

Yes. I think that they are very capable now of communicating Information in that Language; but every Pains is taken by these Men to calumniate the Missionaries, and to get them into Disrepute among the Natives; but the Natives turn against them and contrast their Characters, when they hear any Endeavour of that Kind, and perhaps sometimes they will turn them even out of their Houses when they do it. I have known One Instance of that happening. Pomore turned an Englishman out of his House in consequence of his telling various Falsehoods of the Missionaries, and trying to prejudice the Chief against them. One Englishman there, who is a very intellectual Man, but of the lowest Character, goes into the Interior of the Country, buys Pigs for little or nothing, and brings them down to the Bay to sell again; and I have seen him several Times taking Women on board with the Pigs. But the Chiefs themselves sometimes take their Women and barter with the Captains. The Chief's Relation is generally given to the Master of the Vessel, as being the greatest Compliment. Scrofula is very prevalent among them, but I think it is very much in consequence of having no Medical Treatment; it appears that the swelling of the Glands comes on, and is allowed to proceed without Medical Interference till it becomes a very formidable Disease. I have seen the Effect of Medicines arresting the swelling in several Instances when I was there. I have had a great many come to me to ask my Assistance as a Surgeon.

Are the Small Pox and the Measles known there?

I have not met with an Instance.

Do you understand that the Natives in New Zealand had ever had an Operation performed on one of them till you performed one on a Woman?

I have not known an Instance of it, but I have not the slightest Doubt that some have had small Operations performed.

Had you great Difficulty in persuading that Woman to undergo it?

No; she was very anxious for it.

Spirituous Liquors are now very generally introduced in New Zealand, are they not?

They are.

Are the Natives often seen in a State of Intoxication?

The Chiefs are frequently seen in a State of Intoxication, but the others are not able to purchase Spirits sufficiently; they are anxious to get something of more Value.

Have not those Persons who have gone over from this Country to reside there been productive of very serious Evil to the Natives?

Yes, I think they have been productive of very serious Evil indeed.

They sell them as many Muskets and Powder as the Natives can afford to buy?

Yes.

Was the Use of that Powder in hunting?

There are no Animals of any Class to hunt; perhaps there is occasionally a Pig running wild, but I should fancy that is very rare, except in the Southern Parts. Where I have been I have never seen one.

Do you think the State of the Morals at the Bay of Islands is a great deal worse than at some of our Sea-port Towns in this Country?

I do not know; I do not think it can be worse.

Is it worse than in the Ports of New South Wales?

No; not so bad. I have not known any Case of Sodomy discovered in New Zealand; in Australia that is deemed to be prevalent.

You

You have spoken of an Outrage committed on the House of a Resident ; might not that Outrage have been caused by the Natives feeling that the Resident did not protect them against the Depredations of the British Residents ? *Mr. J. Watkins.*

It might be so ; it was not known at that Time what was the Cause ; the Party was not known at that Time, but I understood afterwards it turned out that it was one of the Chiefs. I have not heard since what was the Cause, but I understand he has abandoned the Bay in consequence of that Affray being made known.

Have they any Medical Treatment for the Venereal Disease ?

None that I have seen.

If that Disease is allowed to continue in the State in which you say it was, that not One out of Fifty Women was free from it, will not that have the Effect of very much deteriorating the Population of that Country ?

Without Doubt ; for the Venereal Disease weakens the Constitution. I do not know of any Disease that weakens it more.

And it has a very great Effect on the Health ?

Yes ; and other Diseases are produced by it.

May not that be the Cause why the Natives of New South Wales are so much deteriorated from what the New Zealanders are ?

No. I should fancy that the natural Formation of their intellectual Powers is not so high as that of the New Zealanders.

Do they taboo Lands now when they sell, and put up a Pole to mark the Boundaries ?

I have not known an Instance of that, further than that they put up a Pole to show the Natives that it is sold to the English People. I should understand by the Taboo, making it sacred ; that is their Acceptation of the Word. If a Part is tabooed, no Person, on pain of Death, is allowed to enter that Spot ; whereas the Natives can traverse the Land sold like any other Spot.

Tabooing was a Superstition originally ?

Yes ; and to keep the Remains of their Chiefs, I apprehend, sacred, they put the Remains of their Chiefs on their tabooed Ground ; and no one is allowed to touch that Ground. They are as safe there as if they were under a Guard of Soldiers.

Who has the Power of tabooing in that Country ?

The principal Chief.

Not a second-rate Chief ?

No ; he may perhaps taboo a Spot in the Absence of the Principal, but he must confirm it when he returns.

Do you know of any Instance in which a Chief has punished a Native for entering Grounds which were tabooed ?

No ; but I have known an Instance of a Chief punishing a Native for entering Grounds on which there were Crops ; they invariably shut them up during their Potato Season, and no Native is allowed to go in except to clear up the Ground and hoe the Potatoes ; and again, they must not have the Taboo taken off before the Potatoes are dug from the Ground.

What was the great Article of Trade in those Islands when you were there ?

With regard to the Shipping, Flax was the greatest Article of Trade ; the other Ships merely put in to refresh.

Where does the Flax go to ?

To Sydney chiefly ; it grows very luxuriantly in the marshy Grounds.

Is it cultivated ?

No ; it grows spontaneously. The Blossom of the Flax is very full of Nectary.

What was their Opinion of your Profession ; did they consider that you had a supernatural Power of healing Diseases, or that it was in consequence of the Study of the Art ?

They consider it now to be the Consequence of Study ; perhaps they might

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formerly consider it as supernatural, but they consider it now to be in consequence of Education, and they consider themselves fully equal to it if put into the Way of it.

Do the Missionaries know any thing of Surgery?

Mr. William Williams was brought up a Surgeon.

Does he reside in the same Settlement as his Brother?

Yes; they have both a great Influence, but Mr. Henry Williams takes the lead in almost all Cases; he is a very intelligent Man; he has been a Lieutenant in the English Navy, and perhaps that has given him a more determined Character in the Eyes of the Natives.

From your Communication with the Chiefs, do you think that when they sold their Land they had any Idea of parting with the Sovereignty over that Land?

That is a Question I do not exactly understand. I do not think they understand any thing with regard to the Sovereignty of the Land; but they never thought of possessing it again themselves.

Would they be willing to allow any Persons to make Laws which should coerce them?

I think they would.

Do you think they would be willing to allow Persons to make Laws which should prevent their going to Battle?

I have not the slightest Doubt of that.

Do you think they would be willing to allow Persons to make Laws preventing their taking Women on board those Ships, and getting a Profit from those Women?

That perhaps they would not, in consequence of the Emolument being taken away. They would view it in that Light. If they were to have a Compensation for it they would immediately refrain from sending their Women there for the sake of Emolument.

Those Women are Slaves?

Chiefly; but they take their own Daughters, even the Chief's Daughters and their own Wives, except their principal Wife.

Do not they now when they go to War take Prisoners who are afterwards made Slaves?

Yes; and sometimes they eat them as well.

Do they eat them now as much as they used to do?

No, not so much as they used to do, in consequence of the Instructions of the Missionaries.

When they go to War they consider that they are going on a profitable Speculation to get more Slaves?

It is chiefly to revenge some Injury; if they receive an Injury, however humble the Individual, the whole Tribe must revenge it.

Do the Tribes mix much together?

Yes; they pass from one to another. They entertain each other very hospitably.

Do you know the Amount of Land in that Country now the Property of Europeans?

I do not know; I understand that there have been great Purchases made since I left.

In your Opinion of the Land you know, which had been sold there at the Time and before you were there, was a fair and a proper Price given for it?

I have no Doubt that the Natives considered it so; they are perfectly satisfied with the Price.

Can you say the Price a native Chief thinks he ought to get; how many Muskets or Axes he ought to get for 100 Acres of good Land near the Sea?

Perhaps on one of his best Spots he would get Three or Four Muskets and Three or Four Axes, and a Barrel of Powder. Mr. Trapp's Spot contains 80 or 100 Acres, and he gave but a Trifle for it; it is not one of the best Spots; but

but I think it was a Barrel of Powder and some Tobacco he gave. He had not the Power of giving much. He gave a Musket for cutting the Wood and carrying it down to build his House, which he built himself.

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Supposing a Man commits an Outrage, how is that Man tried; is it by his Chief, or is there any Form of Trial?

I do not know that there is any Form of Trial, but he is knocked on the Head at once with a Mari; if they detect him in Crime he is killed without Ceremony.

Are there many Europeans that are killed in Frays?

No; they never kill the Europeans, to my Knowledge; they are very tenacious of retaining them in their Tribes, for the sake of the Emolument they procure them. These Men make their Bargains with the Masters of Vessels, and get perhaps a higher Price than they can themselves.

Suppose in drunken Quarrels a certain Number of the Natives and Sailors quarrel, how is that settled?

In the best Way they can. I have seen Affrays of that Kind. The Chief would interfere, and perhaps demand some Reparation; they would separate the Combatants, and demand from the Masters of the Sailors some Reparation for the Assault.

Do the Masters give that Reparation?

Sometimes they do; sometimes they threaten them with so much Vengeance that they are glad to let them go away; they threaten to bring the Ship alongside and give them a Broadside; and in various Islands they do that, but in New Zealand it has not been done so frequently, and perhaps from the determined Character of the Natives. I recollect one Captain who had been in the Sandwich Islands; I heard him relate the Tale himself; his Mate quarrelled, and the Natives detained him; the Missionaries thought he ought to pay for the various Debts he had contracted; the Master of the Vessel immediately sent Word that if they did not instantly release his Mate he would bring his Vessel alongside and destroy them all; the Missionaries endeavoured to interfere, and point out the Enormity of the Crime; the Master turned round upon them at once, and said if they did not suffer him to do as he liked he should fire upon them also; the Missionaries advised the Chief to give up the Mate and prevent Injury.

Do the Captains pay for those Women beforehand?

No; afterwards, or just as they are going away. Frequently during the Time of Intercourse they give them Presents. A Chief sometimes has a Payment beforehand; and sometimes the Women have a Payment beforehand, a Cotton Shirt, or something in the Shape of a Petticoat, given them, just to wear while they are on board; they are very fond of having any thing of the Kind, to appear as much as they can in the European Garb.

You have spoken of the Extent to which the Venereal Disease prevails in the Island, and the Effect it must have to depopulate the Country; is it the Fact that the Depopulation has been extremely rapid within the last few Years?

It is supposed it is more rapid than Europeans can account for; but I do not know how far that is the Case. I should fancy that at the Time Captain Cook was there a Ship was so great a Novelty that the Inhabitants from every Part were collected. From this Circumstance I suppose, that when I went among the Natives the People would call out, "A Chief of the White People," and another, hearing that, would repeat the Saying, and so it would go round the whole Village till all were collected; and hence I should apprehend that Captain Cook saw, when he was there, a great many more People than lived in the Place itself.

You did not find that within the Memory of Man whole Districts had become depopulated?

I do not doubt the Fact altogether; there may have been Depopulation, but it is impossible to assign a Cause sufficient for it.

You are not aware of it from your own personal Knowledge?

I am not.

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Has

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Has Christianity advanced to any very great Extent in the Neighbourhood of the Missionary Establishments?

It has advanced to a very considerable Extent, I understand, since I left that Island; but the Christian Doctrine is not perhaps sufficiently understood among the Natives. The Missionaries have much Influence among the Natives, as teaching them the various Arts — Carpentry and Blacksmithery, and so on. I think the Natives esteem the Missionaries as much for their moral Character as their mechanical Knowledge.

Do you find that where the Influence of the Missionaries has been great there has been a Decrease in their mutual Wars, and their Manners have been softened?

Yes. The Chiefs who have embraced the Christian Doctrine, I believe I may venture to say positively, do not go to War.

Do you know how many Vessels have touched in the course of a Year?

I do not; but I have seen the Amount in Mr. Busby's Account. I believe there were upwards of 100; but at one Time there were Thirty or more.

What is the Species of Tree they have?

It is a Species of the Pine Kind.

Those Forests are a good deal in the Hands of British Subjects, are they not?

Some of them are. Those I have seen are in the Hands of the Natives, except Hukianga; a great many of those are in the Hands of British Subjects.

You have spoken of the general Immorality of the Settlers; besides that, is not open Violence frequent, such as Theft, Robbery, and so on?

Yes.

Has that been directed against the Settlers themselves and against the Zealanders?

Yes. Mr. Mayor was in the habit of having his Stores broken open by the runaway Sailors; and he had a Band of Natives to protect his Stores, who kept watch for him.

Do you consider that that State of Things has been a considerable Hindrance to the Progress of the Christian Religion among the Natives?

Nothing can be of more considerable Hindrance to the Progress of Religion among the Natives than that they throw every Obstacle they can in the Way of the Spread of Christian Doctrines, by all Sorts of Falsehood and Calumny.

Do you conceive that a New Zealander, in selling his Land, is enabled to make a fair Bargain with an European, considering the existing Circumstances of the Island?

Yes.

Do you think he is as competent to deal with an European as another European would be?

Yes, quite so; they examine very minutely into the Case, and if they can take any possible Advantage in selling their Land they will do it.

You say that every Relative of the Chief must be satisfied with the Purchase before the Purchase can be completed?

Yes; they must all be satisfied, and every one who has a Claim must have some Part of the Payment.

How does he testify his Satisfaction?

He generally says, "Very good," in his own Language.

There is a Meeting at which they express their Assent?

Yes; the Chief calls a general Meeting of all who have Claims upon the Land, to receive the Money, and distributes the Payment among them.

All the Missionary Establishments are in the North Island, are they not?

They are.

Have you been on the South Island?

I have not. The Missionaries themselves, I believe, have not been much upon the South Island; it is very little known, I believe.

You

You say the Natives have not any thing in the Nature of a native Manu-
 facture of Ropes?

They have not what may be called a native Manufactory, but each Person
 makes Ropes for himself; but at the same Time that they have Ropes of their
 own they esteem ours superior.

Do not they make remarkably good Fishing Lines; so good that our People
 here supply themselves with them?

The Fishing Lines are very good, and the Fishing Nets also. They make
 very fine Nets, which they sell to Ships; but their Lines are used on board as
 Matter of Convenience more than for any particular Purpose; but the Flax is
 capable of making very superior Lines.

Their Lines are made without their being taught by Europeans?

Yes; they make them very well, and very compact.

Have they any Metals?

No. They have a Sort of Agate, which they polish and cut into various
 Shapes, and sometimes they tie it to their Persons. A Piece of that may be
 handed down from one Generation to another as a Relic of very great Value;
 if a Chief has received it from his Great Grandfather, or some very great Chief
 before him, he esteems it, and will not part with it on any Condition.

Have they any thing that supplies the Place of the useful Metals?

That is the most like to cutting Instruments.

Would it answer the Purpose of Edge Tools?

They make them similar to our Bill-hook or Tomahawk, and they answer
 various useful Purposes.

Have you ever heard it supposed that there are Mines in any Part of the
 Country; is there any thing showing Mineral Formation?

In all the Streams I have crossed on the Island, Iron Ore was found in
 great Abundance.

But no Attempt had been made to work it?

No. The Pyrites of Iron was also very common; but the common Red
 Ore, the Bicarbonate, was frequently met with; everywhere I went I saw it.

Was there any Sign of precious Metals?

I have not seen any. The Cornelian is very common, the Western Side;
 the Red and White Cornelian; the Red especially.

In buying Land do the Europeans generally seek out the Neighbourhood of
 Native Settlements, or take it apart?

They generally try to find out the best Spot, or the most convenient; some-
 times they study Convenience; at other Times the Richness of the Soil.

You have said that in one Instance a Musket was given for clearing; is the
 Land generally bought quite uncleared?

Yes; unless there may be a little Garden of the Natives on the Spot; but
 in general it is uncleared. The Missionary Farm at Waimati was bought
 uncleared; and when I went there there was a Chief, I think of the Name of
 Rippi, volunteered, with the whole of his Tribe, Men, Women, and Children,
 to clear the Land for Mr. Davies, in the Expectation of receiving some trifling
 Present, such as a Gown Piece for the Women.

By clearing, you mean cutting down the Timber?

Yes; and getting up the Roots of the Fern, that the Land may be ploughed.

Is the Land thought more valuable for bearing a certain Quantity of Pine
 upon it?

Yes; the Europeans esteem that Land very much, inasmuch as they esteem
 the Cowrie themselves, and it is found at the same Time that the Leaves and
 decayed Vegetation make the Surface of the Land very good. In some Parts
 the Cowrie Forests are very steep; the Hills are not high, but they rise almost
 from the Brook to the Top of the Hill, at an Angle, perhaps, of Thirty or
 Forty Degrees; sometimes Forty-five.

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It is a great Advantage to have a certain Quantity of Timber upon an Estate?

A great Advantage. The English frequently will purchase Land for their Convenience, and endeavour to have the Forest of Cowrie within the Trust.

Do you know whether the Natives generally seek out the Settlements of Europeans, and establish themselves near the Whites?

No; I have not known any Instance of that; but the Whites generally seek out the Natives, and place themselves near them, in order to have promiscuous Intercourse with the Women; and they live in their Houses, and not in those built by themselves.

Do you refer to those who have bought Land?

Those Persons build Houses upon their own Land.

Do the Natives come and live near them?

No; they do not come near them at all, in that Case, to reside near them. They will not reside where the Europeans are, unless they will afford some Part of their Time to their Instruction. For instance, there is one Family there of the Name of Powditch, another of the Name of Mayor; Mr. Powditch never could keep any native Servants; Mr. Mayor always had native Servants, as many as he thought proper to keep. The Reason the Natives assigned to me was, that Powditch cared nothing for their Instruction, only for his own Emolument; that Mr. Mayor gave up his Time in a great measure to their Instruction, therefore it was their Duty to do something for him.

They were Servants quite free to go?

Yes; but when the English People go there they frequently purchase Slaves, and keep them as their own Property afterwards. The Chiefs frequently sell their Dependants in that Way; sometimes getting a Musket for them.

It is Slavery in fact?

It is Slavery; but they are in a better Condition with the English than with their own Masters. In many Instances an Englishman pays them no Wages.

Is that done to a great Extent?

That is done everywhere, I believe.

What Proportion of European Women are there among the lower Class of Sailors?

None at all. The European Women, if they go there, will not stay. I never knew any Instance but One of that Kind. She was in the Country with an English Person; she came from Hobart Town, and went away with him.

There are some European Women, the Missionaries Wives?

Yes, and a few others.

Those are respectable Persons?

O yes, their Character is unblemished.

When a Chief sells his Land, does he consider himself as foregoing all Title to further Right over that Land that would otherwise have belonged to him as Chief?

I have no Doubt he does; he gives up the whole Possession. With regard to the Government Part, I cannot say whether that is well understood or not; perhaps he has no Idea of that; but with regard to the Possession of the Land, he has not the slightest Idea of ever possessing it again.

He ceases to exercise upon the Land so sold any Authority?

Yes; his Authority ceases from the Moment of selling the Land. Kiri Kiri exemplified that; the Chief gave up the Land after being sold, and emigrated to East Cape.

Though that Land so sold amounts to considerable Tracts, the whole of it is left without any Law or Authority whatever?

Without the slightest. Where a large native Village used to be on that Spot, when I visited it there were not Half a Dozen native Houses to be seen.

Did

Did the inferior Natives claim Rights in the Houses, or Property in the Land?

Not any, I believe.

They do not share in the Value of the Houses or Property the Chief sells? Not at all; only the Relations of the Chief.

Have you ever been present when a Bargain has been struck for Land? I have not.

Have you been yourself a Proprietor of Land?

They offered me several Times to make me a Present of Land if I would stay with them; and they offered me to cut down One of the Trees, if I thought proper, to take it to England.

Are there any large continuous Tracts of Land which have been sold there, or are they only in small detached Parcels?

In small detached Parcels, generally; that at the Kiri Kiri is, I understand, one of the largest; it was one of the largest when I was there; but I have since heard there are very large Tracts sold lately.

In speaking of the Sales of Land, there are Two Sorts of Chiefs, the upper and inferior Chiefs?

There are.

Can the inferior Chiefs sell the Land without the Consent of their Superiors?

No; they are not capable of selling any Spot of Land without the Consent of the superior Chief, if there is any Claim upon it. Sometimes there are inferior Chiefs in Possession of Land under the Protection of the Superior, and they have been Chieftains at some former Time, but having been weakened in Battle have thrown themselves under the Protection of the principal Chief. They may possess Land independent of the principal Chief; I believe that is the Fact in some Instances.

You understood no Inferior possessed of Land can sell it without the Consent of the Head of his Tribe?

I believe not.

What Number of European Traders, do you suppose, there are settled in New Zealand?

They are much more numerous now than when I was there; when I was there there were at the Bay itself about Five.

By Traders, you mean those who sold Stores to Ships or Vessels of that Kind?

Yes; that is the Nature of the Business carried on at that Time, except those who kept what are called the Grog Shops.

Including those, how many were there?

I cannot say, for almost all the runaway Convicts did that when they could.

They are settled at the Bay of Islands?

Whenever they could purchase Grog from the Vessels, they sold it to the Chiefs or anybody. Whenever one of them had a small Keg of Rum, he made it known to the others; so that every one there in his Turn was a Grog Shopkeeper.

You state that there were 400 or 500 European Sailors and Convicts?

Yes.

Some of those are settled among the Tribes?

Yes.

Are the others that live in their own Houses a great Number?

Very few.

What Number of Proprietors of Land are there?

All those are Proprietors of Land, I believe, to a greater or less Extent.

Are there any Englishmen settled there as the Proprietors of Land?

Yes.

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When

Mr. J. Watkins.

When you were there, in 1834, you state that the European Population consisted of Five or Six Traders, the Missionaries, and 400 or 500 European Sailors and Convicts?

Yes. There were other English Residents in Hokianga and Wangaroo, and various other Parts, and about the Thames; there were a few there again of Traders; I cannot exactly enumerate the Traders, but they were very few.

You spoke of Clendon's Store being broken open; did you understand he had given Provocation to the Natives?

Yes.

It was not a mere Act of Robbery?

No; it was to revenge some Act of Provocation he had committed.

Can you state whether the Natives are in the habit of selling Land to one another?

I do not know that; but when the Chief is overcome in Battle his Land is confiscated to the Conqueror.

You are not aware of their exchanging Territories for a Value given?

I do not know any Instance of the Kind.

Do the Ships which visit the Bay of Islands touch there chiefly for Refreshment, or carrying on Trade?

For Refreshment, and to trade a little also. There are some Ships from Sydney going there exclusively for Flax; and they took Potatoes up to Sydney in 1834. The Soil in Sydney was very dry; they had no Potatoes there; a great many were sent from New Zealand.

Was there much Timber exported when you were there?

Not any at that Time, except a few Cargoes to the Coast of South America, and One or Two to London, as well as for His Majesty's Ships.

Have you been in any other Islands of the Pacific?

In several of them.

Have you been in the Sandwich Islands?

I have not.

Many other Islands in the Pacific suffer as much Inconvenience as New Zealand from the runaway Convicts, do they not?

Quite as much, and many more. At Rotwma, a small Island to the North of New Zealand, where the Natives are remarkably mild in their Manners; I have not found any so nearly approaching to civilized Nations; they have a good Government, which we may call a rotatory Monarchy; about Ten Prime Chiefs, who take the Government alternately, and the Ex-chief is to be Prime Minister to the present King.

Do you suppose the Evils incident to the Residence of those Convicts would not be considerably diminished if there were a Resident at One principal Place who had the Power to arrest them?

There is no Doubt that if Mr. Busby had the Power to arrest and send them away they would be soon frightened; I think they would not come there.

Do you suppose the native Chiefs would assist in arresting such Persons?

They do now. If any Person runs away from a Ship, and a sufficient Reward is offered to induce the Chiefs to bring the Person back, they will be sure to bring him back.

Suppose an European to commit any Robbery or Injury to another, would the Chiefs assist in the Apprehension of that Man?

The Chiefs might, if they were bribed and paid for it, but not otherwise; but if a Native were to commit any Depredation of that Kind upon the English, and a Resident interfered, they would do all they could to bring him back.

Do you think they would interfere to prevent the Arrest of a European, if the King's Resident sent a Force to take him?

If he sent a Force I do not think they would; but if he merely asked them, if he did not bribe them at the same Time, I do not think they would assist him.

Would

Would the Resident require any large armed Force to carry into effect his Orders?

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Very little. Two People sent by the Resident would bring any Man from any Part of the Island; I do not think they would endeavour to resist in the slightest Degree; but now they know he has no Power they will not attempt to help him.

If he had a legal Authority from our Government he would not require a large armed Force to carry it into execution?

Very little indeed, I think, as the Tribes are very friendly to English Gentlemen there.

Do you happen to remember any Instance in which a Settler has purchased Land from a Native, and before he has made any Improvement has parted with it to another Settler?

I do not know any Instance of that Kind without his making a slight Improvement, such as building a House. That Spot Mr. Trapp purchased comes very near that.

Was the Difference of Price very great?

In Mr. Trapp's Case he has not sold the Land to the other Occupant, but merely given him Power to occupy during the Time of his Absence.

Do you know what Consideration was given for the Permission to occupy?

There was no Consideration given by the Person to whom the Permission was granted; he had been kind to Mr. Trapp when in Distress.

Are there any Schools in the Island?

Only the Missionary Schools, which are Schools connected with the Mission.

Have you been in those Schools?

I have been in their Schools on the Sundays; they have Day Schools only for their own Children. I have been in the Sunday School where they taught their own Children and the native Children together; the native Children appeared to make as great Progress as their own Children.

Are the Children of Slaves allowed to attend?

Any Children are allowed to attend.

If a Plot of Land were sold, and Iron were found in great Quantities, do you conceive that the Chief would conceive that he had sold all the Iron which should be discovered under it?

Most undoubtedly; I think he would consider every Right to the Land as entirely done away.

He is not aware that Iron is likely to be found there?

I think not.

Is there any Congress which professes to legislate for the whole Island?

No; each Chief legislates for his own Portion.

Are the Customs and Laws completely different in different Portions of the Island?

The Customs and Laws appear to be very much alike, and they seem to be remarkably tenacious of them, and they initiate their Children into them in very early Days. It is very amusing to see them teaching their Children; they will teach their Children as if they were old Persons, and in return hear them as patiently as if they were old People speaking, allowing the Child to ask any Questions.

They have no Persons there to expound the Laws?

No; they appear to have Councils or annual Meetings or Feasts there. Chiefs of various Tribes meet together and speak at great Length; perhaps some of their Chiefs occupy Two or Three Hours in speaking; they take various Topics in hand; sometimes on the Subject of the Wars, sometimes on other Subjects; all Sorts of Subjects generally.

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Is there any Kind of Connexion or Reasoning in those long Discourses ?

Yes. I fancy from the little I could understand of the Language, and what I have heard, they reason very acutely indeed ; and they have their Assistants to sit with them as Reporters to assist them to remember the Speech. In case they would forget something they would refer to their Friends, who are to remember as much as they can, but others are to remember other Points.

Where you find a Tribe at all under the Influence of Christianity, do you find that it is a divided Worship, or that they have thrown away their Idols ?

That they have entirely thrown away their Idols ; and some have built Churches of their own Accord. The Church at Paihia is Three Times the Size of this Room ; I have seen that quite full ; and I have seen Canoes going on the Sunday Morning with Natives to various Villages around ; the Canoe had perhaps Five or Six Natives going together ; one would be put down at one Village and another of them at another, till all had left but the last, who would go a little further ; he would remain till he thought it Time to return to the respective Settlements, calling for those he had left, so that each one would be reading the Prayers and so on with the various Natives.

Are the Slaves, when they get into European Hands, content with their Lot generally ?

If they are well treated they will be content, if not they will run away.

What is done in that Case ?

I believe they are allowed to go, an English Person thinking it not worth his while to keep them by Force.

You have never known an Instance of a European Proprietor wishing to get back a refractory Slave ?

I have not.

Would they have any Means of getting them back ?

Not without the Interference of the first Owner.

Would the Natives harbour him ?

Frequently. If they thought he had been ill-used they would help him by all Means, and sometimes Retribution for the Ill-usage would be demanded.

What is done with the Wives of the Slaves ?

They generally go with the Slaves for household Work ; but the Slaves, in Purchases of that Kind, have no Wives frequently. Most of the Slaves have no regular Wives ; they merely have promiscuous Intercourse with the Women.

Is that the Case with the Masters themselves ?

The Chief has frequently Five or Six Women as Wives, but frequently he has promiscuous Intercourse with the other Women.

It is not considered a great Offence ?

No, not on the Part of a White ; but if a Slave has promiscuous Intercourse with the Chief's Wives it is considered a great Offence, and he is punished with Death.

Do you think the Slaves in the Hands of Europeans are treated as well as with the Natives ?

They are better treated generally, setting aside the Instruction ; but they will not stay with any Person who will not instruct them ; they run away.

They are better treated in other respects ?

Yes.

Do they purchase Slaves with the Property ?

No, not with the Property ; they agree with the Chiefs independently of the Property.

You say an immense Number of the Chiefs and Natives have the Venerea Disease ?

Yes, a great many ; but there are more of the Women who have the Disease than the Men. I should think there are very few of the Women who do not suffer under it.

They

They have no Remedy at all?
None that I have seen.

Mr. J. Watkins.

Then when it is once contracted it goes on?

Yes, to Destruction; unless they are fortunate enough to meet with an English Surgeon, who enables them to get rid of it.

The Venereal Disease, with a Person inclined to Scrofula, is much worse?

Yes; a slight Disease, such as Gonorrhœa, will, perhaps, run its Course; but when it comes to Syphilis it will not run its Course without Injury to the Constitution.

Have you seen many old People there?

I have seen some.

Did they appear a long-lived Race?

Their Hair was White, and they appeared to be aged.

The Venereal Disease would have a great Effect upon the People?

It must have a very great Effect; it has more Effect in destroying the Constitution of the Natives than perhaps any other Disease to which they are subject.

How do you account for there not being the Small Pox among them?

I do not know; except from the Length of Time that the People have been on their Voyage from Europe; but I am not quite clear upon that Subject.

Did you see any who had lost their Hands or Legs by Operations or Wounds?

I have not seen one; I should think if that was the Case in their Wars they would die.

They do not know even the Rudiments of Surgery?

No. They are very subject to Abscesses in consequence of their Tendency to Scrofula, and I have never seen them attempt to open them.

Did you see any Attempt to administer the Aid of Medicine in any Way from Herbs?

They have some Herbs; I have seen them use some Herbs for Coughs and Affections of the Lungs, and any Ailment of that Kind, where they think a Person is very ill; I have seen a low Fever bordering on the mild Typhus Kind, and I have seen them administer Medicines; and I have seen a Boil on the Face, merely a small Inflammation, I have seen them apply a Species of Herbs to that; that is the only Use I have seen made of any Medicine.

You have stated that in some of the Negotiations for the Sale of Land, Parts of the Price were distributed; could you make out what it was that gave any Individual a Right to have a Portion of the Price?

They considered that they had a Right to have a Portion of the Purchase Money.

Who particularly was considered as entitled, and what gave him that Sort of Title?

I could not make that out.

Was it in consequence of any previous Arrangement of the Parties?

Sometimes it was in consequence of Marriage.

Is it in this Way: that there is a Chief with a considerable Number of Chieftains, who are bound to go to War when the Chief calls upon them?

Yes, exactly so; they are obliged to go in case of their being called.

A great deal of the Land belongs to the Chieftains?

Yes.

The Chieftain has no Power over it, however?

The Chieftain has, perhaps, no Power over it; but he signs the Title.

Have any Persons, who are neither Principal Chiefs nor Sub-Chiefs, the Power of acquiring Land?

There are no Persons in Possession of Land there, I believe, who are not Chiefs.

Mr. J. Watkins.

Is the Chieftainship, and the consequent Right to the Possession of Lands, hereditary?

Decidedly. It is in consequence of the Wars. If they take any Chiefs they become Slaves; but if they marry some of the Chieftains Relations, some of the chief Women, they are then denominated as Chieftains; and their Consent must be given so far as to sell any Portion of the Land which has been conquered.

The Lands are held by a Sort of feudal Tenure?

By something very much of that Kind.

If an Englishman purchases Land, does the Chief expect him to assist him in any War?

Not at all; he is esteemed as a Chief on his own Account; he is treated as a Chief.

He is considered as a Chief, and not a Chieftain or Second Chief?

Just so. Mr. Henry Williams, particularly, is considered as a Principal Chief; and I may say the Missionaries, generally.

They consider them as invested with the Power of Chiefs; making War, for instance?

They consider that he can call upon the English Government, and send for Soldiers there, at any Time; indeed the Missionaries hold out a slight Idea that they can send home, in case of any Emergency, that they may not consider them as cast away—they give that Idea out; for instance, they say if you will not do so and so, we will write home, and have Power here to set it to rights; as much as to say, Government will take cognizance of any Injury committed on our Property.

Your Evidence applies principally or entirely to the Northern Part of the North Island?

Yes; the Southern Island, I understand, from what I have heard, is very little known; I have not visited any Part of that.

Do the Natives attribute the Venereal Disease to their Intercourse with Europeans?

They do.

It is stated in Print that even the Children of Natives, under the Care of the Missionaries, have been swept away in that Manner; are you aware of that Fact?

I have heard of that since I was there; but I have not met with any Fact, and could not hear of any such Fact. When I was there, there had been no Instance of Europeans dying there; but since I have left, Mr. Davies's Wife has died. The Missionaries have been there nearly Thirty Years, and the Natives particularly spoke of that, and drew my Attention to it several Times, that they thought that Europeans had wonderful Health, and their Constitution was admirably adapted to the Country; but that I attribute entirely to the Mildness of the Climate; it is very mild.

It is a healthy Climate, generally?

Very healthy.

Also, as far as the Missionaries are concerned, are they healthy?

Yes; they are cleanly in their Habits; just as Persons in the middling Classes here.

The Witness is directed to withdraw.

Mr. John Flatt.

Mr. JOHN FLATT is called in, and examined as follows:

WHEN did you go first out to New Zealand?

I arrived in New Zealand in December 1834.

How long did you remain?

Till May 1837.

You

You went out in connexion with a Missionary Society?
Under the Church Missionary Society.

Mr. John Flatt.

You went out originally with a view of superintending some Farm they had, did you not?

I was sent out by the Church Missionary Society to assist Mr. Richard Davies, the Superintendent, that he might be more at liberty to attend to his catechetical Duties and the Spiritual Concerns of the Natives.

What did that Farm consist of, and in whose Possession is it?

It is in Possession of Mr. Richard Davies, the Agent of the Church Missionary Society; it belongs to the Church Missionary Society.

You went out, as a Servant of that Society, to assist in the Management of that Farm?

Subject to Mr. Richard Davies.

Were you afterwards engaged in catechetical Duties?

Yes. So soon as I arrived Mr. Davies refused to accept of my Assistance, and consequently my Instructions were not followed; the Reverend Henry Williams told me that they could make a better Use of me, if I had no Objection to become a Catechist, and they sent me into the Interior.

You became employed under Mr. Henry Williams?

Mr. Henry Williams was the Chairman of the Committee; they passed a Resolution that I should proceed to Matamata.

You are not now in connexion with the Church Missionary Society?

No, I am not.

When you quitted their Service did you receive any Testimonial from them?

Yes, I did. I have a Copy of it.

The same is delivered and read, and is as follows:

“ Dear Sir,

Church Missionary House, 28th October 1837.

“ On Occasion of parting with you, the Committee desire me to state that they are well assured of your Piety and good Conduct, having received satisfactory Testimonials to that Effect from their Friends in New Zealand, of the Missionary Body. We earnestly hope that it will please God to guide you by His Grace in whatever Situation His Providence may allot to you.

“ I remain, very truly, yours,

“ Mr. John Flatt.”

WM. JOWETT.”

What is Mr. Jowett?

Clerical Secretary of the Church Missionary Society.

When you received those Instructions from the Committee in the Island did you proceed to Matamata?

I did, immediately.

Had you then an Opportunity of seeing a good deal of the Natives?

A great deal indeed.

What is your Opinion of the Climate of the Country?

It is a very healthy Climate; superior to England.

What is the Nature of the Soil?

A very prolific fine stiff Loam in one Part, and fine vegetable Mould in others.

What was your particular Occupation at Matamata?

I attended to catechetical Duties daily, and superintended the Native Work, the Formation of the new Settlement there, subject to the Reverend A. M. Brown, the Missionary there.

Had you a good many Attendants upon your Catechism?

Yes; sometimes 200, sometimes less, sometimes more, Natives. I attended
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Mr. John Flatt.

at the School every Morning, and commenced at Day-light teaching them to read and write.

Do the Natives evince much Willingness to be taught ?

They have a very great Desire to be taught to read and write.

You spoke of superintending native Labour ; what was the Work ?

Clearing of the Ground, sawing Timber, gardening, and fencing, &c.

For what Employers ?

For the Church Missionary Society, subject to Mr. Brown the Missionary.

On what Terms were your Workmen paid ; did they receive Wages ?

We paid them monthly with Duck Trowsers, or Shirts, or Blankets, with Potatoes for their daily Food, and occasionally Flour.

Do you mean that you engaged Labourers for Hire in that Way ?

The Reverend Mr. Brown engaged them, and I superintended them. We employed them by paying them monthly, and giving them so much in Clothes, or Tobacco, or Slates and Pencils, or Knives or Razors, and other small Articles.

Different Articles were given them in the Nature of Wages ?

Yes ; and Blankets, and so on.

Were you yourself present at any of those Engagements ?

I agreed myself with Three Natives.

Did they appear thoroughly to understand what the Nature of the Agreement was you were making with them ?

Perfectly so ; they entered into my Service as they called it.

Did you find them when they had made the Agreement to work with you on certain Terms, generally speaking, ready to fulfil those Terms ?

Yes.

To what Extent was that Settlement as you call it ?

It was on a small Scale ; it had just commenced ; it was not commenced till 1834.

It was intended for a new Missionary Station ?

Yes. Rush Houses were erected for the present, with the Intention to build permanent Houses at some future Day.

At what Distance was that from the Bay of Islands ?

I should consider it 250 Miles ; Fifty Miles up the River Thames.

Are you cognizant at all of the Manner in which that Land was acquired ?

It was a very small Purchase made at first, but with a Promise that a larger Purchase should be made after we heard from England.

Had you any Communication with any of the Natives about making a larger Purchase ?

Yes ; after I learned the Language the Chiefs frequently told me there was a Promise to that Effect ; that it had been postponed from Time to Time, and they wanted to know when it would be fulfilled ; I heard that from Waharoa, head Chief.

Did he appear to desire that the Purchase should be fulfilled ?

Yes, by all Means ; he was anxious for the Payment.

Do you mean that he was anxious to part with more Land ?

He would sell Land to any Extent ; more than we were able to find Payment for. Six hundred Acres, I believe I am correct, was allotted, sanctioned by the Committee in England, according to the Public Letter.

That 600 Acres having been thus set apart for the Church Missionary Society, did the Natives respect that as Property, or were Encroachments made upon it ?

It was never purchased ; the Settlement has been given up since that.

Was there any Part purchased ?

Only a small Part.

What

What was the Extent ?

It was very small.

Did the Natives encroach upon that Part which was purchased ?

Not at all. We suffered a Native of the Name of Ngakuku to plant upon it, to plant a Part with Kumara Potatoes (Potatoes termed sweet by Europeans), and Maize ; he was employed on the Station as well.

When you had made the Agreement with the native Servants to work for you, how many Hours work did they perform in a Day ?

They worked Eight Hours a Day.

Receiving from you Potatoes for Food and some little Articles in the Nature of Wages ?

Yes. When we paid them monthly, they received nothing except their Food in the Week, except Tobacco and Pipes.

How many Englishmen were there at Matamata at the Time you were in the Country ?

The Reverend A. N. Brown, Mrs. Brown, Mr. and Mrs. Morgan, myself, Mr. Clementson, and James Farrow, making Seven.

During the Time you were there, being a small Body, were you at all injured or annoyed by the Natives ?

I received no personal Injury, but I was stripped once of every thing ; I was robbed.

At what Period of your Residence was that ?

The 19th of October 1836.

How did that occur ?

Previous to that, Waharoa the Chief took a large Party over to Rotorua, where there is a large Lake ; but it was on account of a Relation of his having been killed at that Lake in consequence of a Circumstance which occurred in that Place, which was Adultery ; they could not secure the Adulterer, and they took the nearest Relation to him, which happened to be a distant Relation of the head Chief of Matamata (Waharoa). Waharoa took a large Party over ; he went off, it is said, with the Intention to go to this Lake, but finding he was not sufficiently strong he went to Makatu on the Seacoast instead of going to the Lake ; they altered their Minds and went to the Bay of Plenty. They arrived at Makatu the Beginning of 1836, and cut off this small Tribe, Thirty in Number, for Payment of this single Offence ; and they stripped Mr. Tapstall, the Agent for some Gentlemen in Sydney,—I think Messrs. Jones,—who was employed in purchasing Flax ; he had just received a large Quantity of Goods from Sydney, consisting of Blankets, Powder, Guns, Axes, Flour, Bullets, Razors, Knives, and various other Articles, amounting altogether to 1,500*l*. After this Party had destroyed, that is to say killed, all the fighting Men, the whole Tribe at Makatu, they remained quiet for that Day. They stripped Mr. Tapstall on the following Day ; then they returned home to Matamata, where I was living. I saw them upon their Return. They then prepared for an Attack from Rotorua, which was connected with the Party which they had just destroyed. Nothing occurred for some few Days, until they heard that the Party at Rotorua had been to the Tuma, a native Fortification on the Seacoast, and cut off Sixty Natives, who were connected with the Party of Waharoa, and eat that Part of their Bodies which is their native Custom to eat ; it is native Custom to eat their Enemies killed in Battle, and only their Enemies. They attacked them at Break of Day, in the Morning ; 200 made their Attack in Front of the Fortification, and 400 more remained at some little Distance ; as soon as the 200 drew the Attention of the Natives to the front Part of the Fortification the others rushed in immediately upon them, and killed all that could not make their Escape. Waharoa, in return, got up a large Party at Waikata, including his own, and proceeded to the Lake at Rotorua, and he remained there Two Days before he could make the Attack. Then Waharoa planned a Scheme by fixing 100 Natives on each Side of a long Hill, with a Footpath upon the Ridge. Waharoa fixed them, with their Guns loaded, and then sent a Challenge to the Fortification outside of the Lake. They had another Fortification on the Island to retire to in case they were beaten. Waharoa sent a

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small Party of Natives to go and fire into the Fortification, to approach up as near as they could with Safety, and to retreat immediately back to them. Accordingly his Men made the Attack, and fired into the Fortification; the Natives came running out immediately, not aware of the Men lying in ambush; and as soon as they came in a Line with those 200 Men they were surprised to find 200 Guns fired at them immediately; unconscious from what Quarter it had come they retreated back to the Fortification; Waharoa and the Remainder of his Party, being within a short Distance, followed the Enemy close up, and those that were wounded and could not fly they killed with their Axes; they killed Thirty Natives upon that Occasion. After eating some Parts, according to their then Custom, and feasting a Day and a Half, they returned home to Matamata; they expected then an Attack immediately at Matamata. The Missionaries, finding that something serious was likely to occur at Matamata, called a Committee, and a Resolution was passed that the Station should be given up altogether; and I received Orders to take the Cattle over to Tauranga on the Seacoast. I took the Cattle over on the 11th of October 1836 with Two Horses; I returned back the following Week to take back the young Horse, the Journey being too long for One Day, it being in fact a Two Days Journey. We took up our Abode at the Wairere (or Waterfall) for the Night. On the 19th at Daylight in the Morning some native Dogs began to bark, and the Natives were alarmed and fled into the Woods immediately, leaving me alone in the Tent. The Natives came up around me and I found I was quite in their Hands; but I felt more anxious about the Natives, considering myself quite safe except my Property, which I was well aware would go as a Payment for Mr. Tapstall's Loss. This is quite straight according to native Custom. As soon as the Natives found that the Natives connected with me had fled they took every thing I happened to have with me; they took £26 Worth of Things, which the Church Missionary Committee have paid me for.

They plundered you?

Yes.

Did they strip you naked?

I was naked in Bed; they took away all my Bedding and my Clothes; they left me the Horse to ride.

Was the Station in consequence given up altogether?

It was given up the Week before, and was not resumed when I last heard, a Twelvemonth ago, and I believe it was not likely to be from the Account I heard from the Missionaries.

Are you enabled to know at all what has become of the Land upon which the Works were going on?

It remains, as it was, the Property of the Church Missionary Society.

In what Way has it been dealt with since this Transaction?

We have simply left it as it was before, the Two Native or Rush Houses standing, having taken away all the Property that was moveable; the Doors and Windows, and so on.

It has not been occupied for the Benefit of the Missionary Society since?

No.

You remained in the Island for some Time after that?

I did, until the 7th of May.

Where were you stationed?

I staid at Tauranga on the Seacoast till the End of February 1837.

Did you, during your Stay in the Island, acquire any Knowledge of the Language?

Yes; so that I could converse freely with the Natives on many Subjects.

Have you conversed with the Natives, at different Times, relative to the Arrival of Settlers there?

Frequently.

What

What did you collect to be their Opinions or their Wishes about that?
They wished to have some Protection.

What did they mean by Protection?

They seemed to feel, as they stated to me, that if they were left to themselves they would by their own Countrymen soon be dead.

Do you mean that they should destroy each other?

Yes; they had no Safety of their Lives; they had, as far as we were able to protect them, fled to us; when we receive them into our Employ the Natives look upon them as devoted to us, and that makes them sacred; they think that if they touch them they are touching us.

Were you present and privy to any Purchases of Land?

Yes; I was present at one in January 1836.

By whom was that Purchase made?

By Mr. William Fairburn, Catechist of the Church Missionary Society.

Was that to a large Extent?

It was a Purchase very large; it is termed, by some of the Europeans in New Zealand, a whole County; it was purchased for his Children.

In what Way was that conducted; who were present of the Natives?

Many Chiefs were present, and sanctioned it; there were some Natives that did not sanction it, stating, that it had been purchased by Europeans before, or some Gentlemen in England; and they said it was not straight that Mr. Fairburn should buy it.

That it was not straight that it should be sold a Second Time?

Yes; they considered it not right.

Did any Instrument or Document pass on that Occasion?

Yes; there were, I think, Two Sheets of Foolscap Paper; One I think was English and the other was Native; it was drawn up in English and Native, on Foolscap Paper.

Was that signed by any Persons?

It was signed by the Reverend Henry Williams, Mr. Fairburn, myself, and Mr. James Preece, a Catechist of the Church Missionary Society.

You signed as Witnesses?

Yes.

Was it signed by the Chiefs?

Yes, by those who could write, and the others made a Mark.

Was it such an Instrument that you were quite satisfied it was a Transaction fair and secure?

Quite so; they appeared anxious that it should commence immediately to be cultivated by employing their Party to cultivate it.

Are you prepared to say that you are satisfied, from what passed upon that Occasion, that they looked to that Land being cultivated by the Purchaser through native Workmen?

Yes; that was stated by them, that it was to be cultivated in Agriculture for Mr. William Fairburn's Children.

Was much of the Land in a State of Cultivation?

Not a Yard of it. After this Purchase Mr. Hamlin, Mr. Chapman, Mr. Brown, Mr. Preece, and Mr. Fairburn assembled at Tamaka and held a Committee. I was present, but not one of the Committee. There was a Resolution passed, that Mr. Fairburn should commence cultivating his Land by settling upon it; taking his Natives connected with him from the former Settlement, Puriri, which was given up. It was expected that he would remove, immediately after we left, from Puriri to Tamaka. We had Materials on board the Columbine, the Society's Schooner, to commence building—Wood, and so on. As we were lying there several Days, I went ashore on this Purchase, and examined it, and found it to be a very rich Soil, close to a fine Bay, where there is Room for almost any Number of Ships to anchor, with deep Water, Three Fathoms, close in. It

Mr. John Flatt.

is not less than Twenty-five Miles long in its greatest Length ; it is supposed to be Thirty Miles by some Persons in New Zealand.

What has been done with that Land ?

I left shortly afterwards, on a Visit to England, for the Purpose of being married, and I cannot say what has been done since. I came to the Bay of Islands and remained there from February to May.

Do you know any thing of Land purchased by a Mr. Baker ?

Mr. Shepherd pointed out a large Purchase at Wangaroa.

Was Mr. Baker a Missionary ?

He was a Catechist of the Church Missionary Society. In April 1835 I accompanied Mr. Shepherd to Wangaroa, and was Five Days with him, sleeping at the native Fortifications at Night.

Has Mr. James Davis, a Catechist, purchased Land ?

Yes ; adjoining the Society's Farm at Waernati.

Has Mr. Clark purchased a Tract ?

Yes ; a large Tract on the Western Side of the Society's Farm.

Has Mr. Kemp ?

He has purchased Land at Wangaroa and at Kerikeri.

Has Mr. King purchased any ?

Mr. King has made a small Purchase.

Do you know yourself the Manner in which any of these Purchases were made ?

They were purchased previous to my Arrival ; they had commenced purchasing more than Six Years ago.

Were the Lands they had so purchased marked out and cultivated by them ?

The Rev. Henry Williams commenced first cultivating a large Tract he purchased at Titirianga ; I have rode over it, and I consider it Seven Square Miles.

Do you know how any of those Purchases were made, except in the Instance you have stated ?

I was present at only one.

During the Time you were there, what do you consider the Extent of the European Population ; did it increase or diminish while you were there ?

The Families of the Missionaries increased rapidly ; there were upwards of 100 Children before I left.

How was the other Population ?

There were very few of the other Europeans married, except Mr. Busby, Captain Clendon, Mr. Mair, Mr. Greenway, and some few others, whose Names I do not know.

What do you consider to be the Number of Europeans in the Island when you were there ?

I consider there were 500 Convicts and runaway Sailors on the Seacoast ; not in the Interior.

In what Sort of Way do they live ?

They lead a most reckless Life, by keeping Grog Shops, selling spirituous Liquors, both to Europeans and Natives ; living with the Native Females in a most discreditable Way, so that the Natives have told me, in their own Language, to teach my own Countrymen first before I taught them. They have called us a Nation of Drunkards, or mad with Drink ; the Form of the Word imports Madness. This arose from their seeing a Majority of Europeans of that Stamp in New Zealand.

Is there much of Violence and Theft among the European Population ?

They frequently fell out ; while I was at the Bay there were Two Murders.

And no Punishment for them ?

No ; Mr. Busby had not the Power.

Were

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Were you able at all during the Three Years you were there, knowing the different Purchasers of Land, to form any Idea as to any fixed or settled Rate of Value for Land that the Chiefs entertained amongst themselves?

The general Rule is, that they say it is our Thoughts, not theirs; the Word is, "It is your Thoughts, not mine;" that is, "What will you give me?" The Europeans fix the Price generally under what they really intend to give, and add the other in afterwards as a Reward or free Gift; they generally throw in some extra Price, such as Scissors and Tobacco and Pipes, and so on; Razors and Shaving Boxes sometimes.

When a Chief sells any Land does he keep the whole Price himself, or are there others entitled to a Part?

It is distributed all round; every Chief takes his Share, and the head Chief seldom takes more than a petty Chief, unless it is given him by the Purchaser; then it is considered as a Present from the Gentleman who bought the Land.

Have you an Opportunity of knowing whether the Chiefs generally were desirous of parting with their Land, or whether they did it with Reluctance?

They were very anxious to sell it. I had Land offered to me, but I had no Payment to give them, neither did I want any.

In taking the Surface of the Island, as compared with the Population, is there a great deal of Land more than the present Population is likely to cultivate?

Yes, a very great deal indeed; I have passed over Fifty Miles of Country with not an Acre cultivated, fine rich Soil, from Puriri to Matamata by Land, crossing the River Thames twice.

When an Advance was made for the Sale of Land, do you know any thing of the Manner in which that Land was appropriated to the Purchaser; was there any Ceremony or Form adopted by the Natives?

There is no Form, no Taboo, to Europeans; that is confined to the Natives; it becomes British Property and they look upon it as such; they may hold it as a Taboo so far to Europeans for a short Time, during a short Absence from the Country, but if the Europeans were to leave it for several Years, and not to cultivate it, I would not be bound to say they would not sell it to a Purchaser after a few Years; they would look upon the former Purchaser as dead.

Supposing a Purchaser to take possession and cultivate the Land, do you consider that the Native feels that he is giving up all Title to that Land?

He is looking forward to become a Gentleman; he first receives Payment, and then he is employed upon the Land; consequently he is richer, he considers, than he ever would be without that; they get a Payment for the Land and another for working upon it, they say.

Do you mean to say that they consider that an Advantage greater than the Possession of the Land in its unimproved State?

Yes; they look upon it as useless at present, for they can appropriate it to no Purpose whatever; they say they have no Spades or Ploughs, and what should they cultivate it for if they had, for they have Plenty of Food; this is the Conversation of the Natives to me.

Did you find the Natives generally intelligent?

Very intelligent; not at all inferior in point of Intellect to Europeans.

Are you aware of any Instance in which Land has been bought by Europeans from the Natives and afterwards sold again by the Europeans?

I do not recollect an Instance at present. The Natives have wanted to take it back again.

Was that the native Chief who sold it?

No; the Son, because it was not taken possession of. Mr. Shepherd bought an Island in the Bay of Islands, of a Chief at the Bay; a European from New South Wales arrived, and offered to give Four Times as much, after this Land had lain dormant a considerable Time; this Land had been purchased a considerable Time before this European arrived. The young Chief took Part of the Payment, as much as he had received for it, to Mr. James Shepherd the

Mr. John Platt. Catechist, and laid the Payment down at his Door, which consisted of Blankets, Axes, and some Tobacco, and a few other Trifles.

Mr. Shepherd had not occupied the Land?

He had merely been and looked at it. He told the young Chief that it belonged to him, and nobody else could have it; but the young Chief told him if he did not occupy it himself somebody else should do it.

What was the Result?

Mr. Shepherd objected to take back the Payment, stating that, according to European Purchase, it was his, and he should not take the Purchase Articles back again. The Chief said he should; he, Mr. Shepherd, said that was not according to the European Custom, nor theirs, to take it back after it had been parted with. The Chief said he had not given the Value for it, or why did the other give him Four Times as much; and he said if he did not take it back he would take off his Head, but that was only a Threat; then he, the young Chief, went away, and left the Price, and he has since sold the Land for Four Times as much.

Did Mr. Shepherd give it up?

Yes; he was obliged to do it, or something serious might have occurred.

Was that a large Island?

No, not a large Island.

Is it 100 Acres?

Not so much, I should think; it is a good-sized Island, sufficient to make a Garden and Pasture.

Do you recollect any Instance in which the Land had been occupied and cultivated by the Purchaser in which the Natives reclaimed it?

No; I know another Instance where a Native began to cultivate with the Intention to take it back, provided they were permitted. It is the native Custom to go and fix on any Part of their Country, and plant it; if they keep it that Year it belongs to them ever after; it becomes their Property.

Do you mean that a Native endeavoured to resume a Spot which had been previously sold to a Native?

No, to an European.

But not occupied by him?

No; he said his Blankets were worn out, and his Payment gone, and he should take his Land back again, as it was not occupied.

What was the Result of that?

It was objected to; and James Busby, Esquire, was acquainted with it, and he sent for the Chiefs to hold a Committee with him as it was called, and the Committee assembled. I was present on the Occasion.

Was it quietly discussed?

Yes. I saw the Chief, Maripu; he appeared angry, but it was a mere Form; he was not really angry; he asked Mr. Busby what he would do, whether he would fight; he told him no, he had a way of fighting by which he could succeed; he asked him in what Way; and he said as soon as a Man of War came in, he should send a Letter on board, and they should bring it up even with his Fortification; the Captain of the Ship would give Orders to fire, and if he was there he would be killed. After some little Conversation similar to that the Chief agreed, if they would give him a good Feast of Flour and Sugar mixed up with Water, and boiled, he would take no further Notice of it, and leave the Purchase to remain.

He let the Purchaser have the Land again?

Yes; that belonged to Mr. William Fairburn.

Before the Natives went to cultivate the Land, how long had Mr. Fairburn had it without proceeding to cultivate it?

Several Years. I understood it was a long while before I arrived that he bought it.

In the Case where there was an Instrument in English and in the native Language, did the Chief keep either of the Parts after the Purchase was completed?

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I am not sure of that; the Missionaries had one. I did not see the Document given to the Natives. They might have one.

But you saw them sign it?

Yes, I did; both the native and the English one. I was capable then of reading both myself. That is the usual Plan of selling Land. They consider it quite European Property after that; but they wish to have it cultivated, and to employ their Party.

Are you to be understood that the Native, after having made an Agreement for selling Land, considers that he has absolutely parted with it altogether, if the Purchaser proceeds to cultivate it?

Yes. He considers that it is of more Use to him then than it was before. He is well aware that he cannot cultivate it himself.

If the Purchaser does not proceed fairly to cultivate it, then he thinks he has a Right to sell it again?

Yes. I have been informed, not only by Natives but Europeans, that the Land at Tamaka had been purchased several Years before; but the Purchaser not having used the Land, the Party considered him or them as dead.

In the Case of the Son of the Chief who sold Land wishing to sell it again, he brought back the Price his Father had received, and repaid it to the original Purchaser?

Yes; that was on a small Scale; they would not be able to bring a large Payment; a small Island would be sold by the Chief only, others not uniting with him.

There is before the Committee a Petition to His late Majesty from the British Settlers, signed by many Persons connected with the Church Missionary Settlement, among others; do you know the Date of that?

I signed it myself in November 1836; the Reverend Henry Williams brought it to me.

Were the Men employed at the Settlement you were originally at Slaves or Freemen?

Some of them had been Slaves, and some were Freemen.

Did you receive them from the Chiefs, or hire them themselves?

The Rev. Mr. Brown hired them, except Two or Three of the Natives. Those I hired I took from their Friends. I was to give them a Pair of Trowsers or a Sailor's Shirt every Month, and to board them, and to give them a few other small Payments, such as Tobacco Pipes, and a few other Things, if I felt so disposed.

There was not a Price paid to the Person from whom you hired him, but to the Individual?

No.

To whom was the Payment at the End of the Month made?

To the Individual who worked.

Did you give any Remuneration to the Person from whom you hired him?

No; I went and engaged him myself, and a very few Words were sufficient; Five Minutes was quite sufficient. He will consider himself engaged, and come to work the next Morning.

How many Men did you employ?

Two or Three of my own, and Sixteen of the Rev. Mr. Brown.

How many of those were Slaves?

I think there was only One Slave.

Did you pay that Slave the same as the Freeman?

He left shortly after my Arrival; he had been purchased some Time previous; and

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and being not satisfied with being detained so long, he ran away without giving any Reason.

Are the Slaves Persons taken in War?

Yes; and they are purchased by Means of Blankets.

You permitted your Labourers to plant?

Yes; we permitted them to plant on the Ground.

Did they consider that they had any Right on the Soil in consequence of being so permitted to plant?

They were employed in the Settlement; we considered them as belonging to us. It was a Promise from us that they should have the Produce of the Work they worked over Hours; simply as a Labourer would do in England.

Did they consider that planting there gave them any Right over the Soil?

Not at all.

They would have considered it so, but for the Bargain which they had made with you, probably?

If a Stranger came and planted they would consider that quite an Insult upon the Purchaser when we were present on the Spot.

Did any of the White Men take a Part in the Skirmishes which took place?

Not one, while I was there.

Why did the Tribe friendly to you strip a White Man, which led to Retaliation in your Case?

It was the great Temptation for the Property; it was a Retaliation in destroying the Natives at that Time; it is the Custom of the Natives, in all Cases of an Injury received by their Countrymen, to retaliate, even though the Individual who suffers was not concerned in it. They sent Mr. Tapstall away in his Boat.

Do you consider that a Chief when he sells his Land thinks he is selling it for ever, or only his Life Interest?

That he sells it for ever.

Would he be disappointed afterwards if Iron was found on that Land?

Not at all; not if Gold was found.

Do not they consider Iron more valuable than Gold?

They do not consider Iron so highly valuable now as formerly, because they have had Payments from the Missionaries and others in Axes and Spades and so on for many Years.

There is no Iron Ore worked in the Island?

No, not any.

Can you tell what is the Amount of Land that has been purchased by Europeans, not only residing there but residing in this Country?

I cannot say how much is purchased by Gentlemen residing in this Country; no more than what Mr. Fairburn had purchased. I am informed that had been previously purchased.

Have not the New Zealand Association, as it is called, made extensive Purchases of Land?

Not any, unless it was the Purchase I have alluded to. It was purchased in the Year 1825, or thereabouts.

Do you know any Company in this Country now possessed of any Land in New Zealand?

I do not know of any Company in existence that possesses any Property in New Zealand.

Do you know of any Company that has purchased Land in that Country?

I simply know from the native Report and Conversations with Europeans that Tamaka had been purchased by Europeans, or by some Company.

That is sold again?

Yes; it was bought by Mr. Fairburn.

Do

Do you conceive, if he does not proceed immediately to plant that Tract of Country, the Chief will sell it again, if he is tempted to do so?

Mr. John Flatt.

Not while he remains; but if he came to England and left it in that State it is probable it would be sold again.

Are the Chiefs hereditary?

Yes.

Is it always the eldest Son who succeeds?

Not always; it depends very much upon whether it was the head Wife's Son. He may have an elder Son by a Slave Wife, who would not rank with the Son of a head Wife.

As it is the Custom that the Son should succeed the Father, would they not, if they knew this Gentleman had a Son, think he had a Title to the Land?

Yes, if the Purchaser took Possession of it, and remained upon the Spot; if he left it wholly, as Tamaka was left, they would probably sell it again, and the whole Tribe share in the Payment.

Can you state in round Numbers the Amount of Acres purchased in that Sale?

It appeared to me to be quite a County; an immense large Tract.

Is it 2,000 or 3,000 Acres?

More than that.

What was given for it?

Large Quantities of Blankets; there were Two small Cart Loads of Blankets; there was a large Pile of them as they were thrown in a Heap. There were also Axes, Adzes, Razors, Scissors, and Knives, Tobacco and Pipes, and many other Things.

What did they want Razors for?

To shave themselves with.

Do you suppose that it cost the Individual who gave those Things 100*l.* to purchase this Estate?

I should think not more than 150*l.*

To purchase nearly what you would call a County?

Yes.

Do you think that if the Natives hereafter should find that was a very small Sum for the Purchase of that Land, they would be satisfied?

I have no Reason to believe but that they would be perfectly satisfied; they seem surprised to think that they should have so large a Payment.

The Land, in the State in which it was sold, did not produce the Value of 100*l.* to the Seller?

It produced nothing except Fern and Wood; it is in part a Timber District.

A Timber District is valuable?

Yes; and that was what occasioned the Payment to be so great, or they would not have had more than 80*l.* Worth of Property.

The Europeans barter for Wood; they do not pay them in Money?

There is a Gentleman near Tamaka who has been employed in sending Wood to England; he has Natives and Europeans employed by him to cut the Timber down. The Natives wish the Europeans to employ them as well as Europeans. I believe they would not suffer Europeans to go and cut down Wood, and bring it away, without employing them.

Do you think it would be very popular with the Natives in that Country if People were to purchase 10,000 Acres of them, and then cultivate that by Europeans?

I believe it would be the Means of breeding Discontents between the Natives and Europeans; they would consider that it was not right that Europeans should be employed in preference to them; but if they were included you might employ as many Europeans as you pleased.

Mr. John Flatt.

Is it not a native Feeling, in selling their Land, that they shall get Employment from the European ?

It is that they will become Gentlemen, to use their own Word, in selling it and in working it; that is the Term many of the young Chiefs have used to me.

Can you speak too strongly of the State of Society in the Bay of Islands ?
I consider that it is impossible for it to be in a worse State than it is.

There is every Sort of Vice ?

Every Sort of Vice known to Europeans is prevalent there, I am told.

Have not those Natives who have had much Intercourse with that Part of the Country been very much demoralized by Association with those People ?

The Natives in the Interior I consider far superior in point of Morals to those in the Bay of Islands.

Were the Natives in the Interior many of them Christians ?

Very few of them were Christians.

Still you consider them better Men than those who had been associating with the Europeans in the Bay ?

Decidedly. I took Two or Three Natives from a native Village in the Interior, who had not associated with bad Europeans, I mean such as are found on the Sea Coast, who appeared perfectly at home with us, and they appeared far less wild than many of those at the Bay of Islands.

Did they conduct themselves steadily ?

Yes.

Are there much spirituous Liquors sold in the Interior of the Country ?

Not any, except to a few Europeans who may reside among them for the Purchase of their Flax; neither are they in the habit of taking any; they drink only Water.

That is not the Case in the Bay of Islands ?

No.

The Natives, particularly the Chiefs, are found in a State of Intoxication, I have been informed ?

They are frequently drinking, but I believe it takes more to intoxicate them than Europeans, from what Cause I do not know. A Chief at Kororerike has been known to take Half a Pint of spirituous Liquors before Breakfast; it may have been adulterated with Water, perhaps.

The English Traders probably adulterate the spirituous Liquors ?

Yes. If the whole Country were to get into the habit of taking ardent Spirits to a large Extent the Consequences might be serious.

Do you think that in selling their Land they have the slightest Idea of the Probability of this Country taking the Sovereignty of their Island ?

They do not think any thing of Sovereignty. I have no Reason to think that they take that View of it. Their simple View is, that their Land may be cultivated, and that they may be benefited by that. At present they cultivate no more than is necessary for their daily Food, except cultivating Potatoes round the Bay of Islands and other Parts for the Shipping; this is by Slaves.

Do you think that if it was put to a New Zealand Chief, that it was the Intention of this Country to make Laws which should coerce him, he would like the Plan ?

Some few of the head Chiefs, the elder Chiefs, who have been at War many Years, perhaps might state their Objections to it; but the young Men, I am confident, would be anxious for it; they see the Propriety of it; they say there would be no Fear of a Party coming and falling upon them then, and that unless something is done they would be all dead; this has been stated to them by all the Missionary Body, that such a Thing will be the Consequence of their going on as they are doing, viz. be all dead.

You showed them very properly the Evils of War ?

Yes; and that if it goes on, and one Half of the Island was to rise up against the other, they would be exterminated.

Did

Did you ever explain to the People, that quite as efficient a Way of destroying them was their being addicted to the Habits of Debauchery and Intemperance ?
I never stated that as a Reason of their being destroyed.

If they go on in the Bay of Islands as they do now, will not that cause the Extermination of the Natives before long ?

Yes ; including their Wars. I believe some of their Wars have originated with spirituous Liquors in the Bay of Islands. When they set about revenging an Injury there is no knowing where they will stop.

Do you think they would like any Laws that would prevent their getting intoxicated ?

The Natives are not inclined, generally, to get intoxicated, except those employed in supplying the Ships with Articles, and those Females who have been degraded by this Intercourse. I am told by the Natives, they, the Females, are as apt to get tipsy as the Men on board.

Do they continue the Practice of eating any of their Prisoners ?

Yes.

Do they carry off many Women and Children, and make Slaves of them ?

Yes ; at Makatu they took all the young Men, Women, and Children as Slaves. The head Chiefs were all killed ; they are immediately killed.

The Country then becomes the Property of the Chief which is so taken ?

Not immediately. It remains to be proved which is the strongest Party ; if he can exterminate the whole Party it becomes his ; but while there is any of the Party remaining they may probably encourage others to fight with them, and meet the other on fair Grounds ; so that they do not take Possession of it till that is seen.

You were speaking of Fortresses ; of what Sort are they ?

Fortifications roughly constructed of Planks of Wood or small Trees sawn off and driven into the Ground, and single Bars of Wood from Post to Post.

Are they permanent or Field Fortifications ?

They are made permanent, but not kept in repair unless in War-time.

They appear to have a good deal of Military Knowledge, considering their Circumstances ?

Yes ; they are very anxious to hear about Military Affairs. Waharoa is considered to be the best Military Chief in the Waikata District by the Natives ; he is considered so courageous.

Do the great Majority of those Persons fight with Muskets ?

Yes, with Muskets, with the Axes at their Side. If there is an Occasion for it they throw down the Musket and fight with the Axe.

When they came to you did they suppose that you had been concerned with the Persons who had injured them ?

No. When they came up they asked whether I was Tapstall, their European in the Tent. I answered in the Negative ; and they began to strip me immediately. I conversed with them. They asked whether I was not of Matamata. I said I was. They asked me whether it was not straight, as our Party had stripped their European, that they should strip me ; and I said it was according to their Custom.

You did not resist ?

No.

Is that an ordinary Expression, " Whether it is straight " ?

Yes. There is only One Word for taking of Property away in Native, which means stripping.

Can you account for their not taking your Horse ?

No. I think they had never seen a Horse before. Some of them I am sure had not, from their Remarks.

Had you the Means, in connexion with the Settlement, of seeing the Chiefs, and ascertaining their Ideas with respect to Religion ?

Some of them I had.

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What

Mr. John Flatt.

What were your Impressions?

I think we are still in a great degree ignorant of the real Superstition of the New Zealanders, not having enquired sufficiently into it. This is the Opinion of several of the Missionary Body. I think that much hereafter will be brought before Europeans which we are quite ignorant of at present.

Did they object to speak upon the Subject of Religion; did they ever allude to any of their Hopes or Fears before they had seen you?

They continually did so; speaking about the native God and the native Religion. The native God they say resides in the Woods.

Do they worship Idols?

Not any Idols.

Did you find them willing to receive religious Instruction?

They appeared very anxious to attend; but I found that confined chiefly to those who receive Payment from the Land, or those connected with the Stations. Waharoa would not attend, and the greater Part of his Tribe did not (when I was at Matamata), but his Two Sons did.

Was there any Jealousy on the Part of the Chiefs who did not attend, to prevent those who would attend?

I recollect Waharoa saying, that we should steal all his Men from him, and that he should be beaten when another Fight came on.

That was because you preached against War?

Yes.

Did you find the native Children easy to be taught?

Very easy; very interesting; equal to European Children in point of Intellect.

Had you any Opportunity, while you were there, of seeing any Persons that had been taught by the early Missionaries who went to that Country?

Yes; I have heard them preach in the native Language. I have taken one out with me after reading the Form of Prayer which is translated, and a Chapter. The Native stood up, and addressed them from the 7th Chapter of St. Matthew's Gospel.

Did the Men who were taught by the Church Missionaries behave as Christians ought to do?

Yes; but there are but few of them.

The Question refers to those who might have had the Elements of Truth originally instilled into their Minds; did it appear that they had lost the Impression, or that in after Life their Morals were correct, and they were conducting themselves in an orderly Manner?

I consider that they walk as well as we can expect them; according to native Custom, they walk consistently with it, so far that they will not go to War; they have come to that Determination, that they will stand in their own Defence; but they will not fight unless they are attacked.

Do they give up Canibalism?

They would of course, if they did not fight.

Do you know any Instance of any one of those Men converted to Christianity having been attacked and killing his Adversary?

I have known those we have thought well of that have turned again to go and fight, and have joined in Cannibalism. This very Slave I allude to, of the Reverend Mr. Brown, returned to his former Habits. We had thought better of him; and it remains to be proved how far the Remainder may stand their Ground.

Upon the whole, are you not of opinion that the Labours of the Missionaries have been successful as far as might be expected?

They have been successful; but I think a greater Effect might be given to them if their Minds were relieved from those secular Things which press so heavily upon them on behalf of their Children.

If

If they could devote their whole Lives to the Service of Christianity, instead of trying to better the Condition of their own Children?

Mr. John Flatt.

Yes. At present they are cultivating their Land. To use the Words of the Reverend Henry Williams, they are just holding on for their Children, seeing no other Prospect for their Children than the Cultivation of those Lands. They cannot send them home to England;—that would be too expensive;—New South Wales would not be desirable for them; and this is their only Chance.

Are there any other Missionaries in any of the Islands except the Church Missionaries?

There are some Wesleyans at Hukianga.

Are there any Roman Catholics?

Not to my Knowledge.

Has it been the Practice of all the Missionaries there to purchase Land?

Not all; only those having large Families.

Do you think that an Establishment under the Protection of this Country, a Colony in New Zealand, would be advisable?

Not upon the Plan of the Colony at Sidney; not to send Convicts.

On the Principle of free Emigration?

If Emigrants of Respectability and pious Persons could be induced to go there their Labours would be as productive of Good as the Missionaries.

You must get respectable People, and respectable People alone, to go out?

If the major Part were respectable it might have a good Influence upon the Remainder, and keep them within the Bounds of Moderation.

That is supposing that any Number of Persons going out were accompanied by some System and Regulation of Law?

Of course. I believe the New Zealanders would receive them with open Arms in that Case.

Are the Children instructed in the Bible to any Extent in the Schools; are they much grounded in the Doctrines of Christianity?

The Children do not arrive much at that Knowledge at present. The present State of New Zealand is such, the Teachers are so few, the Instruction devolves almost wholly upon the Wives of the Missionaries; and when they have their domestic Duties to attend to, in addition to their own Families, it is impossible they can give much Time to it.

Is there a Translation of the New Testament?

Yes.

They are instructed in that?

They are.

What Sort of Proficiency have they made; do they understand that Jesus Christ is the Son of God?

Some of them do.

Are the Wesleyans Holders of Lands as much as the Missionaries of the Church Missionary Society?

I think not, except Mr. White may be; I am not sure whether he may not be.

Are their Labours very efficient.

Equal to those of the Church Missionary Society.

Are they in a different Part of the Island to the Church Missionary Establishment?

Yes; it is about Thirty Miles distant, on the Western Coast, at Hokianga.

You say you paid the New Zealanders in Pencils and Knives, and so on; did they appear to have much Notion of the Value they ought to receive?

They appeared perfectly satisfied with the Payment.

If you called upon them to work for a certain Number of Hours more, would they consider that they ought to receive more?

We did not require them to work in the Evening.

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If

Mr. John Flatt.

If you had called upon them to work Ten or Eleven Hours, instead of Eight, do you think they would have been aware that they should receive more for it?

Yes. We give them an extra Payment if we want them to go a Journey, or any thing extra.

You say that some Chiefs there did not sanction a Purchase you referred to, but that the great Majority did?

Yes; there were some Chiefs that were not present, and did not go. Knowing that it had been purchased before, they told me, as I was going up the River Thames, and the Natives that were with me, that it was not straight.

Was the Purchase considered equally binding by both Parties, if they had not all agreed?

I do not think it is settled yet.

It remains an incomplete Transaction in consequence of that Difficulty?

It did when I left.

Do you know what is necessary to give a positive Sanction to the Sale of Property?

Yes; first to ascertain to whom the Property belonged, and to go to those Chiefs, and to give Notice of the Purchase some Months before, then to fix a Day for the Assembly.

Is every Individual connected with the Chief considered to have a certain Interest in the Land?

He comes partly to partake of the Feast always given upon those Occasions, both Women and Children; several Pigs are killed, and there is a Quantity of Flour and Fish, and so on.

Any one of the Relations or belonging to the Clan is supposed to have, in proportion, a personal Interest in the Transaction, so as to receive a Portion of the Purchase Money?

Not the Women or the Slaves, but the leading Men.

Is it in consequence of Relationship to the Chiefs, or what determines who shall be paid, and who shall not?

They settle that Difficulty among themselves; I do not know the exact Rule; but there are what we should call Gentlemen Chiefs, and petty Chiefs.

If any Number of those object the Purchase is considered incomplete?

I never heard of an Instance where they did; they are anxious to sell their Land.

Do you think that a New Zealander in selling Land to an European could make a Bargain with the same degree of Shrewdness as an European?

He would leave it to the European; they would talk the Matter over; he would ask them first what they would give, and then he would consider of it. Probably he would say he would not take that; then more would be offered. Sometimes they were aware that by staying a little Time more they would get more.

Have you known a New Zealander demur to what he considered an insufficient Offer?

I was not present at the first Commencement of the Purchase alluded to; I have no Proof that it is a general Thing. I have only heard from the Report of the Missionaries that such is the Case when they are first commencing to deal with the Natives.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Friday next,
Twelve o'Clock.

Die Veneris, 6° Aprilis 1838.

The Earl of DEVON in the Chair.

Evidence on the
present State of
the Islands of
New Zealand.

Mr. John Flatt.

Mr. JOHN FLATT is called in, and further examined as follows :

DO you consider that if there were any Government established in New Zealand it would be right to fix or to inquire into the Titles of the British Subjects who now claim to have Land in that Country ?

I think it would be quite essential.

Do you conceive it would be also essential, that in certain Parts of the Country that Districts should be assigned for any Natives, so that they should not be driven out of the Country by the Chiefs selling the whole of the Land ?

If the Natives would cultivate it ; but they are not in the habit of cultivating any more than is absolutely necessary.

Do you not think if the Progress of Civilization continues to increase, seeing the great Advantages the Europeans make by their Land, they would perhaps be induced to follow the Example of the Europeans ?

I have no Doubt that they would ; that they would be willing to purchase again in the same Way as the Europeans.

How could they find the Money ?

They would procure it by honest Labour, which they have done already in some Instances. I have known a New Zealander take 7*l.* to the Bay of Islands, to lay out in Articles for himself and his Family, which he had earned from the Missionaries and different Settlers ; that Man I refer to was employed as a Carpenter.

When you employed native Labourers at Matamata, was there any Consent obtained from the head Chief for their Employment ?

There was no Consent required ; I hired them from their Friends, the same as I should in England.

In England you generally hire the Labourer himself ?

Young Men we hired from their Parents.

Did you pay some Value to the Parents or Relations of the young Men for those Services ?

No ; except when a Slave was purchased, then there would be a Remuneration given to the Chief, and he would become the Property of the European ; he would not expect so large a Payment as those that were not purchased. In other Cases it is the Practice to go to their native Places, and ask for Men that can work ; and they come forward and offer themselves. The Parents and Friends are out of the Question ; they would not object to it. If they did, that would put a Stop to further Proceedings.

Those Persons, if of full Age, have the Power of hiring themselves, without requiring the Consent of the Chief of the District ?

We simply went to their native Village and hired them ; there was no Objection made to it by any one.

It appears from some of the Evidence that there was an Instance of a Chief and his People, after they had sold their Lands, emigrating from that Part of the Country to another ; have you known any Instance of that ?

It occurred at Kerikeri, where the Natives sold their Land, and emigrated to the East Cape. The Party I allude to was in connexion with the Ngapuhi, who reside at the Bay of Islands.

Mr. John Flatt.

Is that a common Occurrence, or only an isolated Case?
I do not recollect any other Instance of the Kind.

When the Land has been purchased in the Manner you have described, by an Agreement with the Chiefs, what Means were taken of ascertaining the precise Boundaries, so that there should be afterwards no Dispute if another Person wished to purchase the adjacent Land?

I went round with Mr. Fairburn, on one Occasion, to inquire how far the Land extended, and as we were sitting in the native House the Natives remarked that it was up to such a Wood, and up to such a River, and up to the Outside of a certain Wood. In general the native Landmarks are to a certain Wood or a certain Creek, and if a River divides the Land, though the River may be serpentine, all the Land inside (that is to say, of the purchased Side) would belong to the Purchaser.

Are those Boundaries described in the written Agreement?
Yes; the Names of Places are specified.

Are you aware of any Instance in which, when a Chief was going to sell his Land, an European laid claim to having previously purchased it under a written Agreement?

I am not aware of any European being present, and laying claim to it, on such an Occasion.

Do you suppose that if Persons purchased a Tract of Country from the Chiefs, and did not immediately occupy it, the Chiefs would afterwards permit them to return and exercise any Authority over it?

Yes.

Though it had remained unoccupied for a Year?

Yes. Most probably if he intended to leave it for a Time he would state that at the Time of the Purchase.

They would perfectly comprehend that?

Yes; that would probably be included in the Document.

You state that the Natives in the Bay of Islands were more immoral than the Natives in the Interior?

Yes.

Are those Natives in the Bay of Islands Christians or Heathens?

There is a striking Contrast amongst the Natives at the Bay of Islands. There are many Natives who will not listen at all to the Instruction of the Missionaries; there are others, again, at Paihia and Kanakana, and other Places, who will listen to the Instructions of the Missionary Body.

Are the Heathens of the Interior more moral Persons than the native Christians who reside in the Bay of Islands?

Not more moral than those who are with and under Missionary Instruction, but more moral than those who are living in such a disgraceful Way, by going on board the Ships, and have been corrupted and degraded by our own Countrymen.

Those are not professed Christians?

No; and it is obvious to me that they are far worse than those in the Interior, both Male and Female, but especially the Females.

Did you reside in the Bay of Islands?

Yes; Nine Months.

Were there any English Men of War there during that Time?

There was an English Man of War put in just before I left; I think it was His Majesty's Ship the Zebra, but I am not confident as to the Name of the Ship.

Did the Crew of that Vessel behave in the same sort of way as the Crew of the Whalers?

I did not see or hear of any Improprieties; the Captain and his Officers, with some of the Crew, came ashore on Sunday to Paihia Chapel.

You

Mr. John Flatt.

You do not know whether the Natives can distinguish at all between the Conduct of English Ships of War and of Merchant Ships?

I am not aware. I should consider that they would, as every thing is so orderly on board a Man of War; whilst, on the contrary, the Crews of the Merchant Ships are under no Control when on shore at the Bay of Islands.

You think that if a Man of War was stationed there her Crew would not set so bad an Example as the Crews of those Whalers?

I do not think the Commander would permit it.

You stated that there were Four or Five hundred runaway Convicts or Seamen?

Yes, about the Northward of the River Thames; living with the native Females in the most disgraceful Way.

Do they live in considerable Communities together, or are they scattered among the Natives?

They are scattered among the Natives, and, if any thing, more degraded than the Natives.

Are any of them regularly married to native Women?

Some few are.

Are you aware whether they have many Children, either by regular Marriages or by Intercourse?

They have Children; some few Half Casts; but not many.

Is that a Race of Persons likely to increase by Descent?

Yes, I should consider so. Some few of the trading Europeans have been married to the Natives. I was present at a Marriage at the Wesleyan Settlement just before I left.

Do not those native Women who have Children very often destroy them?

I never met with an Instance, but it may be the Case. There is no Half Cast in the Interior; they may sometimes be killed, but I have not seen or heard of any thing of the Sort in the Interior.

Do you consider that if a Resident were empowered to arrest and transport those Persons who commit Acts of Violence against each other or against the Natives that would be likely considerably to decrease the Number of them?

There would be some little Difficulty in arresting them, they would flee among the Natives.

Would you think if the Resident had Authority from the Crown of England to arrest and punish those People, the native Chiefs would assist him in taking up Persons who had been guilty of Acts of Violence?

Yes; he would have to give a small Payment; that would be sufficient to bring them up to his Door. If Mr. Busby was to state to a young Chief (the old Chiefs might not be so attentive) that he would give him a Blanket if he got such a Man who had committed an Offence, he would get sufficient Force, and bring him up with his Hands tied behind him.

Would he bring any Man up, whether he had committed any Offence or not, for a Blanket?

Yes; if they were told so by any Person whom they considered a Gentleman they would consider that he had committed something, though they were not acquainted with it; they would consider him as a guilty Man, and conceive that there was a just Reason for the Order.

If the Resident sent Persons known to be authorized by him into the Country to arrest those People, would the Chiefs interfere to prevent it?

They would not prevent it; they would assist.

If the Resident demanded an Offender of the Chiefs, or sent a small Number to apprehend him, would the Natives interfere, by Force or otherwise, to prevent the Apprehension?

No; the Natives would not interfere.

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Mr. John Flatt.

With regard to the Traders who are settled in the Northern Part of New Zealand, what may be their Number?

I believe the Number is greater than has been stated; they are settled in every Bay; not only in the Northern Bays but the Southern Island.

Will you confine yourself, at first, to the Northern Island?

I cannot give a distinct Statement of the Number of them.

A Witness has stated that he did not consider the Traders in the Bay of Islands as more than Five or Six?

Not the respectable Traders in the Bay of Islands; only the runaway Convicts have begun carrying on Trade to a large Extent, and some of the Sailors as well.

Do you think there are as many as Fifty or Sixty respectable Traders in the Bay of Islands?

No; but there may be that Number including all the Stations. There are some in the Neighbourhood of the Wesleyan Station.

As to the Proprietors of Land; are there any Europeans who are Proprietors of Land except the Missionaries?

Yes, some.

Are there many?

No, not many that I am acquainted with; but the major Part of my Time has been spent in the Interior.

Are there any other Descriptions of Europeans except Missionaries, Traders, and Runaways, and their Families?

No.

Have you known any Instances of Natives being employed by Europeans to guard their Houses?

We consider the Natives employed round the Missionary Stations to be a Protection.

You were in New Zealand in the Autumn of 1835?

I was.

About that Time did any formal Acknowledgment of the Independence of the Island take place in the Presence of Mr. Busby?

I heard of it in consequence of Charles Baron De Thierry being there; I saw the Account in private Letters; I had Letters myself concerning it.

There was a formal Declaration of Independence?

Yes; it was drawn up by Mr. Busby.

Will you have the goodness to state to the Committee what you know upon the Subject?

There was a Circular drawn up and printed by Mr. Colenso, the Church Missionary Printer, calling upon the Chiefs to prevent the landing of Baron Charles de Thierry; but any thing further I cannot state.

There was a Petition to the King, signed by certain Settlers in New Zealand, in the course of the Year 1836, for Protection; you signed that Petition, did you not?

I did; at Tauranga in the Bay of Plenty.

Was that sent to you by any body?

It was brought round by the Rev. Henry Williams.

Was he the principal Mover in that?

Not the Principal, but he was one of the Movers among the Missionary Body.

Do you know others who moved in it?

No; only as far as the Missionary Body were concerned. Some few of the Missionary Body had not seen it, being at Manukau.

It

It appears that a good many signed with their Marks; what Description of Persons were those?

Tradesmen, Carpenters, and Blacksmiths, who have left North American and other Vessels for the Purpose of building Houses, who had not been educated.

Some of those Persons were not Subjects of the King of England?
Some of them were North Americans.

The principal Object of that Petition was for Protection against the threatened Usurpation or Power of a certain Baron Charles De Thierry?

Yes; that was one Object.

And also for Protection against such of Her Majesty's Subjects who have committed all Kinds of Depredations upon others of Her Majesty's Subjects?

Yes.

Do you recollect the Prayer of the Petition, generally; was it for Protection, or for any specific Plan?

I read it over at Tauranga; I forget the Particulars of it.

As far as you recollect, does it contain any Prayer to the King, that he would authorize any Persons to form a Colony and Government in New Zealand?

I think that they wished for such a Thing, but they were aware that His Majesty had come to the Determination not to increase His Colonies; that has been repeatedly the Conversation of the Missionary Bodies, that they had understood that His Majesty would not increase them.

What did you understand by the Word "Protection," for which you prayed?

We prayed for Protection from our own Countrymen and from Baron Charles De Thierry.

Generally, in such a Way as His Majesty might think fit to grant it?

Yes; that was left to His Majesty.

You did not point, in special Words, any particular Plan?

I do not recollect at this Distance of Time the particular Plan.

Is that now shown to you the Document you signed? (*A Paper being shown to the Witness.*)

That is a correct Copy.

That Petition prays, generally, for such Protection as His Majesty may be pleased to grant?

Yes.

Who was Baron Charles De Thierry, at whom you were so much alarmed?

We were told he was a French General.

Was that the Character he took to himself?

That was the Character we called him by.

Had he any Allies among the native Chiefs?

No. He sent some written Documents to the Missionaries and to Mr. Busby, stating that he had purchased a large Tract of Land on the Western Coast.

Did you expect him to come and take Possession of it by Force?

He threatened to come, but he never came. Tarcha, one of the head Chiefs in the Bay of Islands, and a noted Savage, said if he came he would kill him and eat him.

Have you any Intention of returning to New Zealand?

I should wish to return.

You have not at present made up your Mind to go out in any Situation?

If there is an Opening I will go, and make myself generally useful as heretofore.

Do you mean in connexion with the Church Missionary Society?

No; but still in the Missionary Work.

Mr. John Flatt.

What is the Proportion of Population of Foreigners, Europeans, and Subjects of England in New Zealand?

I do not know; we hardly knew how to distinguish.

Are there Frenchmen and Americans?

There are very few Frenchmen; there are some few North Americans, but we do not distinguish between the North Americans and the English; there are very few Frenchmen; there is a French Doctor in the Bay of Islands.

Have they no Settlement of their own, apart from the English?

I am not aware of any.

The Natives make no Distinction between them?

I have not heard that they have. I do not think that they are aware of it; they class all under the Head of Europeans.

Did they consider Baron Charles De Thierry as a Countryman of yours?

No; they called him Kingi Pukanoa; Pukanoa means taking false Leave,— a King coming without Leave.

You said you did not know the Number of Settlers; do you know, in fact, whether they are increasing or not in the Island?

They are increasing rapidly. This I have from Report; I have not been ashore at all the Places; but I have very good Authority for this, from the Information I have received from the Missionary Body, that they are increasing rapidly.

Do you know to what Extent they are increasing?

No; having been so much in the Interior I did not see so much of them.

Is there a great Disproportion between the Sexes?

I likewise have been informed that there are Ten European Men to One Female, and even more than that.

Have the Disorders which have prevailed to such an Extent in the Island increased with the Population?

I am informed so.

That they are more frequent now than they were a short Time ago?

They increase, I believe, every Day.

With respect to the Purchase of Land; has it been steadily progressive from Year to Year?

Yes, I believe so.

At the Close of the Year there is a good deal more than at the Beginning of it; it is going on in a certain Ratio from Year to Year?

Yes; I consider by this Time the Island of Waiheke in the River Thames is purchased, and the Island of Wakatiwai.

Do you conceive that as Things are the Acquisition of Land will go on till it has to a great Extent covered the Island?

If Things are left in their present State the whole Northern Island will shortly be in the Possession of the Europeans, the North Americans classing themselves with the Europeans.

So that, in fact, if Things were left in the Situation in which they are, the Land will be taken almost entirely out of the Possession of the Natives?

Yes; the whole Northern Island, and the smaller Islands adjoining thereto.

They have considerable Intercourse with Australia, have they not; sending Articles there?

Yes.

Is that principally Timber?

Timber and Flax and Pork.

Do they receive from Australia British Articles sent there?

Either from Australia or from England; Blankets, Axes, Adzes, Knives, Razors, and many other Articles.

Muskets

Muskets and Powder ?

Yes ; those are confined to Europeans, who trade in those Things. The Missionaries do not distribute any Guns nor Powder nor Ball among them.

Mr. John Flatt

Do they not supply South America with Timber for Shipping sometimes ?

I have been informed that some Timber has been taken from Hokianga to Rio Janeiro ; I was told that at Rio Janeiro, last August ; that they had purchased some Timber from the Ship Lord Goderich.

There is good deal more Rain in the Island than there is in Australia, is there not ; it is not subject to the same Drought ?

No ; it is not subject to the same Drought.

Would it, in consequence of that, become of much Importance as a Colony ?
Very great for Agriculture.

You state that you think very soon the whole of the Northern Island will fall into the Possession of Europeans ?

Yes ; in the course of a few Years more.

Are there at present any considerable Number of Europeans settled South of Matamata ?

Yes ; I made very strict Inquiry when on board the Columbine (the Society's Schooner). The Steward of that Schooner had formerly lived Two Years on the South Island, and had frequently visited the fine Bays of that Island for the Purpose of buying Flax and Pork. He told me that there were Europeans all round the Coast of both Islands.

The greater Number of Europeans are about the Bay of Islands and the Parts North of Matamata, are they not ?

Yes ; there is most Trade going on there.

Do you know what Sort of Timber it was that was sent to Rio Janeiro ?

The Kauri, such as is brought to England for the Use of Her Majesty's Navy. I saw the Gentleman who purchased it at Rio Janeiro.

The Witness is directed to withdraw.

JOSEPH BARROW MONTEFIORE Esquire is called in, and examined *J.B. Montefiore, Esq.*
as follows :

Have you been in New Zealand ?

I have. I made a Journal of my Proceedings while I was there.

You made a Journal of what struck you particularly while you were in the Island ?

Yes.

When did you land in New Zealand ?

I visited New Zealand in the Year 1830.

How long did you remain there ?

I was there altogether about Four Months.

Was your Object connected with Commerce ?

My Object was mercantile. I chartered a Vessel to make a Tour of the Island, and to visit every Place I possibly could, for the Purpose of becoming acquainted with the Island, its Productions, its general Character, as well as with the Habits, Manners, and general Disposition of the Natives ; and I had some Intention of forming extensive mercantile Establishments throughout the Island ; but, from an unfortunate Circumstance, after reaching Entry Island or Capiti (so called by the Natives), in Cook's Straits, I was deterred from so carrying my Object into execution.

What was it occurred to change your Intention ?

After visiting One or Two Places I reached Entry Island in my own Vessel, and there I boarded a Brig called the Elizabeth, Captain Stewart, who related the following Circumstance to me, that he had been down to Banks's Island with a great many of the Chiefs, and 200 Men of the Island (Entry Island), to
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J. B. Montefiore, Esq.

revenge the Death of an old Chief, who had been Twenty-two Years ago killed by the opposite Party. The Elizabeth, a British Brig, conveyed to Banks's Island about 300 Men, and when she anchored off the Island it was made to appear there were no Men on board the Vessel; they were all below, with the Hatches down. In the Middle of the Night the Captain started the whole of the Men; and took Fifty or Sixty Prisoners. I have made a more detailed Statement of the Facts, which, with your Lordships Permission, I will relate from my Journal; they are as follow:—It must be in the Recollection of many, that a New Zealand Chief was a few Years ago in this Country, by the Name of Pai or Tupai, who was introduced to our late Sovereign George the Fourth. Some short Time after his Return to his native Country he waged War against the People of Banks's Island, or the Southern Island, and was killed by the Chief of that Place, named Mara Nui. This same Man is supposed also to have killed several White Men then, and Four Years ago cut off, and ate, with his Comrades, the Boat's Crew of His Majesty's Ship Warspite. Since that Period, Ecou, old Pai's Son, has been most anxious to revenge his Father's Death, as well as the Slaughter of the White Men, and has been for a Number of Years bartering his Flax for Muskets, Powder, &c. to prepare himself in the event of accomplishing his Intention. On the Elizabeth anchoring off the Island Entry (a small Island, as will be seen in the Chart), the Ropera, that is the great General or fighting Man here, and Ecou, the Son of Pai, came on board, and told the Captain and Supercargo they had no Flax made up, which was a Fact; they said they had enough Muskets and Powder, as on the Island they could muster 2,000 Muskets; but if he would go down with his Ship, and convey 300 Men to Banks's Island to fight, and again return to Entry Island with such Prisoners as they made, they would give him Fifty Tons of Flax, Value 1,200*l.* The Captain and Supercargo consented. How far he was correct in so doing, or how far he was correct in hiring his Vessel as a Transport, and being instrumental in the Cause of so much Bloodshed, it is not for me to say. However, he actually entered into a regular Charterparty, and he proceeded thither with about 200 or 300 picked Men, all armed with Muskets, War Clubs, and Tomahawks. The Elizabeth is regularly armed, carrying Eight Guns, besides Two Swivels on her Tafrel, and well found in every Description of small Arms. On arriving at Banks's Island all the New Zealanders conveyed thither were stowed away in the Hold. Some of the Chiefs coming on board, seeing her Guns, were rather suspicious, and the first Question they asked was whether the Ropera and Ecou were on board; they suspected they were, and took to their Canoes; immediately after this they (the Men stowed below) all came on Deck, and took some Canoes, full of Slaves, lying alongside the Vessel, made them Prisoners, proceeded to the Shore, and commenced Battle; and Ecou himself took the great Mara Nui that killed his Father, brought him Prisoner on board the Brig, and they killed several on shore. The Description the Captain gave of their fighting was most interesting; they killed about Fifty, and took about as many Prisoners. Only One Man on Ecou's Side was killed; several wounded. The Vessel returned to Entry with the Prisoners and the Chief Mara Nui; and Captain Stewart informed me, Two or Three Days after he had been to Sea, he found several Baskets of Legs and Arms in his Hold. He made them throw them all overboard. They were to be taken to Entry Island to be roasted and eaten; it is a Custom among them. This great Mara Nui is now on board in Irons (at Entry Island). Having gone so far in my own Vessel, I was deterred from proceeding, in consequence of expecting that the Whites would be slaughtered. He is kept by the Captain as an Hostage, until the Charterparty is finally arranged. Ecou and Ropera had despatched about 2,000 Slaves to make Flax; and in Six Weeks from the Date of his Arrival she is to be filled as per Agreement. The Brig which I had chartered then proceeded round the Island, but I would not go myself. I was obliged to take refuge in this very Ship where this great Chief was in Irons. I expostulated with the Captain on his Conduct; he said he saw the Folly of his Conduct, but, having gone so far, he must keep him. I begged him to take him up to Sydney. In Four or Five Weeks afterwards, no Flax coming forth, the Natives not having fulfilled their Charter,—I was anxious to get up to Sydney,—I told him I was quite certain he would not get his Flax,—he set sail, but gave up the Chief Mara Nui into the Hands of his Enemies. He was given up, and I went on shore and saw the whole Process of his intended

Sacrifice.

Sacrifice. I did not see the Man killed, but I know he was killed during the Night; and the following Morning the Widow of the great Chief who had been killed had his Entrails as a Necklace about her Neck, and his Heart was cut into several Pieces to be sent to different Tribes, Allies of the Ropera. On our Arrival at Sydney I related the Circumstances, and they tried the Captain for Murder; but there was no Evidence against him. He has since met his Death, having been washed off his Ship coming round Cape Horn; at least so I have understood.

J.B. Montefiore, Esq.

It is stated, in the Publication of the New Zealand Association, that a Hook was fastened under his Chin, and he was kept in that State for Two or Three Days on board the Brig; is that correct?

It is incorrect; but he was confined cruelly enough, for his Legs were in a State of Mortification. He slept in the next Room to me several Nights. I had repeated Conversations with him about the Crew of the Warspite; he denied it. He was resigned to his Fate; he knew he would be killed.

You say you had Conversations with him; in what Language?

In his Language. I understood it sufficiently to converse with him.

During the Time you were in New Zealand had you an Opportunity of being on shore and communicating with the Natives?

Yes. The first Harbour I landed at in the Island we entered by Chance, a Port called Kaffea on the Western Side, where very few Europeans have visited.

What is the Nature of the Country round that; what is the Soil?

The Soil in that particular Part was generally good, and the Country bore a most beautiful Appearance; it is rather a sandy Soil near the Coast, but it is the most beautifully picturesque Country I ever visited, and far surpasses any I have ever seen, and I have been over most Parts of the World.

Is there much Cultivation going on there?

There is a little Cultivation in the Harbour, but the Natives cultivate only sufficient for the Shipping or their own Use; but they have large Villages, I am told, in the Interior where they cultivate extensively.

In the Part you saw does there appear to be much Land capable of Cultivation?

A great deal. I went up several Rivers, and saw about Eight or Ten small Villages; we went up as far as our Boat would allow us (drawing so much Water). We saw from 1,000 to 1,500 Acres under Cultivation; in fact, Nature has supplied them bountifully with every thing. They are the most lazy idle People I ever saw. They have the Fern Root growing there, which is their principal Food, and that is almost equal to Flour; Abundance of Pigs, Fish, and many Vegetables originally introduced by our great Cook the Navigator.

You say they are an idle People; do you think that if they were engaged to labour for Payment they would be unwilling to do so, or that they do not labour from not finding a Necessity for it?

They do not labour because Nature has provided them so abundantly.

Have you been yourself cognizant of any Purchases of Land made by Europeans?

I have not purchased Land myself, but when I was at Kaffea I obtained a Grant of Land from a Chief, which I have here; it is a very small Quantity: it was under a Condition that I should establish a mercantile Establishment there. I did not purchase it; it was given to me.

Are there only Natives there?

No; there were Two or Three White Men, but I suspect they are runaway Convicts from New South Wales. We have in a very great measure lost our Character with the New Zealanders, in consequence of the very bad Character of some runaway Convicts, refractory Seamen, and others who are now residing there. I think, with the Exception of myself and some others, very few Gentlemen have ever visited the Country. There are a great many bad Characters on the Island; but they are well able to distinguish between the Gentlemen and the Individuals alluded to.

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J.B. Montefiore, Esq.

What Ceremony took place when this Land was conveyed to you?

The Line of Demarcation was burnt out, and that which was granted was made sacred or tabooed to me; I have no Doubt it is so now.

Did the Chief seem to understand that you contemplated a mercantile Establishment there?

Yes, perfectly; I left a large Quantity of Trade, and I left a Trader there; they perfectly understand these Matters.

Did you go at all into the Interior?

I did; I made several Excursions, and placed myself entirely under their Protection.

You placed Confidence in them?

Yes, quite so; I used to give them my Fowling-piece charged.

From Kaffea Harbour to what Place did you go?

We then intended to make for a Place called Terinaha, where there is a most beautiful Mountain, clothed almost all the Year through with Snow, standing several Thousand Feet above the Level of the Sea, but a very bad Harbour. The Captain had been there the previous Voyage, and had lost Two Cables and an Anchor; and we then made for Entry Island in Cook's Straits. The Appearance of Mount Egmont was truly splendid.

The Paper you have produced amounts to a Certificate by White Men?

Yes, and by Mr. Arthur Kemmis; he took the Tour with me. I chartered the Ship, and took him as a Companion.

He is connected with the Crown Solicitor in Ireland?

He is of the same Family.

The Paper is read as follows:

“New Zealand, Wyharigig River, 1st Nov. 1830.

“I do hereby certify, that in my Presence a Piece of Land, about One Acre and One Half of an Acre to Two Acres in Extent, was allotted and virtually granted to Mr. Joseph Barrow Montefiore, according to the Form of granting Land in New Zealand; that is, it was made “tabu” or sacred, and the Line of Demarcation burnt out. I also certify, that the under-mentioned described Land was granted by Haboguea, a Chief, the same forming Part of his Possessions; as well as that a House or Store was to be by his Request built thereon for the Use and Purposes (jointly with the Land allotted) of the said J. Barrow Montefiore.

“ARTHUR KEMMIS.”

“Witness, JOHN BILLING jun.”



“The above is a Sketch of the Outline of the Point on which the said Allotment has been granted, together with the Bank of the River to the Westward of it. Entering the River Wyharigig from the Westward, and steering East, the said Point is the Third on the Southern Bank, about Three Miles from the River's Mouth. In Shape it resembles the Form of a Gunner's Quoin, and is very steep, particularly facing the Channel of the River, and has a remarkable Slate-coloured sandy Appearance nearly to its Summit. On the Eastern Side of the said Point is the afore-mentioned Allotment, containing about

about One Acre and One Half of an Acre to Two Acres. The preceding Sketch was taken from the Ship's Deck while lying off the First Point, the Island in the Centre of Caffea Harbour, bearing North-west. *J.B. Montefiore, Esq.*

“ARTHUR KEMMIS.”

“Witness, JOHN BILLING JUN.”

When you went into the Interior with any of the Natives did you converse with them at all with reference to the Possibility of the Land being sold to Englishmen or Europeans coming there?

I think that they are very glad to have us amongst them; but they are a People of that Description, that for every thing you take from them they expect Payment, or, as they term it, “Utu.” This was the only Instance, I do think, of their having given a Grant of Land.

Did they appear to you to be aware of the Nature of a Bargain?

Yes, quite so; in fact so much so that at this Moment I know of a large Establishment which I once possessed; it is not under my Superintendence, because I have sold it to a Trader at Poverty Bay; he frequently gives them Credit, and it is always honestly discharged. Some Traders have large Quantities of Stores in various Parts; the Ships have come in, and endeavoured to induce them to sell the Flax ordered for other Parties; but nothing on Earth would induce them to sell it to them.

You think that they are disposed to be faithful?

Yes; but still I think Dishonesty is rather innate.

How do you reconcile those Two Facts?

That they were honest in those Instances from Policy; that they felt that if they did not do so they should lose the Trade of those Persons.

Did you see much of the Missionary Establishments there?

No, I did not see any Missionaries at all.

You were in another Part of the Island?

Yes; I was deterred from going to the Eastward for Reasons already assigned.

Did you see any Lands that were in the Possession of Europeans that had been previously bought?

No; merely Two or Three Acres besides my own; a small Garden and a small House. But it is a notorious Fact that the Missionaries do hold very large Quantities of Land in New Zealand. I have seen Letters from them to their Friends, inviting them to come there; that they would find their most sanguine Expectations realized, describing Climate, &c. I know Two of them in New South Wales, where they have 15,000 Acres for civilizing the Aborigines; it is on the opposite Side of the River to a Farm of my own of 12,000 Acres.

Did the Natives appear to make a Distinction in speaking of Europeans who had behaved ill and those who had behaved well?

Quite so. I received every Attention. The Chiefs made it a Practice, when I went ashore, to give up to me their whole Establishment, and to make me as comfortable as possible; they were most hospitable.

You felt perfect Security while you were with them?

Yes; but I was not always satisfied, for I thought them rather treacherous. We visited a native Village where they had seen very little of White People; they suddenly left, and were about to haul up our Boat; a Girl came and told us they were about to murder us; we immediately left the Settlement. The next Day we landed again, but we were well armed, and they seemed to be aware we were not to be taken by Surprise, and they traded with us.

Was it a Village in which there had been much Intercourse with Europeans?

I should say little or none; perhaps we were the first Europeans who had visited it.

What were the Articles of Trade you obtained from thence?

I see in 1837, since I have been home, my Firm in Sydney, being the Agent for Parties who are cultivating in Poverty Bay large Quantities of Maize, (123.2.) Wheat,

J.B. Montefiore, Esq. Wheat, and Potatoes, trading for Flax, Pork, Hogs Lard, Whalebone, Oil, and every thing the Country abounds in; a Variety of Products which are very valuable and useful.

Does it appear to you that the Soil is adapted for the Cultivation of Wheat?

Yes; for the finest Wheat in the World. New South Wales is not a Wheat Country; but I have seen very large plump Grain from New Zealand. New Zealand is not subject to Droughts.

Does Wheat in New South Wales bear generally a high Price?

A very high Price. I furnished myself Part of a Contract for the Government, 20,000 Bushels, in 1836, at the Time that Starvation stared us in the Face. I undertook the Contract. I imported it from Calcutta. The Country has never been able to produce sufficient Wheat to supply the Inhabitants, and it never will. It is a very fine Country, but it is quite a pastoral one. I have always compared New Zealand, and still do so, to be just as Great Britain is to the rest of Europe,—the great Country of that Part of the World. On account of its Climate and Soil it must become an Agricultural Country. New South Wales will contain a large Population; but it will be much dispersed.

Had you any Opportunities of forming any Opinion as to the Extent of Population as compared with the Extent of Country?

That has varied very much. I have heard many say it was 1,000,000; I have heard others say 500,000; but I think it is impossible to state the Fact.

Did it appear to be thickly or thinly peopled, according to the Extent of Surface?

Very thickly; I have seen as many as 2,000 or 3,000 Natives together in particular Parts.

Do you mean that generally, with reference to the whole Surface of the Country throughout, it is thickly peopled?

No; I have seen Numbers collected for particular Purposes.

The Length of the Island is 800 or 900 Miles; taking the whole Surface, is the Population large with reference to the whole Extent of Country?

The Population is very large, for I have known them say, "Give us Two or Three Days, and we will get—such a Number, say some Thousands,—together." The Population of the Northern Island is certainly very great; the Southern is much more thinly populated; quite a different Race of Men; they are much blacker; they are a very inferior Race of Men altogether. I had an Idea of colonizing Cloudy Bay myself.

Where is that?

That is on the Southern Island.

What deterred you from that?

The Circumstance of Captain Stewart having gone down to assist those Natives deterred me; I was afraid to go among them after that. I expected that they would take every Ship connected with New South Wales and Great Britain. It was natural to expect they would be revenged on the Whites after what had occurred.

Do you think it is expedient that the Northern Island should be taken Possession of in the Name of the British Government, or not?

I always thought that the Northern Island should be taken Possession of in the Name of the British Government; but, at the same Time, I do think it is a very gigantic Undertaking, and I think that a great many Difficulties must be encountered; but, with a humane and wise Government, such as we have, I think it might be accomplished; because I think the Natives are fully aware of our Power, and that they would be very willing, by the Purchase of their Territory, to give it up, provided they retained a Rank and Position in the Island, and were left sufficient Land for such Purposes as they might require.

Should you propose, in that Case, that any European should have the Power of purchasing Land from the Natives?

I should think that a very good Plan, but at the same Time I think it ought to be done in a Manner cognizable only by a Government. I think the Natives have

have suffered very much in consequence of the bad Characters among them to whom they have sold Land; they are no doubt now sorry, not knowing what they had given away. *J.B. Montefiore, Esq.*

Can you state the Quantity of Land which has been sold, and is now the Property of Europeans, in the Northern Island?

No, I cannot. It is a very notorious Fact that a very large Proportion of Northern Island belongs to Europeans, a great deal at Hokianga, Bay of Islands, and about the River Thames, Turangai, Wykatti, as well as in several other Parts.

It has been purchased for a few Blankets and a few Axes, perhaps?

I should say hardly for any Value; a few Muskets, Blankets, &c.

If the Chiefs progress in Civilization will not they become aware that they have been cheated by the Persons who first went into that Country and purchased those Lands?

I think they will be aware that they had made very bad Bargains, but I think they will hold to their Bargains, when once arranged, as being quite sacred.

Do you think, if you were to purchase 3,000 Acres in the Northern Island, and come home to England, and stay for Three or Four Years, they would allow you, on going back, to take Possession of that Land?

Yes, I do.

Have you ever heard of a Case to the contrary?

No. I should say that in the Case of that Land I possess, though only a Gift, it is to be considered as mine for ever.

If you permitted Persons to purchase Land you would afford Security to the Natives to prevent their selling a certain Part which they might require for their own Use?

Most decidedly. I think that Europeans should not take that Land from them; in fact they would never consent to it.

Do you think they would become Agriculturists?

Certainly; they cultivate uncommonly well now; they fence in their Land, and cultivate with much Regularity; their Potatoes are cultivated better than by many of our Settlers in New South Wales.

Do you think it would be very easy to keep the Population in the Northern Island in any thing like good Order?

By taking Possession of the Island it would; but there being no Laws, we scarcely know Half the Atrocities which take place now.

Would not an armed Force be required to carry the Laws into execution?

Yes.

Nothing can be worse than the State of Society in the Bay of Islands?

I understand it is as bad as it can be; it consists of Persons who have run away from Sydney in Debt, Convicts, and very bad Characters who have left Whaling Vessels, and the worst of Characters that can be.

Did you sign a Petition to the King respecting New Zealand?

No, I did not; that is a Relation of mine. I visited New Zealand quite on a Tour of Pleasure; I chartered a Ship, and intended going round the Islands; I have large Establishments in New South Wales and the other Australasian Colonies.

Did you visit any Schools connected with the Missionaries?

No; I did not go to that Part of the Island where the Missionaries are established.

You saw no Missionary while you were there?

No.

Were the Natives you saw most of them Heathens or Christians?

I should think they were Heathens; but they are such a fine intelligent Race of People, and susceptible of high intellectual Attainments, any thing could be made of them. I have had them down in the Cabin of the Ship, and shown them

J.B. Montefiore, Esq. a Chart of the World, and after Two or Three Days they have told me, that is New Zealand, that is England, that is South America, that is New South Wales; they are very quick. They build very fine Canoes. They frequently cross over from the Northern Island to the Southern Island across Cook's Straits, and they will for some Days study the Appearances of the celestial Hemisphere before they venture.

It is only from public Report you know that the Missionaries have purchased large Tracts of Land?

Yes; it is only from public Report; but still we are so near, at New South Wales, it is so notorious, that I think it must be true that they possess very large Tracts of Land.

Have you never heard that their Labours had been very useful in New Zealand?

No, I never have, of their being very useful, though they may have done some Good.

Do you not believe that they have done a great deal in making a great many of the Natives Christians?

I believe they have; I think they have done some Good in civilizing the New Zealander, at the same Time enriching themselves. I am very anxious to see the New Zealander civilized.

Are you aware whether there are any Missionaries in that Country from Roman Catholics?

I do not think there are any whatever. Some of the Natives do make a little Fun of the Missionaries; but I think certainly they have done some Good.

Are they not generally respected by the Natives of the Country?

I think they are. I have seen some of them come up to New South Wales; the Natives appear to pay great Respect to them.

Where did you go first?

I went first to Kaffea Harbour on the West Side, just off Gannet Island.

How many Days did it take to go from Sydney?

I think we were about Seven Days; we had strong Westerly Winds.

The Wesleyan Missionaries are more on that Side of the Island than the other; are they not?

They are; there are a great many at Hokianga, and I have no Doubt there are Rivers in Kaffea Harbour that join the Hokianga.

Is the Timber that they use for Canoes likely to be a valuable Export?

For Spars and Masts of Ships. We have built Ships of it at New South Wales; but it is too light and soft. It is fit for Spars and Masts of Ships, and so on. It is used for Flooring-boards; but it engenders the White Ant.

You say that the New Zealander has a great deal of Acuteness in respect of bargaining; how do you reconcile that with their having sold their Land at so small a Price?

I think they have not known the Value of their Land.

Were the Natives you saw frequently engaged in Wars?

War appears to be the Profession of the whole of the New Zealanders.

They are Cannibals, are they not?

I do not think they are amongst themselves, but that they eat their Prisoners. They do not like Flesh. They told me they did not eat even their Pigs. They are very large; they never eat them except to celebrate a Victory. They keep them for the Purposes of Trade; they are very fond of Trade.

Have they fixed Habitations; regular Villages or small Towns?

Yes.

They are not Wanderers?

No; their Lands and their different Counties and Districts are as well known among them, in my Opinion, as our Counties are in this Country.

Do

Do they employ themselves in hunting?

Fishing, shooting, and a great deal in Sleep; they are very lazy.

Have they any Course of Trade with Europeans?

Yes; those that I saw I traded with them myself to a considerable Extent, and have Friends doing so now.

Do you know what is necessary to legalize a Sale by a Chief; is it only in the Breast of the Chief?

The entire Disposal of it belongs to him, but there are many subordinate Chiefs, like the Families of large Landed Proprietors in this Country; they each have their small Estates.

Did you ever know a Case in which an European had bought Land from a Native, and that immediately afterwards he parted with it to an European, before he had made any Improvements in the Land?

No, never.

Is it the Practice of one Chief to sell to another Chief?

I should doubt that; I should not think it was.

What is the Title by which they hold their Lands; is it that there is one Chief who has a certain Number of Chieftains belonging to his Tribe?

Yes; I think that that is the Fact.

Each of those second Chieftains has Land of his own?

Yes.

Can a second Chieftain sell without the Sanction of the head Chief of the Tribe?

Yes, I think he can; because I think that the very Land granted to me, the Possessor was only a Third or Fourth Rate Chief in point of Rank.

Can the head Chief sell without the Consent of the subordinate Chiefs?

I think he can, and that the others can accept without the Consent of the head Chief.

You do not think that the head Chief could sell the Land of the other Chiefs?

No.

Do you think that it descends from Father to Son, as in England?

Yes.

The Chiefs are hereditary; but it is not always the eldest Son who succeeds, is it?

I did not go far enough into that to enable me to answer that Question. Any Person of the least Understanding can see at once the Distinction between the Chiefs and the others; they are a very fine Race of Men.

There is not the Signature of the Chief to the Grant you have put in?

No. When I was there I thought it of no Use to have the Signature of the Chief; because how easy it is for any Man to sign it, and how is it possible afterwards to tell that the Chief did sign it; it is merely making a Man put his Signature to an Instrument he knows nothing about; and I have no Doubt One Half of the Documents which have been made out are in that State.

Do you conceive that the New Zealander, if he were going to cede his sovereign Rights over the Country, would be fully aware of the Nature of the Bargain he was making?

I think he would.

In the Bargains they have made heretofore, do you suppose they have made any Bargain consenting to others coercing them?

No, I think not.

Do you think they would be satisfied with a Law that would prevent their having Five Wives if they thought fit?

No, I think not.

J.B. Montefiore, Esq.

Would they be satisfied with a Law which should prevent their going to war without the Governor's Leave?

I do not think that they would be; but in New Holland the Natives go to war, but the Government never interferes with them; we think it very bad Policy to do so; but we let them fight their own Battles. We have had occasional Conflicts near the Town; I think the Governors have generally thought it best to leave them alone. There are not many killed; they fight with their Waddas.

When they sell Land do they not generally either make it a Condition of Sale, or expect, as a matter of course, that they should have the working of the Land?

I am not aware.

Are the Harbours generally good on the Western Coast?

No; they are generally all Bar Harbours, in consequence of the Westerly Winds which prevail Nine Months out of the Year. Caffia Harbour is a Bar Harbour, about Sixteen Feet over the Bar.

In the Progress of Colonization a great deal of Wheat would be sent to Australia from New Zealand?

Yes; there is a great deal now shipped. I see from some of my Letters we had last Year several Thousand Bushels of Maize from Poverty Bay.

Is the Land good for Wheat?

Yes.

Would New South Wales take nearly all which could be furnished from New Zealand?

I think it would; we have imported a great deal from Calcutta.

Do you know whether the Settlers are increasing in the Island?

I think they are.

Does the Acquisition of Land go to a great Extent?

I think most of the Settlers who have gone there lately have been Traders; I do not think they have gone as Agriculturists.

You do not think the Acquisition of Land goes on in the same Proportion as the Facilities?

No, I think not.

You state that the Character of the Natives of the Southern Islands was different from that of the Natives in the Northern; that they are less intelligent?

I think they are; but perhaps that may arise from their Non-intercourse with Europeans.

Do you think they would be less capable of understanding the Nature of any Bargain they made for the Sale of their Lands?

I do not think they would understand the Thing so well as the People in the Northern Island, but they might be brought to understand it. They are not void of Intelligence, but they are by far an inferior Race, in Appearance and Intelligence, to the Men of the Northern Island. Those Men in the Northern Island are a light Yellow Copper Colour, fine tall Race of Men, very intelligent; those on the South Island are darker and shorter.

Are the Capabilities for a Colonization by Europeans as great as in the Northern Island?

The Northern Part of the Southern Island I should say is very good, but not the Southern Part of the Southern Island; I should think that was very bleak and cold, and not fit for settling; it is a very mountainous Country; a Range of Mountains runs through the whole Island.

The People are not apparently the same Race?

No.

Are they similar in their Habits?

Yes.

And

And in their social System and domestic Government?

Yes, much the same; they are of the same Class decidedly; they mix together much, meeting frequently; those on the Northern Island fighting with those on the Southern; they mix together and make Prisoners.

J.B. Montefiore, Esq.

They intermarry?

Yes, in some Instances, I believe they do.

Had you any Communication with the Natives with respect to the Transfer of the Sovereignty of the Country to a Foreign Power?

Never.

Would they understand what was the Meaning of an entirely new Government being established over the whole Face of the Country?

Yes, I think they would; though at the same Time I think it would be a difficult Point to get them to accede immediately to such a Proposal.

You think they would require a greater Inducement than a few Blankets?

Oh yes; if that were the Proposal it would require a much greater Inducement. I think they have already found out the Folly of their having sold the Portion of Land they have sold.

What Inducement do you think would be sufficient to bring them to give up their Independence?

I think calling the Chiefs together, and making them a Compensation; proposing Terms such as the Government might think were equitable.

Might they not be informed what their Condition would be, that of subordinate Chiefs, in case of such Sovereignty being established?

Yes, certainly.

Have they suffered enough from the Europeans settled among them to make it desirable for them to be transferred?

No; I do not think they have suffered in so very great a Degree as to wish it, but still I think they would be glad to get it. There are very few, except at the Bay of Islands One, and Two and Three here and there.

In those Places where the Settlers are so thinly scattered, supposing any Question arose between such a Settler and a Native, would the Settler have recourse to the native Authorities for the Purpose of settling their Disputes?

I do not think he would.

How would it be settled?

He would deliver up his Right to his Land rather than allow them to go to war.

The Settler would do that?

Yes.

Suppose any Question to arise of Difference between a Settler and the Natives, how would that be settled?

The Settler would have no Power; he would be obliged to succumb to the Desire of the Natives; he possesses no Power.

The Power he possesses now is less than the Power which the New Zealander possesses?

Certainly; the White Man possesses no Power at all, for if the New Zealanders chose they could annihilate the whole of the Europeans in One Day. They are People who have great Courage.

Do the Chiefs exercise any sovereign Authority in the Administration of Justice, in their Fashion?

Yes, I think they do.

Are they tenacious of the Possession of that Power?

I think they like to keep it to themselves as far as they possibly can.

Is there any common or general Authority, or are the Chieftains supreme within their respective Districts?

I have heard them and seen them sit together and form a Council of War; the

J.B. Montgome, Esq. the Chiefs on that particular Side appeared to collect together, and to form a Council as to what they were to do, and so on.

That is a Council composed of several Chiefs?

Yes.

Does there appear to be any general or supreme Authority in the Island—over all the Island?

No, none at all; I should think the Chiefs of one District hardly knew the Chiefs of another; they might by Name.

Have they any settled System of Law by which Offences are defined and punished?

No; they just beat the Slave as they think proper. I do not think they have any Laws whatever.

Are they a Population of Slaves, except the Chiefs?

I think they are. In fact if the Spaniards and Portuguese had known as much as I know they might have purchased any Quantity they pleased, and taken them to South America, for I know they will sell their Slaves.

Is there any Principle or System of Law by which a Dispute would be settled?

None whatever, except by Force between themselves, as far as I could learn. I endeavoured to go into the Character of the New Zealanders; but I know that they will sell their Slaves, because they entreated me to purchase, and offered a Slave for a Musket frequently.

Who are their Slaves; Men taken in War?

Yes.

Not Part of their own Clans?

Yes; Part of their own Clans sometimes.

What Part of their Clan are their Slaves?

I could get as far as that their Slaves have been generally Prisoners taken from different Tribes in their different Wars.

Are the Children of Slaves all Slaves also?

Yes.

Are they ever emancipated?

I do not think they ever are.

Does the Chief ever marry a Slave?

No; they uphold their Aristocracy.

They only marry among each other?

Yes. I am certain that if the Settlers in South America had known it, they might have got Cargoes of Slaves there, they are so fond of Trade, and so fond of arming themselves with Power to fight one against another, that they frequently would sell their Slaves for Muskets.

Is the Population sufficiently numerous to afford any permanent Supply of Slaves?

I should say that the Population is immense; they appeared very prolific.

Did you ever hear that any great Depopulation of the Natives had been going on during the last few Years?

I do not think there are many Diseases among them; it is only their Wars have depopulated them: it is a very beautiful Climate.

Did you never hear that the Population was very much affected by the Venereal Disease?

Never; I dare say they have had Europeans going down and giving it them. They have certain Customs among them in which some of the Traders assist them. If a Ship goes down there they take their Women Slaves on board; they, the Europeans, take them for the Advantage of the Ship; they are considered to protect the Ship; every Man down to the Captain has his One, Two, or Three Women.

You

You do not believe that the Depopulation among the Natives goes on so rapidly that within the last Thirty Years whole Districts have become almost depopulated? *J.B. Montefiore, Esq.*

I should doubt that.

Do you mean that no Spanish or Portuguese Vessel has gone to that Island?

No; they have no general Knowledge of the Place; occasionally a French Man of War has gone there, and the Americans have some Knowledge of the Place.

Do you not think that the Americans having gone there, and having a Facility to get Slaves, would make it known?

It is a Distance from their Country; there are no American Settlements belonging to North America on the West Side of South America.

Do you think the Difference of the Voyage between the North American Settlements and the South would make a Difference in that respect?

Yes; for the Track of a Vessel bound to the West Indies or the North American Settlements would be so conspicuous they would be sure to meet with a British Man of War; but running to the Coast of South America they would not have the Danger of meeting with a British Vessel; they might take them to Chili and Peru, and Places on the Western Coast.

Was the Slave Population much greater than the free?

Yes; the Population of the Slaves was immense.

Are they hardly treated?

They are, by the Chiefs; I think they frequently kill them.

Is that the Case with the Slaves employed in Agriculture?

Yes.

The free Men do not work at all?

No; I think all the Chiefs go to fight.

Do you conceive the Chiefs would be very well pleased to find out that the Sovereignty of these Islands being taken by Great Britain would instantly free every Slave in them?

I do not think they would be pleased; but I think, if this Country were to give them Compensation, that they would be satisfied.

If you were to give them 20,000,000*l.*?

No; it would not require Millions, nor many Thousands. Their Love of Trade and Barter, and possessing some of the Luxuries of Life, now is so great, I think they would give them up for a fair Compensation. We none of us like to give up our Property without some Return.

You did not visit that Part of the Island in which the Missionaries are settled?

I did not.

You are not much acquainted with the State of the Population there, whether they are infected with Diseases?

No; but they are, I should think, in a very bad State, in consequence of the Interference of the runaway Convicts and Sailors; there is a great deal of Drunkenness and Dissipation there.

You did not see much of the Natives who are resident in that Part of the Island?

I did not. I had One or Two of the Natives in Sydney in my own House, well-behaved Men, but not from that Part of the Island; I should hardly trust them, expecting they have contracted the bad Habits of a great Portion of Individuals who frequent the Bay of Islands.

By whom was the Maize you imported from Poverty Bay cultivated?

By the Natives.

You know that the Land on which it was grown was cultivated by Natives?

Yes; we are Agents for the Person who is now carrying on such Cultivation. I have no Doubt he possesses a very large Territory there.

J.B. Montefiore, Esq.

He is an Englishman settled there?

Yes. He consigns to us his Shipments of Maize, Flax, Whalebone, &c.

Does he cultivate his Land by Slaves?

No doubt of it, and from his high Connexions can command as many as he pleases. He has married a Chief's Daughter, or perhaps the Daughters of Two or Three Chiefs; and when they go to war, or have their Tumults among themselves, they lock him up in a Fort and make him a Neutral till they decide their Quarrels; then they bring him back to his old Station.

Does he find that he can get his Land cultivated?

Yes, to any Extent.

There is no Indisposition on the Part of the Natives to work for a Compensation?

No, I think not.

There would be no Necessity to send Europeans to cultivate the Land, in order to raise Produce there?

No, not if they can compel the Slaves there to work.

They do produce agricultural Produce without?

Yes, they do. It is a most beautiful Country. I have visited the Brazils, the whole of Van Diemen's Land, and New South Wales, and been on the Continent, but I never saw a Country in the World that equalled it; in Scenery, Climate, and Productiveness it is a perfect Paradise.

You state that large Quantities of Oil are imported from Cloudy Bay; what is the Sort of Oil?

Whale Oil.

By whom is it caught?

By the Natives; they mix in the Boats; they are very good Whalers.

Have they any Whale Boats of their own?

No; they are employed by Europeans, by the Mercantile Establishments in New South Wales.

Do they hire themselves for Wages?

Yes.

Is it for Money Wages?

Those that have come over to Sydney, who enlist themselves on board a Whaler, sign Articles, and have their Pay like all the other Sailors. Every Whaler that goes out of Sydney, from the Captain down to the Apprentice, has an Interest in every thing caught on board; the Captain begins with the Twelfth, and they go to the Hundred and twentieth Part; they have no Wages.

Still, in its Result, they must be paid in Money?

Yes.

Is the Centre of the North Island mountainous?

The Northern is rather mountainous.

Is it too mountainous to be cultivated?

No; there may be Ranges which cannot be cultivated, but they would do for Pasture.

In the Place where you apprehended Treachery, were you aware that the Natives had been ill-treated previously?

No, I think not; it may have arisen from the Fact of the Attack at Banks's Island.

Had that occurred previously?

Yes; I have no Doubt it was connected with that.

That might be done meaning to retaliate on White People?

Yes; White People, whatever or whomsoever they were; that was of no Consequence.

You

You state that the Line of Demarcation of the Land which was given you J.B. Montefiore, Esq. was burnt out; in what Way?

It was first marked out by pitching Trees or small Plants, and then they set fire to them, and lying in a Train in very dry Weather it burnt quickly.

In the course of a few Years will not the Trees grow up again and obliterate that Line?

It is fenced in by an European Trader I had, who was there for Two Years; they never molested him, but treated him in the best possible Way.

What Countryman was he?

An Englishman.

Have you visited any of the Society Islands?

No. I have visited almost all Australia; I was there Eight Years.

You have spoken of some of the Tribes being very numerous; do you know the Size of the largest Tribe you visited?

No. One we visited, called the Wyccurbobo, all I learned was, that they belonged to a Place near the burning River. There is a burning River in New Zealand. I thought so highly of the Country, that when I went out to New South Wales His Majesty George the Fourth granted me 5,000 Acres of Land, — I would readily have changed it for 1,000 in New Zealand.

What was the Size of that Tribe?

I should think some Thousands.

The Story told respecting Captain Stewart was, that he confined a Chief on board his Ship with a Hook put through the fleshy Part of his Chin; is that correct?

It is impossible for me to say more than the Captain himself related to me; I was on board the Ship subsequently; the Story is bad enough without Aggravation. I saw the Chief; he was as fine a Man as ever I saw in my Life; had there been any Appearance of the Hook alluded to it could not have escaped my Notice.

Another Part is that the Daughter came to speak to him, and that the Sailors threw her down with so much Violence as to kill her?

There was some Story of that Kind.

Did he appear, when you saw him, to have any Wound in his Neck?

No, none whatever; the only Part affected was his Legs; they were in a State of Mortification. I spoke to the Captain when I went on board, saying, that as a British Subject I could not suffer him to be ironed. I would not allow him to give him up, but I could not prevent his doing as he thought fit.

The State of his Legs arose from the Irons the Captain had put upon them?

Yes. I had them struck off; but still he was kept confined on board, being afraid of our own Lives while he was on board, after his Treatment.

You state that you think it would be better the English should have Possession of the Islands; do you mean better for the English or the Natives?

I think it would be better for all Parties. I have seen the Savages of New Holland; they are a very unimportant Number, for they may be all put into a Basket, compared to those in New Zealand; they are Persons hardly deserving of any Trouble; they are just like so many Beasts of the Field; they come and sleep on my Land To-night, and go to another Farm To-morrow Night; they live on a few Slugs or Caterpillars, or any thing; but the New Zealanders are capable of great Attainments.

You do not think they would be willing to part with their Land or their Authority without an Equivalent?

Decidedly not.

That Equivalent being what we should consider a valuable Consideration?

Yes.

In our Eyes as well as theirs?

I should think 20,000*l.* or 30,000*l.* would do the whole, by their receiving very handsome Presents; making them Presents of Ships, perhaps, to give them little Power; making them an important Body in their own Estimation.

(123.2.)

I 3

You

J.B. Montefiore, Esq.

You have stated that you think, in common Justice, there ought to be Districts settled in perpetuity among the Natives?

I think so.

Those Districts ought to be very considerable, for the Purposes of Justice? I think they should be in proportion to the Population.

New Zealand is in the Heart of the South Sea Fisheries, is it not?

Yes, very near it; almost in the Heart.

That is a very growing Branch of Industry?

Remarkably so.

Do not Vessels employed in that Trade put in to refit and to obtain Provisions?

Yes, but not to repair; they are obliged to come to New South Wales to repair. If it had not been for the Fishery in that Part of the World there would have been no Oil for our Lamps this Winter.

Is it Sperm Oil?

It is generally called Black Oil, but there is Sperm Oil.

They go as far as the Coast of Japan for Sperm Oil?

Yes; then to Torres Straits, and all Parts of the World; they follow the Course of the Sun; Tongataboo and Otaheite, and wherever they chance to find them.

Is there any apparent Difference between the Slaves and their Masters?

There is not in point of mixing with each other, but you can tell from their Appearance.

They are exactly the same Race?

Yes.

There is no Difference in Intellect?

I think the Chiefs are a superior Race of Men; there is the same Line which may be drawn in this Country between People of Education and the lower Orders.

How do you account for this, as they have no Education?

I do not know how to account for it, but they do appear a very superior Race to the Slaves.

Would a Chief taken in War be immediately a Slave?

Yes. There are many tattooed who are Slaves; they do not tattoo those originally born Slaves, therefore if you see a Man tattooed, though he is a Slave, it is clear he has been once a Chief.

Did you ever hear of any Rebellions of the Slaves?

No; they keep them down, and make them work very hard.

And yet the Slaves are very numerous?

Yes.

It is stated that among the Enormities which have been committed by the British Settlers there, on some Occasion they gave Money to the Chiefs to kill their Slaves for the Purpose of selling their tattooed Heads?

I would almost believe any thing which is related. I know Captains of such very bad Characters go there I should be ready to believe any thing which was related; they have come at Night alongside the Ship with the Heads with a Bit of Candle in them. I never trusted myself on shore at Night at Entry Island.

You do not know whether the Story about the Captain of a Vessel having given a Chief Corrosive Sublimate by way of poisoning another Tribe was true or not?

I should believe any thing. I know some of the Captains who have been there have been Men who would be guilty of any thing; and in a Country where there are no Laws we know what Human Nature is; some Men do not care what they do.

There

There is a British Resident now in the Island; suppose he had Power given J.B. Montefiore, Esq. him to apprehend Criminals, and a sufficient Force to support his Authority, do you think that would diminish those Offences?

That would answer a good Purpose as it respects the Bay of Islands, but there is so large a District of Country, he could not know what was going on in Cloudy Bay or Rangitoto or other Places.

Suppose he had Two or Three small Vessels, which might go from Port to Port, to apprehend and arrest Criminals, and bring them to Trial?

I think then it might be done.

The Witness is directed to withdraw.

CHARLES ENDERBY Esquire is called in, and examined as follows :

C. Enderby, Esq.

YOU are of the Firm of Charles, Henry, and George Enderby?

I am.

Your House has been for many Years concerned in the South Whale Fishery?

It has; my Father established the Fishery in this Country in the Year 1775, having previously carried it on through our Agents in the United States.

Have you many Ships in your Trade?

We have not so many as we had; we still have a good many.

Have you been accustomed to have a good deal of Communication with New Zealand?

A good deal from the Year 1794.

Was that the first Time that Whaling Ships visited New Zealand?

I think that was the first Time that they visited New Zealand.

Do they carry on the Fishing on the Coasts of New Zealand?

They do.

Do they go there at all for the Purpose of obtaining Supplies of any Kind?

Refreshments, and occasionally a Supply of Stores; Timber for Masts, or any thing of that Kind.

Spars?

Yes.

The Timber that grows there is good for Spars?

Very good; we have seen some remarkably good.

Have you ever mixed any New Zealanders with the Crews of those Ships?

We have; and have some at the present Time.

What is the Character your Captains give of them?

Generally steady good Seamen.

What do you consider the average Duration of a Voyage from hence to New Zealand and back; how long would it take to get a Communication?

About Four Months out and Four Months home.

Do they usually return by the same Course they go out?

The Trading Vessels generally return by Cape Horn.

What Sort of Characters do the Captains report of the New Zealanders as to their general Conduct and Behaviour?

We find the New Zealanders in our Service behave much better than the British Seamen; we have invariably found them well-behaved good Seamen. I am sorry I cannot say the same of the British in all Cases.

Have any Persons in your Establishment become Settlers in New Zealand?

Not One.

What are the Productions of the Island, so far as you are acquainted with them?

Timber and New Zealand Flax. The Fishery may be carried on there; I do not know whether that can be called a Production of New Zealand.

(123.2.)

I 4

Has

C. Enderby, Esq.

Has the New Zealand Flax been within your Knowledge used for Cordage ?
It has ; we have used it of our own Manufacture, and we use it now. It is brought over in a very rough State. It has not been generally introduced from its having been imported in a very indifferent State. This is the State in which it comes over (*producing a Sample*).

Is it not like ordinary Flax ?

No, it is not ; it is the Phormium Tenax.

You say you have manufactured it ; to what Purposes have you applied it ?

For Rope. It has been manufactured in a Variety of different Ways ; it has been manufactured with Tar alone. The Fibre is naturally a very harsh and hard Fibre ; with Tar it is still harder. It has been manufactured with a Species of Caoutchouc or Indian Rubber ; when immersed in Water the Caoutchouc separates from it and floats at the Top ; the Fibre is no longer protected. We have combined a Composition of Caoutchouc with the Tar, and find that answer ; but there has been a great Prejudice against the Flax in consequence of its having been badly prepared.

It retains a Sort of Brittleness ?

It does if prepared in a particular Way.

Did you ever try it with Kyan's Patent ?

No, I have not. We use it for Whale Lines ; we prefer it for Whale Lines to any other Description of Rope, and the Whale Lines are the most important Lines we have in our Vessel. A whole Scool of Whales may be lost by the parting of a Whale Line ; Property to the Amount of 2,000*l.* or 3,000*l.* may depend perhaps on a Whale Line.

Do you consider that the Trade in New Zealand might be increased to any considerable Extent if there was more of Order and legal Government established ?

I feel satisfied that it might be.

Have any of your Ships ever brought home other Produce ; any Corn ?

Not any. They have obtained Provisions there ; Pork and Potatoes.

Are there Cattle there ?

They have a few Cattle.

They cannot get supplied with Salt Beef ?

No. The Missionaries, I think, have a few Cattle ; and one of the Natives, I understand, has some Cattle.

Have they the common English Potato or the Sweet Potato ?

The Sweet Potato. I am not aware that they have any other Potato.

Are the Harbours of New Zealand many ?

They are very extensive and very numerous.

Are they adapted or likely to become the Scene of piratical Enterprise if no Law is established there ?

We have every Reason to fear they will ; the Whaling Vessels are so well suited for that Purpose, to be converted into piratical Vessels ; the Nature of the Crews likewise, from their disorderly and unmanageable Description ; they are almost always in a State of Mutiny when they go into Harbour.

What Temptation will any one have to convert a Whaler into a piratical Vessel there ?

The great Chance they would have of capturing Vessels from and to New South Wales.

The great Chance would be of capturing Vessels at Sea ; but not of plundering the Inhabitants of New Zealand ?

I do not infer that they would plunder the Inhabitants of New Zealand ; but almost every Time a Vessel goes into Port, not only in the Bay of Islands but in various other Parts of the World, the Men go on shore and get into a State of Drunkenness in the numerous Liquor Shops established by Men who have quitted other Ships, and who incite the Crews to mutiny ; then, from the Circum-
stance

stance of the Ships being doubly manned, they would have no Difficulty in finding a sufficient Crew for converting them into piratical Vessels.

C. Enderby, Esq.

From the Distance at which the Operations are carried on you have very little Control over them?

Very little indeed.

The Injuries the Men you refer to do to the Crews of the Vessels are from the accidental Rencontres with them on their putting in for Shelter or Provisions?

Yes.

Have you any Means of knowing what is the State of the Population on shore in those Parts where the Missionaries are settled?

I do not know, except from mere vague Reports, which are very contradictory in themselves.

You say that the New Zealanders are mixed with the Crews in your Ships sometimes; have any of them ever come home to this Country?

We had Two at home about Six Months ago.

Had you any Opportunity of conversing with them?

Yes; a good deal.

Was the Subject ever discussed as to the Chance of Europeans settling there in larger Numbers?

I have conversed with them upon the Subject, and they have always expressed themselves favourable to it.

Are there any in London now?

I have made some Inquiry. I understand there are some, but I have not been able to get hold of them. They are frequently neglected; when they come here the Ship Owners do not always take proper Care of them; they are allowed to wander about. There is a Chief here.

Have any Gentlemen connected with your Firm become Purchasers of Land in New Zealand?

Not any.

New Zealand Flax does not fetch so good a Price as other Flax, does it?

I think it does not; the greater Part we have purchased, and we have purchased extensively, varied from 17*l.* to 24*l.* per Ton.

Captain Harris of the Navy was one of the Persons that took great Interest in attempting to bring it into Use in the Navy, was he not?

Yes; it was at his Instance we first commenced Rope-making, using that Flax.

Are you aware whether there is a Report of the Admiralty against New Zealand Flax being made into Rope?

I know they do not use it, and I believe they have complained of it in the Navy.

They do use Part of it in Mats, do they not?

I am not aware, but I understood a short Time ago that some of the Flax which had not been manufactured was offered for Sale.

Should you, as a Ship Owner, object to a Tax being imposed on any Ship which went into the Harbour of New Zealand, for the Purpose of paying for the due Administration of the Laws?

I should not object to it if it was not very heavy; I doubt whether it would be prudent to lay Port Charges on Vessels, for I am afraid that the Whaling Vessels would be driven to commit those Excesses in other Islands which are now committed in New Zealand.

Are there any Pirates now in New Zealand?

No. Several Vessels have been run away with by the Crews, of which we have not since heard, but we have no Reason to know that they have been used as Pirates.

It is too true that a good many of the Crews in those Whale Ships are Men of very bad Character?

Of very bad Character. With respect to Youths who enter the Service, many may

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C. Enderby, Esq. may have misconducted themselves; their Parents, exceedingly respectable, perhaps, are in the habit of applying to the Captains in the Whale Fishery to take them a Whaling Voyage, being the longest Voyage they can send young Men on, to break off improper Connexions; they may have found those, mixing with Sailors of bad Character, are not improved. These are the Class of Men who are settled at New Zealand and the South Sea Islands.

The Men with whom you had the Conversation you have referred to with respect to a larger Number of Europeans settling there, were only in the Situation of private Sailors?

Only private Sailors.

Had they been Slaves or free Men?

They had been Slaves. From the Inquiries I have made, I have ascertained that though a Man who is captured is a Slave his Children are not Slaves.

Is it from good Authority you know that if a Man is captured in War he is a Slave, but his Children are not Slaves?

I have just ascertained it from the New Zealand Chief in the other Room.

Do you know how your Captains of Ships induced those Men to come on board?

By the Offer of giving them Blankets and Clothing for a certain Time of Servitude.

Is the Bargain then with the individual Slave or the Master of the Slave?

I believe with the Master, but I am not quite clear; in some Instances with the Man himself, where he is free, but I cannot answer with regard to the Slave. Each of those Men on his Return took a double-barrelled Fowling-piece as a Present to his Master; that was his own doing; not the Act of the Captain.

Those Men are gone back?

Yes; they went some Months ago. They expressed their Determination to return; not to reside in New Zealand.

Were they Christians?

They were; they expressed themselves to be so.

Do they live as moral and correct a Life as Men of the same Class in this Country?

I should say more so; I had a great many Opportunities of seeing them; they separated from the Crews of the Vessels as soon as they came home, and they conducted themselves, during the Three Months they remained here, as well as any Men could possibly do.

Did they speak with Gratitude of the Exertions of Missionaries in New Zealand, or the contrary?

I have met with some Instances where they have spoken with Gratitude; but the Two Men whom I allude to expressed some Doubt or some Feeling as to the Missionaries setting about to teach them, and not instructing their own Countrymen, the Sailors of Ships which go out. In fact they have advised in many Instances the Natives not to associate with the Crews of the Ships; to avoid them; and the Two last Men expressed some Feeling upon that Subject. They thought that the Missionaries should take more Notice of their own Countrymen.

Do any of the Natives you have on board your Vessel rise above the common Seamen?

No, not any in our Vessels.

They are perfectly capable?

I should imagine so; I do not know whether they would be qualified for the Situation of Mates. Some of them can read and write a little.

Their Intelligence is sufficient?

Perfectly sufficient; I am certain of that.

Do

Do they show any Wish to make Progress?

Yes; and when on shore they are exceedingly inquisitive, examining into any thing.

What aged Men were those Two Men?

One about Twenty-two, the other about Twenty-seven, I should think.

Did they leave any Families behind them?

No; they were both single Men.

They went back as Seamen?

Yes, they did. They had been on board about Two Years. Those Men had a good deal of Money to receive; each Man received from Forty to Fifty Pounds when he went away.

In what did they expend it?

In Clothing and in Fowling-pieces. One of the Articles I saw, which I thought they had better have left, was Watches; they did not know the Time by them after they had purchased them.

Did they go back as free Men to their own Country?

No; they went back still Slaves.

Did they expect to be left in Possession of the Things they had got?

Yes; they thought the Present of a Fowling-piece from each to their Chiefs would satisfy them.

You spoke of Piracies likely to be committed in some of the Harbours of New Zealand; do the outward Vessels coming from Australia and Van Diemen's Land pass near the Coast of New Zealand?

Yes.

They pass into Cook's Straits?

I believe some of them pass through Cook's Straits; but, not being concerned in the New South Wales Trade, I cannot say.

Do you conceive that the Objection to the New Zealand Flax has arisen from the Inferiority of the Article, or its having been badly prepared?

Its having been badly prepared.

Do you conceive that it will become an Article of considerable Export?

I have no Doubt of it; the last Year there has not been a single Bale imported into this Country.

Do you think any has been sent to any other Country?

I think some has been sent to France, but I do not think it has been sent in any great Quantity; some has been sent from this Country to France.

The Timber of that Country is peculiarly fit for Ship Building, is it not?

Yes.

Does our Government take any Part?

Yes; there is now a Person there selecting some.

That is for Spars?

Yes; it is fit for Ship Building also.

It is stated that the New Zealanders have built Vessels of British Construction; is that the Case?

The New Zealanders in connexion with the British Settlers there.

You stated that a Tax might drive the Whalers to commit Excesses in other Places; did you refer to the Society Islands?

I referred to the Island of Papua, New Guinea, and in fact all the Islands in the Pacific Ocean; that if heavy Charges were laid they would visit other Islands. There are a Hundred Vessels in a Year that visit the Bay of Islands now; perhaps a Tax might drive Forty or Fifty of them to other Islands they do not now visit.

That might depend upon the Amount of the Tax?

It would.

C. Enderby, Esq.

The Port Charges of Chili and Peru prevent the Whalers frequently touching there, do they not ?

Yes, the Charges in some of those Ports are very high.

Are they high in Valparaiso ?

We have not had any Ships there for a great many Years.

Your Ships go in pursuit of Whales over the whole Pacific ?

Yes ; from the North to the South Pole, Japan, and the Sandwich Islands, and wherever they are to be found.

What is the average Voyage ?

Three Years and Three Months ; varying from Two to Four Years.

Are the New Zealanders you take on board employed for the whole of the Voyage, during the whole Period ?

Yes.

Among those so employed as Seamen have any been Chiefs ?

Yes, we have had some Chiefs.

Do you find any Difference in their Conduct ?

No, I am not aware of any.

Have any of them being employed as Harpooners ?

Yes.

That is a Station requiring great Activity ?

Yes ; it requires great Courage, Activity, and Skill.

Your Ships touch at most of the Islands occasionally ?

Yes ; a great Part of the Discoveries in the Pacific Ocean have been made by Whaling Ships.

Have they committed great Outrages ?

Great Outrages. There was a Village burnt in the Island of Japan. There was a Vessel of ours that went to the Friendly Islands ; an Apprentice deserted ; the Captain called upon the People of the Island to interfere to get him back ; they refused ; upon which he loaded his Guns, having Six on board, with Grape Shot, and fired on the Natives, and he afterwards landed with a Boat's Crew of his own People, who were all cut off. Only a few Months after that another Vessel went into the same Island, and was cut off as an Act of Retaliation.

It would appear that those Acts of Cruelty are as much the Fault of the Masters of the Whalers as the Crews ?

I think, generally speaking, more the Fault of the Masters than the Crews. A great many Disputes arise on shore from the Men having Connexion with the Women, and from Intoxication. That occurs at all the Islands ; the Crew of a Vessel never visits an Island without some Disturbance.

The general Cause is the Want of some local Authority ?

Yes. At some of the Islands in a savage State there is some Authority established now ; in that Case these Things are repressed.

Is there at the Sandwich Islands ?

Yes.

Those are native Authorities ?

Yes.

Have they Authority by which they can repress the Disorders of Seamen without any European Authority being exerted ?

Yes.

What Part of New Zealand do your Ships visit ?

The Bay of Islands.

Do you think that if the British Resident had Power to arrest those who offended the Law that would prevent those Irregularities which occur ?

The Authority given would not be sufficient unless he had Power to enforce it.

Suppose

Suppose he had a Ship of War stationed there?

I think that might prevent those Acts of Insubordination on the Part of British Crews; but that would not stop those of Americans, who visit it in as great Number as the British.

C. Enderby, Esq.

Can you state any other Mode which would have the Effect?

The only Way I can think of is to colonize the Islands. There is no Union among the Chiefs; there is no supreme Authority. I believe the Natives are friendly to it.

By colonizing you mean depriving the Natives of all sovereign Authority?

I think they are willing to yield that up; they would wish to have some Laws laid down by which they might be themselves protected; they would not be disposed to interfere with it.

You mean that the Laws should extend over the whole Island?

Yes.

Less than that will not repress those Evils?

I think not.

Has the Master of a Whale Ship any more Authority over his Men than the Master of any other Ship?

No.

The whole Crew of a Whale Ship has, by some Arrangement, an Interest in the Produce?

They have a Share in the Net Proceeds.

Have you found the New Zealand Seamen alive to their own Interests in that respect?

Quite so.

Capable of understanding the Bargains made?

Quite so.

Have you not the Power, when your Captain comes to England, and reports that any of the Men have been guilty of great Crimes, to punish them by stopping their Pay?

There is a great deal of Difficulty in that; I do not know that we have ever been able to put it into operation. We had an Instance some Years ago which did not arise from not having Power. In the Vessel alluded to the Men flogged the Captain, and the Mates and the Captain would not punish them. They succeeded in making the Voyage afterwards. I mention that merely to show the Conduct of the Crews.

In point of fact are not Captains very often on those Occasions, even if they have any summary Power given to them, afraid to act, fearing that the Crew will run away with the Ship?

Yes.

Do you think that if an Act of the Imperial Parliament were to declare that if any Crew of any Ship bearing the Flag of Great Britain were to be guilty of any atrocious Acts you could, when they came to England, mulct them of the whole of their Pay or their Property, or what they claimed for the Voyage, that would be efficient?

I think that would be efficient.

In point of fact would not such a Regulation prevent the Crews of British Ships, not only from committing those Outrages in New Zealand, but in all the other Islands where they might touch?

I think it would, certainly.

As it is now those Laws are not very clearly understood, or perhaps not very well defined?

Certainly, they are not so; at least the Captains continually complain that they have not sufficient Power over their Crews.

C. Enderby, Esq.

If it were declared that any Offence committed by one of the Crew of a Vessel under the Flag of England should enable the Owners in this Country to deprive that Man of all his Allowances, you think that would be efficient?

Yes, I think it would.

Do you think you should be able to get sufficient Proof of the Fact?

We must first get the Proof; but then there would be great Difficulty; our Articles of Agreement for our Ships generally are drawn as strongly as they can be, but still we find them not sufficient to meet the Difficulty; we cannot bring the Charges home.

If the Men have Reason to complain of the Master they can prove their Case?

It is much more easy for them to obtain Reparation against the Master than it is for the Captain against the Crews.

Should you, individually, be benefited by a stronger Authority being established in New Zealand?

I feel satisfied that we should, as being concerned in the Whale Fishery.

You feel no Doubt you would be benefited?

Our Crews would not be so disorderly, and we should not lose them. A Voyage may be materially injured from the Desertion of so many of the Crew. They are sometimes important Men, Boat-steerers, Carpenters, and so on; we can replace some of our Sailors by New Zealanders, but not our Boat-steerers or Carpenters.

Do you, in your Firm, make use of New Zealand Flax?

We do; we prefer it to Russian Hemp.

Can you get it much cheaper than the Russian Hemp?

It costs us less than the Russian Hemp does; not per Ton, but because the same Length is lighter; it does not weigh so much per Ton; it is more costly, but we can get for the same Weight an increased Length and an increased Strength.

Are you aware whether the Yacht Club have used any of this Hemp?

They have.

Do you know whether they are satisfied with it?

I believe not.

Do you know whether it was prepared properly?

It was prepared under Captain Harris's Patent. We worked Captain Harris's Patent for some Time. The Vernon Frigate had some manufactured on Captain Harris's Principle; we used it ourselves; we were the first Year extremely favourable to it; the Fibre was extremely soft, and the Cordage softer than Cordage usually is; but we found the whole of the Solution separate from the Flax, and it was condemned. Afterwards we introduced Tar, but the Prejudice was so strong against the Flax, that it is a very difficult Thing to introduce it again to Parties who are so prejudiced against it; but I should particularly impress upon your Lordships, that for Whale Lines it is considerably preferable to any other, and those are most important in our Trade. I prefer it on account of its Strength and its Pliability also.

Is it to be bought manufactured into Cordage?

Yes, we make it ourselves; but there has not been a Bale imported this last Year.

There might be a great Quantity bought?

Yes, an unlimited Quantity.

Has there not been a strong Opinion expressed that it might be grown in Parts of Ireland?

I believe it is growing now in Parts of Ireland.

Do you think it might be improved by Cultivation?

I do not know that it might be improved by Cultivation; I believe it might be improved by Treatment immediately after it was cut.

Does

Does it suffer from the Way in which it is picked?

In doubling it, the Part outside, if Wet gets to it, is destroyed. There are Two Descriptions of New Zealand Flax; some growing on the Marshes and some on the Hills.

C. Enderby, Esq.

Is there a Difference in the Colour?

There is a considerable Difference.

The Witness is directed to withdraw.

Mr. JOEL SAMUEL POLACK is called in, and examined as follows :

Mr. J. S. Polack.

YOU have been a good deal in New Zealand, have you not?

I have.

You are a British Subject?

I am a Londoner.

Have you resided a Length of Time together in New Zealand?

I should say about Six consecutive Years.

In what Capacity?

A Commercial Trader.

In what Year did you go out?

In 1831. I left the 15th of May last.

In what Part of the Island did you reside?

I resided in Hokianga about Twelve Months, afterwards in the Bay of Islands, about Four Years at one Time; I was travelling in various Parts also, and during that Period I went on an Expedition in search of a navigable Port for Vessels or for Convenience, and was a long Time among the Natives, and being among them I could listen to all their Ideas of every thing they had to say about the Country; not belonging to a Body of Men attached to any Society, they freely told me their Thoughts without Disguise; they are very particular on that Head.

Did you understand their Language?

I did.

Did your Conversation turn at any Time upon the Chance of Europeans settling there in larger Numbers?

Yes, often.

Did the Natives appear to understand what was meant by Colonization, or by Europeans settling there; and what appeared to be their Feeling and Wish about it?

In the first place, the Missionaries have been invariably against Europeans settling there; of course the Natives regard the Missionaries Ideas on the Subject much; but, as far as I have heard from other Europeans, many of them would like it much, because if they plant they do not know whether they will reap what they have planted, in consequence of the continual Wars amongst them.

Do you think that they would look to the Introduction of more Europeans as a Mode of introducing Quiet in the Country?

They would undoubtedly.

Are they intelligent with respect to the Cultivation of their Lands?

There is no Nation more intelligent on Land or any other Subject. As a Proof of that there is at the present Moment sailing out of Sydney a Mr. Bailey, a New Zealander, Chief of the Tribe of Waitangi in the Bay of Islands; he is chief Officer of the Earl Stanhope Whale Ship; and if he had not been a Foreigner, as a New Zealander, he would long since have had the Command of the Vessel. There are at the present Moment sailing on the Pacific Ocean Ships with Cargoes worth from 20,000*l.* and upwards steered by New Zealanders Day and Night. Where they had an Opportunity of being instructed they have shown great Ability; their Farms have astonished every Stranger who

Mr. J. S. Polack. has seen them ; every one is surprised at seeing the Beauty of their Land, the weeding of it, and the Regularity of every thing.

Had you an Opportunity of seeing the Manner in which any Land was acquired by Europeans ?

I have purchased Five different Pieces.

What was the Nature of the Transaction by which you acquired Possession of that Land ?

The first Piece I acquired I requested the Chief to sell to me ; the other Pieces I bought the Natives requested me to purchase, and at the same Time they told me, " Now, remember you are going to get our Land ; this descended from our Forefathers ; do not think to give us a mere Trifle for it ; give us that which we should have. See that Stream ; so let your Payment be ; it goes in various Creeks, and refreshes all the Land about it ; so must your Payment refresh all concerned." Then again they would say, " The Things you give us are nothing like the Value of the Land ; that will last for ever ; but what will become of your Blankets ? They will become sick or dead by-and-by. What becomes of your Tomahawks ? They will all be sick or dead. Glass and Iron are brittle ; you are going to steal our Land from us." (They are fond of joking.) " Your Payment must be good to us."

They held out that the Equivalent which you gave for the Land must be of a valuable Nature ?

Yes. " There is this Tree ; look at it ; if one Branch falls there will come another ; it will remain to your Children ; but what will come to my Children when these Things are worn out ?" They have a full Knowledge of the Value of the Land.

After expressing their full Knowledge of the Value of the Article you were to have, and the Article you were to give, they proceeded to make the Agreement ?

Yes ; then they would say what they wanted. I went with the Natives and marked the Boundaries. I would have European Witnesses who had nothing to do with the Land. After that I took them home to my Store, and gave them the Payment I would make them ; some would object to it ; others would say, " Oh, it is good ; we will have it ;" then they went together and talked. Perhaps they did not come again for Three or Four Days ; then they would come and say to me " No ; give us this, and this, and this, and then the Land is yours."

Was that the Mode, in point of fact, in which you acquired Possession of the Land you have ?

It was.

Had you an Opportunity of employing the Natives as Servants ?

Yes ; the Land is so cut up by Water that we are obliged to go backwards and forwards in Beats ; I employed native Boys ; sometimes they would stop, and at Times they would run away. In improving my Place on the Kororarika, I had to employ some Men to dig away Part of the Hill ; the Natives would come, and I would say, " How much will you dig me that for ?" " Oh, give me a Blanket ; give me an Axe ;" or they would say, I will work for you for Three Weeks for so much. In no Instance have I deceived the Natives.

Did the Natives generally perform the Quantity of Service they undertook to perform ?

As far as boating went they did ; but where digging was required they did not like it at all ; after One or Two Days their Hearts got pore or dark as they called it.

It was hard Work for them ?

Yes ; but as Farm Servants they are admirable ; and if the Place is colonized no People will become better Farm Servants than the New Zealanders. There are Numbers on board American Ships. I was with Commodore Jones, who is now on an Expedition from America ; he took me on board his Vessel, the Macedonian, and showed me a New Zealander there ; in fact in all the Ports of America I saw New Zealanders ; and there are Numbers here sometimes.

Do

Do you happen to know any New Zealanders now in London who have come in Whale Ships or any other Vessels?

Mr. J. S. Polack.

No.

When a Purchase such as you describe has been made of Land from the Natives what becomes of the Sellers; do they remove to a Distance?

No; they will sell such Land as they can part with; the Land they had originally taken by War. In the whole of Kipara, and various other Parts, there was not a Soul that I could see on the Land.

Looking to the Amount of Population, with reference to the Extent of the Land, does it appear to you that there is a good deal of Land which might be cultivated by Europeans, still leaving the Natives sufficient for their Occupation?

There is; there are about Five Natives to every Three Square Miles of Land. The Northern Island is the most populous; at the same Time it is the smallest. I have been many Miles without seeing a Native; I have been many Nights in the Bush without the Chance of seeing a Native.

Has the Influx of Europeans been greater or less of late Years?

The Influx of Europeans has been wonderfully increasing. The last Time the Buffalo Store Ship, which is now on the Coast for Her Majesty loading with Spars, was there, there was very little Population; now the Land is bought by Mr. Kemp, One of the Catechists, and by others; but a great Part of the Land which was tabooed for the Use of the Buffalo is now purchased by Mr. Kemp, and the Spars I expect they will not get off that Land. There has been much Noise, I am sorry to say, about buying Land; for instance, some of the Missionaries have been enabled, by their Knowledge of the Language, to have a better Chance of purchasing Land than others, and those who have perhaps understood the Language less have been ousted out of the Bargains they intended. Queen Charlotte Sound, in the Southern Island, Cloudy Bay, Otargo, and all down to the South West is inhabited by European Gangs of Whalers for Merchants resident in Sydney. On the South Island there are Europeans, and there have been Europeans there for the last Five-and-thirty Years past, what the Natives call Kou Matuas; that is, old Men living there for the last Forty Years on the Coast. There are innumerable Europeans; they were principally Sealers; lately Whalers.

What is the State of Manners or Morals among the European Population generally?

Decidedly bad.

There exists no Law to control or correct them?

None, but that of Force.

How would Colonization prevent Wars between the Natives?

By employing their Minds and their Bodies; by Europeans settling between them; by Europeans taking up the Slaves as Farm Servants. The Slaves of New Zealand are very impertinent; they are given to Invention and Lies, and those are Things which cause more Wars between the Natives than any thing else. The Chiefs ought to have an Authority. I have written out to the different Chiefs of whom I have purchased Land, stating that in the event of the Place being colonized I will allow them every Year an annual Stipend; and I hope every other European will take the same Method.

On what Principle do you mean to grant an Annuity when you have purchased the Freehold?

Solely for this Reason: the Persons I have bought it of have been principally Chiefs; they have looked up to me as a respectable Man, and I should wish to keep up that Respectability. I have, I will not say an Affection, but an Esteem for them. I am not speaking in a philanthropic Manner; but I have these Letters on the Eve of being sent out by means of the Wesleyan Society, directed to Mr. Turner, one of the Wesleyan Missionaries.

Will not they expect that you will require some Service in return for their Payment?

No; they know very well I have acted perhaps very differently from Europeans in general. I have said, "Now, I have bought your Land;" (it was offered

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Mr. J. S. Polack.

offered me by the Natives, and it was their Wish that I should purchase it ;)
 " but I shall give you something more." I bought the Land to trade on, instead
 of their coming over to me a long Distance.

What was the Quantity of the First Lot ?

I cannot state that ; I have no Knowledge of the Extent of the Land ; it might
 be Seventy and it might be 270 Acres ; but certainly not more ; but principally
 hilly. My purchasing Land was in a commercial point of view, that I might
 have Frontage. I did not look for a large Quantity of Land.

What did you give for that ?

I did not bring my Deeds To-day, being called suddenly ; but the Sums are
 upon them ; and I shall be happy to produce them. I am inclined to think
 that my first Piece of Land, bought in 1833, cost me 15*l.* only, but in Trade
 with the New Zealanders.

Do you mean to say that you bought the 250 Acres, or whatever it might
 be, for 15*l.* ?

I did ; it may be 15*l.* or 25*l.* ; there was One Piece I gave 15*l.* and another
 25*l.* for. The next Piece of Land was Nine and a Half Acres only ; that is still
 more valuable than the other of 270 ; I gave 40*l.* for that.

Where were the Deeds drawn up ?

In the Bay of Islands.

By whom ?

By myself, with the European Witnesses, and the native Witnesses who
 walked over the Land. The Land is easily known by the Natives ; each Native
 knows his Land by a Creek or a peculiar Tree, or a sort of Raoui or Monu-
 ment on the Land. For example, there are Two Brother Chiefs, perhaps the
 Father leaves that Land to them, the one has perhaps One Child, the other
 perhaps Seven Children, he divides his Land among the Seven in Proportions,
 and each knows to an Inch the Spot of his Land ; they are very particular
 in it.

You are to be understood to say the Land descends from the Father, and is
 divided among his Children ?

Yes ; the Right in the Land is hereditary ; the Child knows that before an
 English Child could walk.

Does he know that it is hereditary, to be divided among him and all his
 Brothers ?

Yes.

Are all those Children the Children of One Wife or Half a Dozen Wives ?
 Of more Wives, perhaps.

How many Children have you ever known a Chief have ?

Polygamy is the worst thing that can be for Children ; Marriage is generally
 made for political Purposes ; the head Wife is the Principal, and much Noise
 and Trouble and Dissension is occasioned by this. As to the poor Last-comer,
 if the Husband has any Feeling for her he dare not show it, for he is sometimes
 under the Petticoat Government ; he may be an inferior Chief, and have
 married a superior Chief Woman, as such he is completely under her Lash.

Do you know of any Land of any of those Natives being divided among Ten
 of their Children ?

I do not recollect any Case ; but if there were Twenty Children it would
 be equally divided. I do not think that the elder or younger being better
 behaved would get any more.

Does it go among Sons only ?

The Daughters get a Portion, and even Women are allowed to be Chiefs.

Do you know an Instance of that ?

I was passing a Cemetery in my Boat ; I asked whose it was ; they said it was
 such an one's, mentioning the Name of a Chieftess ; that she was buried
 there ; then they said, " Do not stay here ; the Atua will come upon us."
 That is, the God will lay hold of us.

Might

Might not they mean the Wife of a Chieftain ?

Of course it might be ; but she was not the Wife of a Chieftain, but the sole Child of a Chief. She inherited it ; and if she married that went to her, just the same as by our own Laws.

Do you know of any Instance of that occurring at the present Moment ?

There is Riwoa, who I know has married a superior Chieftess and got a superior Quantity of Land. Titare, a Chief of the Bay of Islands, married the Sister of E'Ongi. He was one of the most valiant of the Chieftains. She brought him a vast Quantity of Land and Slaves, and made him a superior Man among his People.

Do you know any Instance of a Woman acting as Chief of a Tribe ?

Ladies do not like Celibacy in New Zealand.

Do you know any Instance of a Woman acting as Chief of a Tribe ?

I cannot remember any at the present Moment.

Is there generally a head Chief, with a certain Number of other Chieftains that are second to him in Rank, those second Chiefs having Land of their own ?

It is so.

Can those second Chiefs sell their Land without the Consent of the head Chief ?

They can ; but it is regarded as an Act of Insult to the principal Chief if he is not allowed to give the Payment from the European to other Chiefs. He reserves nothing for himself.

Who gets the Money if he sells his own Land ?

If he sells a Portion of his own Land that Land belongs to his Children, generally speaking. I have never bought any Land but that which belonged to a Chief and his Children. The whole of the Payment is given round. A European was purchasing Land once when I was passing the Place, a Chief asked me to land, and I had Three or Four Heads of Tobacco given me, as my Part of the Payment, because I happened to be passing at the Time.

They have told you that the Price was perishable ; that the Blankets would be wearing out and the Muskets be of no Use, but that the Land remained ; and that if they sold their Land they might be depriving Children they might have after that Sale ?

No ; there was no Occasion to tell me that.

Were they aware that they were robbing their Children of that Land ?

No. They had fought for it, and obtained it, and made it theirs ; but the Children got the principal Payment, and when the Chief has got any thing from me it has been generally some Present afterwards. The Feeling of Pride he has in giving it away gives him more Pleasure than any thing he gets, unless it is a double-barrelled Piece.

A double-barrelled Piece they set a great Value upon, do they not ?

They do so. I never gave one in exchange for Land. I gave, in addition to the Payment, a Quantity of Trifles ; that even the Slaves on the Land, or born on the Land, might say " I have smoked his Tobacco," or " I have had his Tomahawk."

During your Residence at the Bay of Islands and the Neighbourhood of the Missionary Stations, are you of opinion that the Missionaries have well performed their Duty ?

Generally speaking, as a Body, I should think they had. Unfortunately there have been some among them who have undone all that was done before. I could mention one Circumstance that would prove that what had been done by well-disposed Men, and perfectly fit for their Calling, had been undone by others.

Are you not of opinion that the Practices of the Europeans in the Bay of Islands may have had some Effect against the Missionaries ?

Not only may but it has done much against them ; but the Conduct of One or Two of their own Body has been such as to undo much they could have done themselves, and to have thrown Dishonour upon their Names.

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In point of fact, do you not know that some of the Missionaries have more Influence in New Zealand than any other Persons in the Country?

They have; but the native Dealings with the Missionaries are with the whole Body; as such the Missionaries cannot know the Character of the Native, and they do not know the Character of the People among whom they are; it is only the Traders, like myself and others, who can know them.

Are not the Missionaries in the habit of going among the People?

If a Native insults One Missionary he insults the whole Body. A Man comes down with Hogs and Potatoes; he comes to me; I say, "What do you want for them? I will not give it you; I will give you so much." He does not sell them to me; but, perhaps, he abuses me; but if a Missionary chooses to say, "I will give you only so much for your Hogs and Potatoes," he will say, "Well, if you do not like to give it me, good Morning to you." He does not show his whole Character to them, but a Character of Duplicity towards the Missionary.

The Effect of that Duplicity is to make them control their bad Feelings, is it not?

I should say not.

If a Man will insult you, a Trader, and will not insult a Missionary, is not that controlling their bad Feeling?

That is Matter of Opinion. If he insult me he can go to the next Trader and sell his Provisions.

You have some Servants and Persons employed upon the Land; were they Slaves?

Chiefs even, as well as Slaves.

How did you agree for Slaves; did you make an Agreement with the Man, or with the Chief?

Often, when I wanted a Boy for a Boat, if I could not get a Boy I would go to a Man, saying, "I wish you would let me have your Boy." "No; he is going to dig." Then such a one. "No; he is going to fish. But if you will give me so much, then he may go." But perhaps he would not go. Sometimes I might make an Agreement with the Man or Boy himself. Sometimes I have had a Chief and a Slave working together in the same Boat, laughing and talking altogether alike.

Do you mean to say that the Slave would refuse the Command of the Chief?

Yes, in the Bay of Islands; because they know they are under the Protection of the Europeans; that they cannot kill them; they know that the Europeans will not trade with them if they do.

Are you not aware that there has been most atrocious Conduct in the Seas adjoining New Zealand by British Vessels?

Horrible; dreadful to relate.

Do you think that those Persons who committed those Crimes will not debase and corrupt the People?

I was speaking of the Traders who were settled among them. The Crimes which have been committed have been horrible.

Has the native Population decreased?

It has.

Do you account for that chiefly by War?

No; I think the principal Cause is Infanticide. I have seen many Women who have destroyed their Children, either by Abortion, or, after their Birth, putting them into a Basket and throwing them into the Sea, after pressing the Frontal Bones of their Heads.

Why have they done that?

I have had Conversation with them upon it. I saw a Girl one Day, and knowing she was pregnant, I said "Where is the Child?" The Answer was, "Gone." "Gone where? where is it gone to?" "I killed it," was the Answer, with the greatest Apathy. I felt rather curious at the Moment, and showed

showed it. She said, "What a Fool you are! it was not yours." I said, "I am aware of that." She then described how it was done. They destroy the Children generally by pressing the Nose until Life is extinct. I said, "How should you have liked it if your Mother had served you the same?" She said, "Oh, I should have been pleased at it; I should not have been the poor miserable Thing I have been, to be knocked about by a Master or a Husband."

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Is this Woman a Slave?

A free Woman; one of the middling Class. Another Woman was supposed to have killed Eight Children of her own; she had Two Children by the Master of a Whaler. Their principal Reason is that they have not Food to bring them up when unmarried; it is principally the unmarried Women who have the Trouble of procuring them Food; they cannot go about their Plantations, for they have nobody to take care of their Children.

Why should the Trouble of getting Food have increased in consequence of Europeans having settled there?

I should not say the Crime of Infanticide had increased; on the contrary, it has decreased much since Europeans have been amongst them.

If it has decreased since Europeans have been amongst them, which has been Thirty Years, how do you account for the Depopulation which is rapidly taking place?

Polygamy is another Cause of the Decrease which has taken place.

Has that increased?

No; but Wars have increased.

Do you think that Wars have been increased since Europeans have been there?

Yes; but not through Europeans.

How do you account for the Increase of Wars?

I cannot account for the Wars having increased; but the Increase has been since Europeans have been there. It is supposed the Europeans have caused it. I believe among the Tribes where the Europeans have been living the Decrease has been greater. In the Sandwich Islands it is supposed no Woman would have Two Children who lived with an Englishman.

Do you refer to the Decrease of the Population among those who have had Communication with the Europeans?

No.

Do you apprehend that the Decrease among those who have been connected with the Europeans has been greater than among the other Tribes?

The principal Cause of the Decrease was the Wars on the first Introduction of Fire-arms; that must of course decrease them, for those who have no Fire-arms are obliged to give in to those who have; that was so when E'Ongi came to England. His Majesty George the Fourth thought fit to allow him a Number of Arms and Ammunition. He determined to be superior to all. The Governor of New South Wales gave him Cows and serviceable Things; those he exchanged for Arms; he extirpated the whole Tribes on the River Thames, and made dreadful Ravages all over the Islands. Where there were no Muskets the Natives on the South of the Island invited Europeans, and told them they would dress them any Quantity of Flax if they would come among them and give them Arms for their Defence; and the Missionaries stated that at Tauranga, where all had Muskets, they have acted only, so far as they have known, on the defensive.

You account for the Decrease of the Population from Muskets, Powder, and Ball having been sent to that Country?

Yes, at first; but that has remedied itself, for at the present Day there is less Harm done in a War with Fire-arms than there was formerly. In May last there was a War in the Bay of Islands; I was there; there were about Thirty to Forty Canoes went every Day to fight at a Fortification up the River. I may say, without Exaggeration, on my Oath, that at least 20,000 Round of Ball Cartridge was expended daily when they went out. The Return of the killed

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and wounded proves that though there were perhaps 3,000 Natives engaged the Loss was but a Cipher. At another Period the valiant Fellows lost Three.

You are of opinion that hereafter the Population will not decrease much by War?

The Population will not decrease by War, on account of the Equalization of Fire-arms; but the Loss of the Population, and a frightful Loss it has been to a small Population, has been on the Introduction, when one Party had Fire-arms and the other Party had not; they have no Bows and Arrows to fight at a Distance.

On what do you found your Estimate of One Native to Three Square Miles?

I have inquired of the Natives, when I have been travelling, how many lived under such a Chief. When I have been bivouacking in the Forest they have come round me to converse. I do not think the Population of the entire Country, from what I have heard from the Natives, exceeds 130,000 Inhabitants.

Can you state how many there are in the Northern Island?

I cannot say.

Do you know how many Acres there are in the entire Country?

Nearly 100,000 Square Miles, I should say.

You have stated that Mr. Kemp the Catechist has purchased the Wood in that Part of the Country to which one of Her Majesty's surveying Vessels has gone to purchase Spars?

He has purchased the Land on which there are Spars, which were devoted expressly for Captain Sadler on his next Return. Whether the Return was to have been in Twelve Months or Twenty-four Months, I cannot say; but after that Time Tetaris, who supplied His late Majesty with Spars, sold it; and he has quarrelled with other Persons in that Country about other Spar Land.

Why do you think that Her Majesty's Ships will not get Spars; will not it be Mr. Kemp's Interest to supply them to Her Majesty?

He may act so, but the Captain will not get them from the native Chief; he has sold the Land.

You do not mean to say that the Spars will not be procured?

No. The Man of course will see to his own Interest; he may sell them to the Captain.

How do you account for the Chief having promised his Spars to Captain Sadler, and after that Promise having sold the Land?

The Chief acted honourably; he said he would tabu it for a certain Time; that Time expired, and then he sold it.

You did not bring that as a Charge against the Chief or against Mr. Kemp?

No.

Do you know the Proportion of Europeans in that Country?

It is so straggling it is impossible to say; it is continued from the North Cape to the South, where there are European Seamen who settle on a Portion of the Land.

The Committee understand that there are Ministers of the Church of England; are there any of your Faith?

Of the Jewish Persuasion none, with the Exception of Mr. Montefiore, who is Cousin of the Mr. Montefiore who has been before the Committee To-day; there are only Four of that Persuasion; the only Person I am acquainted with or have Intercourse with, as a Friend, is Mr. Montefiore.

There is no Synagogue there?

No.

Do you know whether the Roman Catholics have any Missionaries there?

No; the only Missionaries are those of the Church Missionary Society, who have several Stations North and South, and the Wesleyan Missionaries. The Wesleyan Missionaries have done Wonders for the Time they have been there.

I was

I was in Hokianga for Twelve Months, in 1831 and 1832; I paid them a Visit in January or February 1837, and I was perfectly astonished at the Alteration of the Natives.

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Have they purchased any Land?

The present Missionaries, I believe, have not; the late Mr. White did purchase some.

To whom does the Land they reside on belong?

To the Wesleyan Missionary Society. They purchased Land at Wangaroa, from whence they were ousted. One of the Missionaries, a Mr. Stack, some Years afterwards went to Wangaroa. A Native asked Mr. Stack if he would not come again; he said, "Oh, if we come, we shall have to purchase Land." "What," says he; "have not you got Land here?" "Oh, but we were turned off. The Native replied, "If the Land was made over it belongs to you, does not it?" Of course the Land you bought remains yours; we can never take away the Land from you. Come, and let us hear you karakia," that is, "preach;" which shows that the Ignorance of Mr. Stack to their Customs would have enabled the Native to act wrong, if he had thought proper; but it was the native Law.

Have you visited any of the Schools at the Wesleyan Missionary Stations?

The Missionaries behaved in the kindest Manner to me,—showed me their Schools and Improvements; but there was a Crusade at the Time among the Natives, so that every thing was at a Stand-still; they had no Opportunity of getting on with any thing. That was occasioned by a new Religion which has sprung up, called Papahurihia. It has been said the Captain of a Ship first introduced it, but it is impossible to believe it. They have made their Sunday on the Saturday, and work on the Sunday, which they had hitherto refrained from, for they had left off working on the Sunday. There was a Quarrel between those who had embraced the Tenets of the Wesleyans and those new Lights; there was some skirmishing among them, and many Lives lost. I was there when the wounded were brought in; they were relieved by the Europeans; but the Influence of the Wesleyans over the Natives had caused a Cessation of that War.

Are you aware whether the native Children have been educated, so as to be able to read and write?

In their own Language, many of them. I have some of their Letters, which I shall be happy to produce.

Does the Church Missionary Society possess much Land?

Yes; and the Members belonging to the Mission.

Do you know whether that has produced an injurious Effect, so far as their Labours go?

No.

Do you think that leads them away to secular Pursuits?

No; I have always been inclined to think that secular Pursuits have been of Service to the New Zealanders, for they are constantly active, more in Mind than in Body; they must have something to do or they would be thinking of Harm. A Colonization would employ their Minds as well as their Bodies. Now, when they sit idle, they think how their Forefathers have been conquered and have been eaten, and so on, and that causes Quarrels. It is impossible to prevent Colonization; but it will be Colonization of the worst Kind which must annihilate the People. The generality of the present European Population now residing in New Zealand will destroy, will extirpate and annihilate, the People; it cannot be otherwise. Many of those Men are superior to the Missionaries in their Influence. A Native looks to the People who will give him most Payment. What is a Man who understands Greek or Latin, or Drawing, or Music, or has superior Manners? the Native does not like him so well; but those who come nearest to themselves will have most Influence. They take the Natives Daughters, and a Native gets a certain Payment for that Concubinage; no Respect for the Missionaries creates an Influence like this.

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Do you think the Church Missionary Society is hostile to the proposed System of Colonization?

Decidedly.

Are the Wesleyans also?

I have never heard their Opinion; but I am decidedly of opinion that the Church Missionaries and their Members have been invariably hostile to it.

Do you know on what Ground?

Solely with a Wish to keep People out of the Country and have the Place to themselves.

You state that the Property is equally divided between the Chief and his Children; can he disinherit his Children?

Yes, he can. If the Chief likes, he can disinherit a Child, or give one of them more than another; but I do not remember a Case of the Kind.

You know that he has the Power?

Yes. He has the Power to kill One of his Children or One of his Wives; but he must bear the Onus, as the Relations of the Wife or Children would perhaps demand his Life in payment, for they consider the Life of the Child as theirs.

When you made a Purchase of Land, did you understand that to make a Title to the Land there was any Consent necessary but the Consent of the Chief?

I regarded the Chief as sufficient; but I never so treated it, for I got their Consent, and in my Deeds I have their Names.

If they had not consented, should you consider your Right as equally good?

Yes; because he had a Right to take the Land which descended to him from his Forefathers, or which came to him by Conquest.

He makes no Distinction between the Two?

No.

Do you know to what Extent the Purchasers of Land in New Zealand have gone on of late?

No.

Does the Acquisition of Land by European Settlers proceed gradually?

Yes. None have purchased Land in so large Quantities as the Members of the Church Missionaries. I say again, I do not think the Wesleyans have bought any as yet, except for the Society. The last Conversation I had was with Mr. Baker, the Catechist. I came from Sydney in January 1837. Mr. Baker asked me, and also Mr. Henry Williams, "What do you think of the Conduct of the Natives of Kororarika?" That is opposite Paihia the Missionary Settlement, which would be a principal Town in the Event of its being colonized. I said, "I am sorry to say the Natives have retrograded; every thing has gone back." They said, "It is astonishing how the Natives have gone back; we thought the People were paying Attention to us, but we find they have gone rapidly back." Talking about Maungakahia, Mr. Baker said, "What do you think of Maungakahia?" I said, "What a Pity that such a splendid Valley as that should have so few native Settlements, and no Europeans." He said, "Oh, you must not say that, for I have got some Land there." I said, "In what Part?" He said, "Do you know such a Chief? I have got his Land." I said, "How much; 500 Acres?" "Oh yes; more than that." Have you got 1,000 Acres?" "Yes; more than that." I said, "Is there 2,000?" He said, "You may put it down at that." He has also a House on the Kororarika, and Land, let at 10% or 20% per Annum, near to my Settlement. Whether he has any Land elsewhere I do not know.

How long have the Schools been established?

They have been established from the Time of Mr. Kendall, conducted in the native Language; consequently of course the Language has been obliged to be made a new one almost.

How

How long is it since the Missionary Schools have been established?

From the earliest Settlement, soon after 1814. I think the Missionaries were there One or Two Years before they could do any thing.

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Have you met with any of the Children that had been educated at those Schools?

Yes, many.

Did they retain any Recollection of their Education? Were they Christians?

I should say decidedly not. But I would not speak respecting the Church Missionaries; I will mention the Wesleyans. When I went there in 1837 I was astonished to see the Difference of the Natives, entirely owing to the Influence of the Missionaries.

When you say Difference, do you mean that they had become Christians?

No, I do not; but I found a favourable Difference. A Christian is a different Character altogether. Men who were formerly Savages, dancing the War Dance, were become humble and meek in their Manners. It is a Deceit, perhaps, but it is of invaluable Benefit; the Children will imitate the Manners of their Parents, and leave off their former boisterous Demeanour.

Did you see any thing like a Christian Congregation among the Natives?

Yes; I have heard them some Hundred Times say their Prayers over.

Do not you account for the Difference on the West Coast and on the other Coasts by the Circumstance that there are fewer of the European Population on the West than on the East Coast?

There is less Shipping. There are as many Europeans in Hokianga, in which the Wesleyans reside, as in the Bay of Islands.

Are there as many bad Men on the West Coast as on the East?

I consider that there are as many; but the Whalers do not come there. There may be about Twelve Vessels per Annum at Hokianga. The Quantity of Shipping in the Bay of Islands may amount to 130.

Do you find that the Venereal Disease exists as much in the Parts which are far from the Bay of Islands as there?

I should think the Venereal Disease would be equally spread in all Parts; it was brought by the Shipping. The Natives are great Travellers; they go away for a Twelvemonth and return.

You do not find that the greater Portion of the Women are infected by it?

No, decidedly not; in the Bay of Islands or Cloudy Bay. It is less virulent in New Zealand than in Europe; they have a Mode of Steaming which we have not in Europe.

Are the Natives addicted to intoxicating Liquors?

They are exceedingly given to them.

Do you find them equally so away from the British Settlements?

Equally; but they cannot get them away from the British Settlements.

Do you believe that the Depopulation has been general throughout the Island from that Circumstance?

Yes. It was in consequence of the Wars from 1821 to 1830. Those Years did more against New Zealand than a Hundred Years before, or more than a Hundred Years can do again.

Do you know the Number of Schools established?

No, I do not; but they are solely in the native Language. I do not think the Missionaries themselves can give a very good Idea how many Scholars they have there; they are taken away and brought back continually; and some of them are Women taken to the Ships.

When you say you saw a great Improvement in the Character of the People, is that near the Wesleyan Settlement principally?

Decidedly; within their Influence or Vicinity.

Are you acquainted with any other Europeans than English settled there?

I had a French Servant; there was also a Prussian Resident, who died. The

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Natives

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Natives dislike the French ; and if the English did not colonize the Country they would not admit any other Nation to colonize them.

Do you mean that they can distinguish between English and Americans ?

Yes.

And they prefer the English ?

Yes.

Did you ever see a Spaniard or Portuguese, or Brazilian there ?

I have seen no Natives of South America, to my Knowledge.

Did you ever hear of a Brazilian, or Portuguese, or Spanish Vessel having come in there ?

No ; there have been no Foreign Vessels, other than the French on Discovery.

Do you believe that if the Spaniards or Portuguese were to send Vessels there they could ship Cargoes of Slaves from those Islands ?

They might take them by Treachery or Force.

Might they take them as Articles of Merchandize from the Chiefs ?

No. I have purchased Slaves myself ; Boys whom I liked for their quiet Conduct ; but that would not hold good. The Natives among one another purchase Slaves ; but from Europeans the Slaves run away, and go back to their Master, who not only inveigles them, but protects them. The Price I paid Five Years ago was a Musket.

Suppose you went there, could you purchase Slaves ?

I could not purchase them for a Cargo, or any thing of the Kind ; it was with Difficulty I could get a single Slave.

Is your Land cultivated by free Men or Slaves ?

Those I have had have been principal Chiefs, and also Slaves. Sometimes the Master has made an Agreement that I should give himself a Blanket, and the Slave some Victuals.

There is very little Difference, in their Remuneration, between a free Man and a Slave ?

Very little, between the greatest Chief and the most abject Fellow. Reckoning himself as a Chief, perhaps one would say, " You must give me something more ; I am a Chief."

The Slave, when he goes back, is again a Slave ?

Yes. The Master can take him back during his Time of Labour, and often does.

Have you found them clever as Artisans ?

Exceedingly.

Have you used them as Carpenters and Coopers ?

I have used them to help my Cooper ; I have used them to build my Wooden Houses, and as Gardeners. As Farm Servants they are admirable.

Are they clever ?

Yes ; with just the Headpiece of Europeans, and just that Tact of doing any thing ; the most imitating People in the World.

When a Slave comes to work for you does he expect you to give him any Information ; does he consider himself an Apprentice ?

Not the slightest. If he likes any thing he says, " I will imitate this." I have been fond of drawing ; they have immediately imitated my Sketches ; taking a Coal from the Fire they make not a bad Imitation.

They make native Canoes ?

Yes. They build the largest principally in Hawke's Bay ; and in the Bay of Islands they are generally inferior.

Do they attempt to build larger Vessels ?

No. There are Districts of clever Men, such as at the East Cape ; they make handsome Mats, and in carving they are peculiarly clever. As a Race of People they are totally different ; they are Black, and their Courage is accounted
below

below Par. All the other Natives say that any one of them can beat Natives of the East Cape.

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Have they never expressed a Wish to imitate the building of European Vessels?

No; but they have bought them. One especially I remember being in the War at Tauranga. Pomareé had the Use of one to himself. He went a Distance perhaps of 120 Miles on a Coast where I have felt Four different Gales of Wind from every Quarter of the Compass in a single Trip; so that they were not fearful, but able to take Command.

If they were so intelligent, do you see any Reason why they should not become a Marine Population?

Why should they not? Look at the Number there are in the Whale Ships, and who get a good Lay, as the Remuneration is termed, unless they get an unworthy Captain; if they get a good Captain they do very well. There are many employed by the Americans as well as by us; many are Boat Steerers in the American Vessels.

You spoke of one who was a Mate?

Yes; Mr. Bailey, who lives on the Bay of Islands; he was chief Officer, with the same Lay as any other chief Officer out of Sydney. The Vessel is called the Earl of Stanhope of London. She may be Three hundred Tons. She belongs to the House of Thomas Walker and Company. He is from before the Mast, and went through the several Grades, of Boat Steerer and so on, till he became Mate, and would have been Captain but for his being a Foreigner.

Did you ever discover, in talking to the Natives, that they had any History or Tradition?

Yes.

Does that go far back?

It is merely by Notation; they cannot go far back, because they have not the Opportunity of Language.

Did they ever seem to think that they had been an united People?

No; they said they came from a Land afar off. Each District has a different Tradition. In the Bay of Plenty they say that a Canoe came from a distant Place and arrived at a River still called Auwoa o te Atua, or Gods River; that they were supplied with the Kumera; that is, the Sweet Potatoe (*Batta Convolvulus*). That is the Nature of their Tradition respecting the Arrival of their Ancestor; the Origin of the Tradition of the Country is mythological.

Do they seem to think they have ever been a more united People?

I cannot say; but we are certain that they are found in the old Voyage of Shouten and Le Maire in 1614. Le Maire was the first Man who wrote on their Philology, and we find he gives a Specimen of the Languages of Solomon Island in those Days, the Louisiades, New Guinea, New Ireland, and some other Parts, in which the Language is exactly the same as at the present Year 1838 in New Zealand; the only Difference is, that being a Dutchman he has spelt the Words according to his Ideas, but it is equally the same; and there is less Difference in the Dialect of New Zealand within the extreme North and South of the Country than there is in the Dialect of England in Two different Counties.

Do you think any Attempt to unite different Tribes in one, and to put a Stop to their Wars, would meet with Success?

That never can be done. Oil and Water will not amalgamate.

They visit one another?

Yes.

During those Visits they live on good Terms?

Yes. They will absolutely fight against their own Party in favour of the People they may reside with. Sometimes their Superstitions occasion a great many Wars; for example, if a Pig passes over a Cemetery there is a War immediately. Giving up the Pig will not renew former Amity; there must be War. If a Man happen to put his Pipe at the Top of an old Rush House

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which

Mr. J. S. Polack.

which no Person would live in, War ensues; and Enmities arise from the most trifling Things possible. They are Children on that Subject.

Suppose Civilization to eradicate those Superstitions, do you not think the Tribes might live in Amity?

My Opinion is, they will be annihilated before that is done; the only Method I can think of, is Europeans giving them Employment, and keeping them apart.

Would they not remember their old Feuds then?

No. Colonization would annihilate a great deal of that on the Part of the New Zealanders. If they eat at the Table of Europeans, and mix with them, they easily adopt the civilized Customs; and when their Minds are occupied on the Topics Europeans will bring before them, and when they are fully employed, they will cease to recur to their old Feuds. Now, in consequence of having nothing to do, if a Chief passes over a Place in which some Conflict occurred Years ago, he is roused to Vengeance, as the Locality reminds him of former Feuds, and he sets about assembling his native Force to revenge it at once.

You state that they have the Means of curing the Venereal Disease; of what Nature is that?

By steaming of the native Oven. It is not so virulent with them as in this Country. If a Native has a Gun-shot Wound he will recover in less than Half the Time that an European will.

You consider that Wars have depopulated the Country much, but you do not consider that Cause likely to continue in the same Ratio?

Undoubtedly not; the Remedy has been found in the Thing itself; in the Equalization of Fire-arms.

You do not consider that from those Two Causes, War and Infanticide, the Population is likely to diminish in future?

No. I think Infanticide will be left off; for the Women are reserved, I am sorry to say, for bad Purposes.

You say that the Church Missionary Society wish to keep the Land to themselves?

No; they wish to keep others from the Land.

What do you suppose is their Motive for that?

I suppose of course that it is from Religious Motives, that they wish to keep the Natives from the Europeans, that they can bring them up in the Christian Persuasion better. At the same Time, and they have seen that for Four-and-twenty Years past, there has been such an Influx of European Settlers and Visitors who are injuring the Country, that they must, I should think, begin to feel that a Government which shall repress those Excesses has become essential.

Why do you conceive that Colonization would be beneficial to the Natives; do you mean by having Commercial Factories in different Parts of the Island, or taking the territorial Possession of it?

From the Want of Commerce the Territory is perfectly useless.

Would you confine your Colonization to Commercial Factories, or have Tracts of Land?

I would have Tracts of Land, and let it be sold to respectable Emigrants; Persons that would be serviceable to the native People; and let Persons amenable to Her Majesty's Government reside there, and the Natives be under their Power.

Do you mean that they are to interfere to prevent the Natives doing what they please?

No; that they should be Guardians of the native People, and do Justice to either Nation.

Would

Would you make them subject to any Law ?

Yes. We should at least give them the same Laws as we have ; they would easily understand those Laws. A Native inflicts Punishment at once now, and gives no Time for Repentance to the Culprit.

Mr. J. S. Polack.
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You state them to be very intelligent and active as Mariners and Agricultural Servants ; do you believe they could not cultivate their own Land and navigate their own Seas, provided there were not Europeans, and without the Europeans taking Possession of any of their Territory ?

No ; they must have Europeans, and they must be employed by Europeans ; they must have civilized Persons to employ them.

If the Europeans will purchase the Produce, will not they raise it ?

Yes ; but they have raised only sufficient for their daily Wants, not putting by any thing for a future Day. They have immense Tracts of Land lying useless.

They are willing to provide for themselves all that they consider necessary and useful, provided they can find a Market for their Goods ?

Yes.

Did you sign the Petition in 1836 ?

Yes, it is my Signature ; but there is a Mistake in One Letter of the Name.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next,
One o'Clock.



Die Martis, 10^o Aprilis 1838.

The Earl of DEVON in the Chair.

Evidence on the
present State of
the Islands of
New Zealand.

Mr. JOEL SAMUEL POLACK is called in, and further examined as follows : Mr. J. S. Polack.

WERE you at the Bay of Islands as a Trader ?

I was.

Were you a Retail Trader ?

Retail and Wholesale.

Did you keep what is called a Grog Shop ?

No, decidedly not. I sold, as every Person in the Bay of Islands did, ardent Spirits. I have sold them in Sydney, without seeing any thing of the Kind ; by giving Certificates. In such a Place as New Zealand we cannot do that, but I have sold them wholesale ; decidedly not retail.

You have never sold Spirits to be consumed on your Premises ?

Decidedly not.

You are well acquainted with Mr. Montefiore ?

I am.

Did you associate with him while he was at the Bay of Islands ?

He was the only Person I did associate with there, except Captain Powditch, a Person equally respectable.

The Witness is directed to withdraw.

The Rev. FREDERICK WILKINSON is called in, and examined as follows : Rev. F. Wilkinson.

YOU were in New Zealand lately, were you not ?

I was in New Zealand for about Three Months this Time last Year.

Will you state what led you to go there, and with whom you went.

I went with the Rev. Mr. Marsden, the Chaplain of New South Wales, having been myself a Chaplain in New South Wales, and was on my Passage to England, and took this Opportunity of going to New Zealand, that I might see the Country, and the Progress that had been made by the Missionaries.

You are not at all connected with the Church Missionary Society yourself ?

Not at all.

Where did you first go ?

We went to Hokianga, one of the Places.

On landing, what was the Course you took as to Residence ?

I remained for a few Days with the Wesleyan Missionaries with Mr. Marsden, and then I walked across the Country, with a native Guide, to find out a Road that Mrs. Wilkinson might be able to accompany me to Waimate.

Did Mrs. Wilkinson afterwards accompany you ?

Yes ; Mr. Marsden, Miss Marsden, Mrs. Wilkinson, and Two little Children.

Did you cross the Island more than once ?

I travelled Four or Five Times across from Hokianga to the Bay of Islands.

In the course of that Time had you much Intercourse with the Natives ?

I was entirely with them Three Days. The first Time I went across I was
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Rev. F. Wilkinson. not accustomed to walking, and the Roads are exceedingly bad there, so that I knocked up, and had to stop in one of their Villages; they were very kind to me; particularly so.

How did you carry on any Intercourse with them at that Time in Conversation?

Entirely by Signs, and Two or Three New Zealand Words which I knew. Some of them can speak a little English. They were exceedingly peaceable, and very kind and hospitable to me.

Had you an Opportunity of observing what Sort of Distinction in Rank exists in their Society?

The only Distinction is that between the Slave and the Chief.

Is every one called a Chief who is not a Slave?

I fancy so.

Had you any Opportunity of ascertaining in what Way the Land is held by them?

I think they inherit it from their Forefathers, and by Marriage they obtain a Right to Lands.

Did the Distinction of Property appear to be understood among themselves?

Perfectly; and they are particularly scrupulous in not infringing on another's Property. For instance, in returning from Waimate I was going to take some Peaches from a Tree that was there; the Native that was with me told me I must not do so; when I had gone a little Way farther he allowed me to take from another Peach-tree belonging to a Relation of his; it appeared that he could take that Liberty with a Relation.

Are you sure that the People who are not Chiefs are Slaves?

They are so considered. I have seen a great many of the Slaves a great deal better off than their Masters, and better dressed.

During your Stay there had you any Opportunity of seeing any Negotiation between Europeans and Natives relative to Land?

No; I have seen some of their Deeds; what they call Deeds.

You never happened to witness any Purchase of Land by Europeans?

Not any at all.

Do you know as a Fact whether much Land is held by Europeans?

Yes; I am aware that there is a great deal of Land, especially about the Bay of Islands, and about Hokianga; for Twenty Miles up, the Land has been located, with the Exception of small Pieces.

Had you any Opportunity of knowing whether the Natives allowed the Europeans to retain quiet Possession of the Land which had been alienated?

That was one Question which was talked of when I was there, when a Chief endeavoured to resume the Land which had been sold by his Father, because he thought his Father had not received a sufficient Price for it; but the Speculator had made a good Purchase, and wished to retain it.

Had you an Opportunity of knowing whether the Natives had any Ideas on Religion?

I saw the greatest Display, I think, of Christian Feeling that could be imagined among such People. I have seen Five hundred of them assembled at One Time at Public Worship, and particularly attentive and decorous in their Manners.

That was probably where the Missionaries have carried on their Labours?

Yes; they go down generally—the Missionaries have Service every Sunday—I am now speaking of the Wesleyan Missionaries—they come down on a Saturday to attend the Service on the Sunday, and they remain there till the Sunday Night, then a good many go away—the rest on Monday Morning; there are frequently Five or Six Hundred who attend. I went with the Wesleyan Missionaries to make their Calls at the different principal Stations they have when they delivered their Tickets to them, and I had an Opportunity of seeing a good many Congregations; they generally averaged from about 100 to 160—Three or Four up the Mangumuker.

Did

Rev. F. Wilkinson.

Did they appear to enter into what was going on?

They were particularly attentive. I was present at one of their Love-feasts, when the Service continued until very nearly Eleven o'Clock at Night; and they all spoke, and spoke with great Ease, and very well. Some of them seemed a good deal affected; altogether I could not doubt their Sincerity.

Did that Feast exhibit any of the Disorder or State of Excitement which is sometimes said to follow?

No, not the least; they ate a Piece of Bread and drank Water.

It was conducted altogether with great Decorum?

It was, with very great Decorum.

You are yourself a Clergyman of the Church of England?

I am.

Had you an Opportunity of observing whether, among the Natives who had not had the Advantage of being visited at all by the Missionaries, there was any Notion of Religion?

The Second Night that I slept in the Bush in New Zealand I came to a Native's House, and was exceedingly tired; he begged of me to stop there, and made me very comfortable indeed; they gave me a clean Blanket and plenty of Fern to sleep on, which I did. After their Supper (which was Potatoes) they got their Book down (their Testament)—they most of them had a Testament—and read a Chapter out of the Testament, and the Family collected round, and afterwards they knelt and prayed, and then we retired to rest. In the same Way they began the Day the next Morning. That Man was not a baptized Christian, but he was a Christian. I have seen him at the Service afterwards; but he had not yet been baptized, nor any of his Family. He belonged to the Church Missionary Stations at Waimate.

In what Language was the Service read?

In the Native Language. They are exceedingly fond of reading; they never go away without their Book in their Blankets. It did not appear to be done for Effect, but as if it was their common Habit.

They had no Expectation of getting any thing from you?

Nothing at all. The Man was very kind to me; when I returned from Waimate he came to tender his Services.

What Observation did you make on the State of Cultivation?

They cultivate Potatoes very well; the Patches are very neatly kept, and they are very particular in not passing across the Sweet Potato Grounds. They could have an Abundance of Food; the Country is rich, and extremely well watered, much more so than New South Wales. They could irrigate in New Zealand if there was a Scarcity of Rain, but in New South Wales they would not have Water sufficient to do it.

How is the Climate?

It is a beautiful Climate; it is never so hot as New South Wales, nor is it so cold; it is more moist.

At what Period of the Year were you there?

From February to the 17th of May.

That would be corresponding with our Autumn?

Yes. The Summer was just over, and the stormy Season was beginning when we left the Island.

Were you much towards the Bay of Islands?

I was there about Six Weeks.

What is the State of the European Population there?

I think it is as bad as can be; quite as bad as can be. I was at Kororika. I do not know that I ever saw such a bad Community; there was Drunkenness and Profligacy of all Kinds.

Is there much European Population on the West Coast, where the Wesleyans are?

Yes; a good deal, but not so much as at the Bay of Islands. They were generally

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Rev. F. Wilkinson.

generally in separate small Groups. They go there, not to make Money, for that they cannot do, but to live in a loose profligate Manner. They have easily found a Living there. They are generally Persons who have been obliged to get away from New South Wales on account of Debt.

Have you any Opportunity of judging of the Quantity of Land uncultivated with reference to the Population?

There is a very small Quantity uncultivated, considering the Population. It is all in Potatoes. A great Quantity of Potatoes may be grown on a small Space. They do not grow Wheat; that is too much Trouble. They would grow it if they could cook it as easily as Potatoes, but they hate the Trouble of grinding.

During your Stay had you any Opportunity of observing any Instances in which Natives worked as hired Slaves?

They worked for the Missionaries, but they had a good deal of Trouble with them.

From what Causes?

From Idleness; and if they were obliged to remonstrate with them they would leave them.

Did that often lead to Acts of Violence?

No. They are very particular in not striking them; that is considered a great Offence by the New Zealanders; it might be attended with bad Consequences.

If a New Zealand Slave was dissatisfied, did he show that by Acts of Violence, or going away?

By going away.

Do you think that the Missionaries have been of great Service in New Zealand?

Of very great Service; immense Service. I look upon the Northern Part of the Island as a Christian People. There are Individuals who are not Christians, but they generally are Christians. They observe the Sunday very strictly.

The Population in the Bay of Islands, as far as Europeans are concerned, are Outcasts of Society, the Majority of them, are they not?

Yes; the Mixture of Americans and English. I do not think that they are Convicts, many of them. It is supposed there are a great many Convicts that have escaped from the Colony; but I do not think that.

But Men quite as immoral as the Convicts?

Quite as immoral.

Has that any injurious Effect in respect of the Efficacy of the Missionaries?

Yes; but I do not think that has an Effect on account of those Men being supposed to be Christians; for they have the Bible, and they apply to that, and see that the Scriptures do not speak of those Things as to be encouraged; that the Scriptures point out to them that they are to lead moral Lives; they see that those Men do not lead moral Lives, therefore they say they are no Christians. It does not injure their Faith, I think.

Do you think the Missionaries have much Influence with the Natives?

Very great.

They are willing to exercise it at all Times to make Peace between the Natives?

I think so, entirely.

Your Answer applies both to the Church Missionary Society and the Wesleyans?

Both of them.

Had you an Opportunity of visiting any Schools which had been formed by the Missionaries?

Yes; I lived with Mr. Williams, at Waimate, one of the Missionaries; his Lady had a School which I witnessed almost every Day.

What

What is your Opinion of the Intellect of the Children?

I do not think they are particularly clever; there are Children who are clever, but I had one myself who was not particularly clever.

The Mr. Williams you speak of was a Clergyman?

Yes; both are now Clergymen. Mr. William Williams was brought up as a Surgeon.

The Missionaries have very little Authority over the White Residents at the Bay of Islands, have they?

Very little. They have erected a Chapel at Kororika, and one of the Missionaries goes over there every Sunday; some attend, but not many.

Had you ever any Means of inquiring of the Natives of what Religion they were, or whether they professed any prior to the Missionaries going there?

No. I could not speak the Language sufficiently to obtain that Information from themselves, but they certainly had some Notions of Religion; they never undertook any thing without a Prayer.

Did they not read a Prayer over their Dead?

I do not know.

From what you saw of the Chiefs, do you think they are enabled to make a fair Bargain in the Sale of their Land to Europeans?

I do not. I think that they ought to be treated like Wards in Chancery; that they have not the Experience to make it.

You would then think it desirable, that if a Colony was encouraged to go there, there should be some Persons on the Part of the English Government to see that the Chiefs had fair Play.

Certainly; I should treat them like Wards in Chancery.

Would you think it right to have a Protector of the Natives in that Country?

I think it would be most necessary and important to the Peace of the Country, for they would know where to go to find a Person to look to their Interests.

Do you know whether they still continue to be Cannibals?

Sometimes. They ate a Woman when I was there, which was the Cause of the War which took place this Time Twelvemonth.

How did they get the Woman?

I do not know. The Circumstances were not known, except that they found the Place where she had been cooked, in an Island in the Bay of Islands.

The Women commit Infanticide frequently, do they not?

I never heard of a Case; they are very kind to their Children.

You never heard that after having a certain Number of Children they killed the others to avoid the Trouble?

That is the Case in New South Wales. If they cry too much, or anything else, they do not mind killing them. But the New Zealanders are very different; a Number of Children to them is no Injury at all; they have plenty of Potatoes.

From what Port of New South Wales did you sail?

Port Jackson; and we were, I think, Twelve or Thirteen Days going down. We had a very bad Passage, and were very nearly lost in going into the River Hokianga; it is a very bad Entrance.

There is no Steam Boat goes across?

No; this was a Vessel to load with Spars for the British Government. There is a tremendous Bar at going in.

It is rather a narrow Inlet, is it not?

The Tide runs very strong; if there was not such a Bar it would be a very good River; when inside they can go up with perfect Safety.

There is not a very large Population of Whites at Hokianga, is there?

There are a good many scattered all up the River.

You are now doing Duty at Eastbourne, are you not?

I am.

Rev. F. Wilkinson.

Do you think that in Purchases of Land a New Zealander will often give his Land without sufficient Value received ?

Yes. I think he is scarcely capable of considering what it is worth ; if the thing takes his Fancy he will take it without Consideration or Forethought. They have no Idea of storing or saving against an evil Day. There are One or Two on the other Side of the Island who are beginning to do so, but at Hokianga they are particularly careless about that.

Did you ever know of a Settler or European who had bought Land for any Payment, and sold it before he had made Improvements upon it ?

I do not.

With respect to the Sale of Land, what is necessary to give a legal Title ; is it the Consent of the Chief only ?

The Chief, I believe. The People have no Power upon the Land.

Do you know what constitutes the Law ?

I do not ; there are a great Number of Proprietors.

You state that you have seen a Deed ; of what Nature was that ?

This Deed was signed by the Natives before the Deed was written ; it was signed on blank Paper.

It is stated that in Purchases made by Europeans there have been a great many contending Claims ; that many Europeans have laid Claim to the same Land ?

I believe that is the Case.

Do you know from what that has arisen ?

I do not. I know there have been Claims between the Wesleyan Missionaries and Mr. M'Donald.

With respect to certain Lands sold by the Natives to the Missionaries and to Mr. M'Donald, can you tell whether that has arisen from the Claims of the Persons who have sold the Land being disputed by others ?

I do not know, but that Persons have come in afterwards, and said they had a Claim upon the Land.

There is a Petition from the Merchants, Traders, and others praying for Protection, and some signed as the Missionaries ; have they suffered at all ?

No, except being turned out once at Wangaroa ; but there has never been a Loss of Life among the Missionaries.

There are several Places where there are Congregations at present ?

A great many.

Are those Congregations generally within a few Miles of a Missionary Establishment, or do they extend to some considerable Distance ?

To a considerable Distance ; Mangumuku, the farther Station, must be, I suppose, Twenty-five Miles very nearly.

Your Opinion is that the Labour of the Missionaries has effected a great deal of Good in christianizing the Country ?

A very great deal. I was quite astonished, though I had been so near them ; I did not believe the Extent to which it had gone.

Do the Missionaries possess much Land ?

I do not think the Wesleyans possess much Land ; the Church Missionaries do, I know.

Do you think the Possession of that Land to the Extent to which it goes impedes the full Success that might be given to their Labours ?

No, I do not think that it does. I think they are a very conscientious Set of Men, and that they would not allow their Attention to be diverted from their proper Employment.

Do you know what the Number of the permanent Population of the Bay of Islands may be ?

I do not.

Is

Is the Land immediately round the Bay of Islands a Portion of that with which the Chiefs have parted? *Rev. F. Wilkinson.*

Most of the Land round the Bay of Islands the Chiefs have parted with.

Do you know whether it is in the Hands of the Missionaries or the Hands of other Individuals?

The Land from Waitangi round to Kawkaw belongs to the Missionary Society, to Mr. Henry Williams, and Mr. Fairbairn's Children; it was pointed out to me as such.

Upon that Land are any of those Interlopers settled?

They are not. The Land was purchased to keep them off; to prevent any Settlement of Europeans on that Side.

Where is it the Europeans principally live?

At Kororarika and Otoiku; that is Pomarree's Part.

To whom does that Land belong on which they have settled themselves?

To various Proprietors; I do not know the Names.

The Chiefs have Part of it?

Yes; the Chiefs have kept possession of Kororarika.

When you were there was Mr. Busby there?

He was.

Where did he reside?

He resided near Waitangi; I forget the Name of the Place.

Is that in the Bay of Islands?

Yes.

Does he exercise any Authority over those casual Settlers?

Not any at all.

Do the Chiefs retain any Authority, and exercise any Authority over them, in the Country round the Bay of Islands?

I do not think they do at all.

At present they are under no Law whatever?

They are under no Law whatever.

You do not know the Amount of the Population of that Class?

No; if I were to guess I should say about Five hundred.

Are they permanent Settlers, or do they belong to Ships which come in there to trade?

A good many of them are permanent Settlers, but not respectable Settlers; several are Persons who are respectable, and who have permanent Establishments for the Supply of Ships; but there are a Parcel of Fellows who keep Grog Shops and Beer Shops, who are Runaways from Ships.

Upon whose Property have those Persons established their Domicile?

Most likely those Men purchase small Pieces of Land from the Chiefs for the Purpose of putting up their Houses. One of the Missionaries has got a Section in Kororarika which he purchased at a Sale.

Was that a Sale on the Part of the Chiefs?

No; a Person who purchased it from the Chiefs.

Suppose Mr. Busby had any Authority by Law to remove Persons, do you think that would tend to improve the Character of Foreigners settling there?

I do not know what Authority could be given to him, unless it was well supported by Constables and Troops; for there are so many Ways for those Men to escape. They might stir up the Natives to assist them in opposing Mr. Busby. He has always been well inclined to settle their Disputes, if they would apply to him; and he has used his Influence, I know, as much as he could, with the Natives, to get back Boats. The Natives take the Law into their own Hands, and take away the Ship's Boats if they are not paid.

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See. F. Wilkinson.

Are the Natives disposed to ardent Spirits?

Not much; some of them are, and that generally kills them, for they are not strong Men in Constitution; they suffer very much from scrofulous Diseases.

What should you think would be the Feeling of the Chiefs if, on any Plan of Occupation and Colonization, they were to be invited to give up all their territorial and sovereign Rights?

I think they would be very glad of it.

And to live under a System that was established by a Foreign Government?

Not all Foreign Governments, but the British Government; that they would be very happy to give up what little Authority they possess, for they possess very little; they would be very glad to give it up to the British Government. They would not know what they were doing, but they would take for granted that they were safe in trusting to honourable People. They know the higher Classes of English People, and they take the Character of the English from them more than they would from the Convicts who go there.

When they do sell a Portion of Land they part with the sovereign Title over it; do they understand that?

Yes; but I do not think, according to their own native Laws, they have a Right to do that; for instance, suppose a Man sold his Land, and after his Death his Son was strong enough, he would go and take that Land again; that is their Law. A very little Title would do for them, if they are strong enough.

Are they ever in the habit of parting with their Land to one another?

I do not know that they allow one another to sit down upon a Piece of Land, but I do not think they can part with it. Shungi's Wars were occasioned by that Principle. He went to Hokianga, to get Possession of Land which belonged to him by Inheritance, possessed by another Tribe, and he told a great many Persons he had a Title to Wangaroa, and when he was strong enough he went and took Possession of it.

If any other Chief had sold that Land to a European, Shungi would have considered himself entitled to the Property which belonged to him?

Yes.

Therefore without his Consent it would not have been a good Transaction?

Just so. I know that they have great Difficulties in getting all the Persons who have a Claim to act together.

They are very tenacious of their territorial Rights?

I should think they are.

They would go to war to maintain them?

Yes; but if you wish to settle among them they would give you a Piece of Land, and would be happy that you should remain there, and would respect your Property, and not go across it.

That would not be like parting with the Sovereignty?

No. Some of the Europeans there pretend to say they have got Sections on Sections; Miles square; all the Cowrie Forests, in fact.

The Cowrie is the Pine?

Yes; a very superior Sort of Wood; it grows to a great Length.

In the Case of the Land you spoke of, which had been in Possession of a European, did he cultivate it after it was sold?

It was in a Township; it was a Town Allotment.

You are not aware of any Collision between the Missionaries and the European Population; the runaway Convicts?

No, I am not; they generally keep in the Background.

Supposing there was such a Quarrel, do you think the Natives would be more likely to side with the Missionaries, or with them?

Certainly. They are not wanting in Sensibility; they are sensible Fellows. They do not respect those People at all; they call them by Terms of Reproach, meaning a foreign Native.

Do

Do they ever harbour them in their Families in the Interior?

They will allow them to remain for a short Time; not very long; they will allow them to remain Two or Three Days, but not longer, unless they work.

Are there not Instances of disreputable Characters assuming the native Dress, and living among the Natives?

I never heard that; they live as bad as the Natives, but I never saw any of them in the native Dress. They live there for the Purpose of Profligacy, a good many of them.

Their Profligacy receives no Check from the Natives?

None whatever.

You say that some of the Slaves are better off than their Masters; are you aware whether they have any independent Property?

I do not know whether they have, but they appear quite as respectable as their Masters. At one Place where I was the Chief was very badly dressed, and the Slave was very well dressed in the European Style, and his Family; that was near Waimate.

In what Way did he work?

He did not work; he had been a Prisoner taken in War; his Master could compel him to work, but did not. The Women do most of the Work in the Plantations.

Does he dare to leave?

He might go about the Neighbourhood, but he does not try to go beyond the District.

Was he free to hire himself to Europeans and receive the Wages himself?

Yes.

Could he do so without the Permission of his Master?

Yes. I do not speak of Workpeople; but if I wanted a Man to go on a Message, I should take him and pay him.

Suppose you wanted him to cut down a Pine?

I should pay him; but he would not continue without the Permission of his Master.

Are they anxious for Instruction in the course of their Service, or not?

They are very eager to obtain Information in Reading and Writing.

Are they anxious for Instruction on religious Matters as well as secular?

Yes. And though the Bible is not translated into their Language, they know the principal Facts of the Bible, as stated in their Chapels and Schools.

Have they any Feeling of Jealousy of having their Religion interfered with?

Not at all. I do not think they have much Regard for their own Religion.

Is there any religious Order amongst them?

I think there is a Person called a Priest.

Are the Church Missionary Lands held in common, or the particular Property of each?

I think the Lands about Karakara were purchased by Mr. Marsden, for the Church Missionary Society; but the other Lands, I think, have been purchased by Individuals. The Missionaries are allowed by the Church Missionary Society so much when a Child becomes Fourteen Years of Age; 100*l.*; and some of it might be laid out in Land or in Speculation.

Are there any American Missionary Stations there?

No.

Are there any Americans residing there?

Yes; I met with Two or Three living at Kororarika.

Were they in large Numbers?

No.

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Res. F. Wilkinson.

Do you think the Natives know the Difference between the Americans and the British ?

I do not think they do.

If an American Company were to go to the Bay of Islands, would the Natives know whether they were British or Americans ?

No, I think not.

Do you think that the Americans and the British agree together ?

Yes ; I do not know of any Quarrels ; they were very polite to me when I was there.

You do not think the People could distinguish them ?

No.

Were the Americans you saw there Merchants ?

No ; Persons who had little Shops ; Shopkeepers, and Grog-house Keepers.

You have mentioned Mr. Busby ; what is he ?

The British Resident.

How long did you stay in the Neighbourhood of the Bay of Islands ?

I was there twice, for a few Days each Time ; I was for Six Weeks at Waimate, about Fifteen Miles off.

Did you visit any other Part of the Island except the District of Hokianga and the Bay of Islands ?

No.

You state that the Natives were willing to give or sell Land to Europeans who came amongst them ; do you think that was for the Purpose of obtaining Instruction in European Arts ?

I do think so. They are very fond of having Europeans amongst them ; they think they are very useful to them ; they bring Trade, and they obtain their Blankets by that Means, and various other Things they require.

Do you think they would be equally willing to receive them if they thought they came to change their Customs and Manners ?

I think they are very jealous of their Customs generally.

Do you think if a European Colony came and altered their whole Law of Inheritance that they would like that ?

I think so ; I do not think they would understand, until it was explained to them, the Intention of Government, which could not be to take away their Property, but to protect them. I think they would be glad of that.

Supposing a Company went to purchase large Tracts of Land, with the view in that Purchase of abolishing the native Customs and Laws, and substituting English Laws in their Stead, what would be their Opinion ?

I do not think they would like that ; I do not think they would understand it. It has been reported to me that they have expressed a Wish that a Government should be established amongst them. For instance, if the English Law respecting Slavery were introduced I am sure they would rebel against it, if theirs can be called Slavery.

You state that you have never known Infanticide practised ; did you observe whether there was any Disproportion among the Number of Male and Female Children ?

No, I did not. I think there was a due Proportion.

The Missionaries have Children grown up to full Age, have they not ?

None quite to full Age ; there are some Sixteen or Seventeen ; I think, indeed, there is One in Mr. King's Family grown up. There are now 100 Children in their Families.

Suppose a Chief were to sell the Whole of the Land over which he claims to exercise the Authority of a Chief, what would become of him and all the subordinate Chiefs who would have a Lien upon that Land ?

He must move off to some other Property they have ; they possess Property in different Parts of the Country.

Suppose

Suppose he were followed by another Settler, who made another Bargain and bought that Piece also? *Rev. F. Wilkinson.*

He must move off to a Third.

So that he might ultimately be deprived of all his Landed Property?

He might.

What Means of Maintenance would he or any Person belonging to him have in that Case?

I think One of his Friends would take him in; they are very kind and charitable to one another. That was the Case in the Bay of Islands: Parties have come and sat themselves down at Pomarree's Farm, and he allowed it.

If Pomarree were to sell his Property the same Process must be gone through?

Yes; they would have recourse to that. There is a great deal of Land of no Use to them which would be useful to Europeans, which would produce Wheat, but which they can never get to produce any thing.

Would not the Tendency of those successive Sales on their Part be ultimately to destroy the native Race?

Certainly it would; they would perish before the Europeans, if there were not some Regulation to restrain the Alienation of their Property.

As far as you were able to see at the Bay of Islands and the Neighbourhood of Hokianga, if a British Resident had Power to arrest such Europeans as were guilty of Acts of Violence against a Native, do you think that would put an end to much of the Evil which at present exists?

I do not think that would be sufficient, unless the Exercise of his Power were well supported, the Progress of the Settlement is so great. If the Protections for Property were greater there would be much greater Encouragement to Persons to go out and purchase Land.

Would not such Authority be beneficial both to the Natives and to the European Settlers?

I think it would.

Do many of those Persons who take refuge in New Zealand from New South Wales intermarry with the Natives?

Yes; I was present at One Marriage.

Are there many Children arising from such Marriages; Half Castes?

Yes.

Does it appear likely that such a Population will increase?

Yes, I think so.

You state that the New Zealanders were not willing to take the Trouble of raising Wheat for their Consumption, on account of the Difficulty of grinding it?

Yes; that appeared so to me.

Are you aware whether they had in any Instances raised Wheat or Maize for the Purpose of Export?

I do not think that they have raised any for Export; but I know some of the more industrious have raised it for themselves in individual Cases.

It was stated by a Witness, that from the Neighbourhood of Poverty Bay large Quantities of Wheat and Maize had been exported to New South Wales in a Time of Scarcity?

I never heard of that.

You stated that you left the Island about the Time of the Beginning of the stormy Season; are there periodical Seasons of Storm?

Yes; the Winter is generally very stormy, especially on the West Side of the Island. It is a very dangerous Coast.

How many Months does that continue?

It continues during the Winter.

(123.3.)

O

During

Rev. F. Wilkinson.

During that Season it is dangerous for the Ships to approach that Coast?
Yes. The Bay of Islands they may approach at any Time.

With respect to the Missionaries, did you ever hear that there had been some great Difference of Opinion between Mr. Busby and the Missionaries?

Not at the Time I was there; they were on the best Terms possible.

Did you hear that there had been?

I saw it referred to in a Letter of Mr. Busby's, which was published.

Are you aware whether many of the Masters of Whalers attend the Church Service at the Bay of Islands when they are there?

I do not think they do.

Were there any Ships of War there while you were there?

No.

Are there any Schools now kept by native Teachers?

In some Places. At one Place I was at, Waronico, at some Distance from the Bay of Islands, they had a native Teacher. The Missionary goes once a Week to visit it; he goes on Saturday, and comes back on the Monday.

In those Parts of the Country that were not immediately in the Neighbourhood of the Missionaries were there Christians?

In one Village I slept in there were a Number of Christians.

Was not there a good deal of Land purchased some Years ago by an Association?

I did not hear of that.

You did not hear that at the Time when Mr. White was resident there they came to him, and requested him to state to the Purchasers that they were very willing to fulfil the Engagement or to give him back the Price, but that they wished the Land to be cultivated?

I did not hear that.

When you said that the Son in some Instances had come and resumed the Land his Father had parted with, was that in Cases where he conceives that the Consent of all Parties interested had not been given?

I cannot tell what the Reason might be. I think it is from a Sort of Idea that the Father cannot alienate the Property.

You do not know what it is that gives the Claim upon Land to any particular Person besides the Chief?

I do not.

You said that if the Land was continued to be sold the Chief might be left destitute in the end; do you think that would be the Case if there were certain Districts settled on the People in which all Purchases by Europeans would be void?

I think that would be a sufficient Protection. But I do think that if there was a Government there the New Zealanders would rapidly increase. There is plenty of Food; they would have an Opportunity of providing for a Family, and their Wars would be done away with. An insignificant Chief who has hardly an Acre of Land now may embroil a whole Community.

You do not know the Number of Europeans Landholders in the Island?

I do not.

Are they increasing?

I should think they are; the Natives are very ready to sell to them.

Supposing the Son to have concurred with his Father in selling Land, have you known any Instance in which, after a Transfer solemnly made in this Manner, the Son has proceeded to resume the Land?

I have not.

Do you think that likely?

I do not know whether he would from a European, but he would from a Native. I think the strong Arm is the Protection to their Property.

In

In the course of your Intercourse with the Country did you hear of any Instance of that Kind occurring with regard to a European? *Rev. F. Wilkinson.*

I know one Case where a Native was threatening to resume the Land, on account of its being a bad Bargain that his Wife's Father had made, and he thought the Speculator had made enough out of it; that was on the Mangumuku, one of the Cowrie Forests.

Supposing the British Resident to be armed with more Power, and other Things to remain the same, do you conceive it likely that Europeans would continue to make Purchases of Land, and that they would increase?

I think they would increase, and that there must be a regular Government in the Country. I do not think the Chiefs would be satisfied without a Government. The joining Mr. Busby with the Chiefs I do not think would succeed; it would in fact be only Mr. Busby or the Resident's. The Chief would say any thing that he wished if he would give him a Blanket.

The Suggestion made was, not that Mr. Busby should carry on the Government of the Island, but that he should be armed with Authority to arrest any Persons guilty of Violence on the Natives or the Europeans?

I think that was the Case with Mr. Butler, some Years ago; he was a Magistrate, and I think he had Power to enforce the Law.

Had he any Force?

He had one Force that Mr. Busby has not, for he was a Missionary; he had no Police.

As far as your Experience goes, do you think the native Chiefs would interfere to prevent the Arrest of the Persons who have been guilty of Acts of Violence, if demanded by the Resident?

I should think in some Cases they would.

You state that you think there must, sooner or later, be a regular Government; do you mean that the British Authority should be regularly established there, to the Exclusion of the native Authority?

I do. They will be treated of course as free Subjects, of equal Consequence in the Government as the Europeans were, I should think; but there must be some regular Government; they will never be able to govern themselves.

You think that the Chiefs should be divested of their present Authority?

Yes; I do not think that can be exercised with any good Effect.

Has not the Independence of the Country been recognized?

I do not know that; there has been a Flag taken there, and some Ceremony with the native Chiefs, I believe. I have an Address of Mr. Busby's to the Chiefs. I think it is translated into the native Language.

If this Government has recognized the Independence of the native Chiefs, how can it take that Authority from them?

The Acknowledgment of their Independence was a very informal Act, I imagine.

Mr. Busby states, in a Despatch to the Governor of New South Wales, "the Flag of New Zealand has been formally recognized by the British Government as the Flag of an independent State"?

They had the Choice of several Flags, I believe, and they stuck up one for some Time.

You have alluded to some Law in the Island, when you spoke of the Son having the Power to resume Land?

I spoke only of that I could gather from the History of the Country.

Do you mean that there is any general Law which prohibits a Father from alienating?

I do not know any. There is no written Law; it is all Custom; but they will, when strong enough to do so, resume the Land. I believe they think the best Title of a Man is of very little Consequence if they are strong enough.

Rev. F. Wilkinson.

Do you think that where they have resumed the Land they resumed it on any Principle?

They had some Claim to it ; but they did not balance the Claims to it much, I believe.

Are you able to give any Information as to the Interior of the Land One hundred Miles from the Sea Coast ?

I only went across from Hokianga to Waimate ; I went up the Kawa-Kawa on one Journey, and to Karakara, and back to Hokianga. A Person who came in the Ship with us had been to Kiapara ; he told me it was a magnificent Country ; that the River was navigable for One hundred Miles, and one of the Missionaries has a Purchase there, Mr. Baker of Manahia.

When you spoke of the Propriety of making a Reserve of Land for the Natives, are you aware whether the Island affords Land enough to make that Reserve, and still to afford Land for Occupation by a good many Europeans ?

Yes, certainly. The Population, I have understood, at Kiapara is very trifling ; for One hundred Miles there are not above One hundred People ; it is a very productive Soil if it were well cultivated.

The Witness is directed to withdraw.

Mr. J. D. Tawell.

Mr. JOHN DOWNING TAWELL is called in, and examined as follows :

YOU are a Surgeon ?

I am.

Did you visit New Zealand in your Way from New South Wales lately ?

I did.

At what Time was it ; and how long did you remain ?

We arrived on the 16th of September, and left on the 19th of November last.

You were there therefore more than Two Months ?

Yes.

That would be the Spring there ?

Yes.

What State of Weather had you when you were there ?

A general Prevalence of exceedingly fine Weather, with the Wind from the South-westward.

Did you reside in one Place, or move about ?

I was a good deal about the Tributaries of the Hokianga.

Where did you reside ?

In the Ship ; but I visited all the Places round.

Were you connected with either of the Religious Societies there ?

In no respect whatever.

Had you an Opportunity of much Intercourse with the Natives during your Stay ?

Very extensive indeed, for the Time.

Were you Surgeon of a Vessel ?

No ; I took my Passage at Sydney with a view of following the ordinary Pursuits that would Interest a Man of Science. The ordinary Time of the Vessel's sailing from Sydney being about December, I thought I might pass the Time profitably in New Zealand. I left this Country Three Years ago, in an infirm State of Health, being sent there for my Health.

Did you acquire a Knowledge of the Language of the New Zealanders ?

Not at all, beyond the ordinary negative and affirmative Terms.

Not so as to converse ?

Not at all.

Had you an Opportunity of seeing their Mode of the Cultivation of Land ?

Yes ; in visiting them I had Occasion to notice that.

Did

Did you observe to what Extent the Missionaries had succeeded in imparting Religious Instruction? *Mr. J. D. Tawell.*

Yes; I had an Opportunity of seeing all their Congregations on the River.

How did the People conduct themselves upon those Occasions?

In a Way that I have never seen in any Part of the World, not excepting this Country.

Well?

Yes, exceedingly well.

You consider that the Missionaries have been very successful in their Labours there?

To an Extent I have not witnessed anywhere else.

Could you judge whether previous to their Intercourse with the Missionaries the Natives had any religious Creed of their own; any Notion of the Existence of a supreme Power?

I am only enabled to answer that from the present Condition of the heathen Natives, biassed as that is perhaps, by their Contiguity to the others, and having imbibed Opinions from them.

Were you in any Part of the Island in Intercourse with Natives among whom the Missionaries had not been at all?

No; not where they had not made Efforts of some Description or other

In those Parts in which their Efforts had made the least Progress, what Sort of Disposition and Feeling did you witness among the Natives relative to Europeans?

A very kindly Feeling indeed, produced entirely by the moral Influence the Missionaries have obtained among them.

Were you privy to any Negotiations or Arrangements about Land with any of the Natives?

I was very near becoming a Landed Proprietor myself, to a trifling Extent.

What Steps did you take with regard to that?

One particular Circumstance I am referring to applies to a Piece of Land that was offered to an Individual calling himself the Baron De Thierry. It was a considerable Portion of very fine Land. It was offered to him on such Terms that I observed to the superintending Missionary I thought I should buy it myself if the Baron did not.

You say a Piece of Land was offered; what Step did the Native take towards that?

In this Instance this Individual had brought down Sixty Persons from Sydney with him; he arrived while I was there.

Of what Class were those Persons?

The Majority of a very infamous Description, such as he had picked up in Sydney. He stated himself to have a considerable Claim upon Land at the Head of the Hokianga District, called Waihoo; and as soon as it was convenient after his Arrival a Meeting of the Chiefs of the River took place at the Station of Mangungu, the principal Station. After Two or Three Days meeting he was obliged, by the Force of Representation, to relinquish it; it being clearly made out that the Purchase was only, in their Language, rahood, that is, that only a Deposit had been paid, and that the Term of Completion was then long past. In these Circumstances it became a Matter of serious Consideration with the Missionaries, and with all the Residents, and the Natives themselves, what was to be done with him. He had no Money; he had brought no Provisions; and the Question was whether they were to be left to perish on the River. It was under these Circumstances that a Chief offered to sell him the Piece of Land I have before alluded to. That was done through the Agency of Mr. Turner, the senior Missionary, who acted as Interpreter.

So that the native Chief volunteered the parting with some Land for a Consideration?

For a Consideration, and under those particular Circumstances.

(123.3.)

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Do

Mr. J. D. Towell.

Do you know the Particulars of the Price?

Yes; 200*l.*, to be paid in Property, at a fair average Rate; that was understood on the River; Blankets, Tobacco, Fowling-pieces, and so on.

As far as you had an Opportunity of knowing, this was a Proposition coming from the Chief?

I know it to be so, for I was present when the Subject was broached.

Do you know the Extent of the Land for which this Price was to be given?

I walked over the greater Part of it, and by the Estimate of the Person with me he considered there was between 3,000 and 4,000 Acres. It was very advantageously situated, for a Part faced the main River, and had very deep Water, with every Facility for bringing Ships close alongside; and it extended across to another very beautiful River, where they had a Frontage of several Miles that would have commanded the Trade of the River.

Was that Land fit for the Growth of Wheat?

I am not an Agriculturist, but judging from the Produce of the Land in general, I should consider it adapted for any Purpose.

Was there a considerable Depth of Loam?

There was a considerable Depth of decayed Vegetable Substance.

Had you an Opportunity of learning from the Natives what was their Feeling with respect to the Influence of Europeans; do they expect them, or wish for them, or wish that they were not there at all?

I will instance a Case of this Individual, Baron Thierry; he brought Sixty Persons with him, the whole of them unprovided with any thing beyond a Fortnight or Three Weeks Provisions. He stated in his first or second Interview with the Chiefs, that he anticipated that his Brother would be down in a few Months with 500 Persons; that appeared to create a great deal of Alarm, and One of the Chiefs decidedly said that an Attempt at landing would be resisted by them. The Missionaries also stated that they were afraid their Influence would not be sufficient if they attempted to possess themselves of the Land formerly claimed; that they thought it could not be enforced. They appeared to labour under great Alarm at the Idea of a considerable Body settling. Their Idea of Europeans settling among them was that they should come in small Bodies and settle in their Valleys, but not to form distinct large Communities among them. There were Nene, now called Thomas Walker, a Christian Chief, Moses, Timothy, Rowmatta, now called John King, and Moka, and a Number of others whose Names I cannot call to mind.

As you did not speak the Language, what was the Means by which you obtained an Insight into their Views upon this Subject?

Through the Medium of the Missionaries, being much interested on the Subject of this Man's Settlement, he having laid Claim to the sovereign Authority over that Spot; over the whole Northern Island; in fact he has done that in his Manifesto.

What became of those Sixty People?

It had not terminated; we left them all at Hokianga; an Officer of Her Majesty's Service, who was the Charterer of the Vessel, Lieutenant M'Donald, received them into his Establishment, or they would have been houseless. He is under Contract to supply Her Majesty's Dockyard with Spars.

What is the State of the European Society already settled there, exclusive of the Missionaries?

The Majority of Persons are Persons of irregular Conduct and infamous Character. My own Servant recognized Two Persons whom he had known when Constable as Convicts in Van Diemen's Land.

They had escaped?

I presume so. There was another, whom a Fellow Passenger in the same Ship with me happening to meet when he was in Half Uniform, he got out of his Way with very great Expedition. They almost all sell Spirits; our own Ship was placed in very serious Peril in consequence of their supplying some of our Crew repeatedly with Spirits; we were obliged to tie One of our Men up-

Did

Did you flog him ?

His Shipmates came up, and we let him off with a Promise to do it themselves if he did not return to his Duty ; we armed ourselves with Authority to act if it became necessary.

Mr. J. D. Tawell.

Did you know Mr. P——— there ?

I did not know him there.

Did you know him anywhere ?

Yes, very well.

Where did you know him ?

In New South Wales.

Should you think that he ought to be designated as a respectable Man ?

I am in possession of One or Two Facts of my own Knowledge which would make me disbelieve him on his Oath under any Circumstances.

Are you aware that the Mr. P——— of whom you speak has been examined before the Committee ?

I have understood so ; his Initials are J. S. P. I know his Brother.

You did not go to the Bay of Islands ?

No.

Did you visit any of the Schools under the Care of the Wesleyan Missionaries ?

I did, several. The Children are generally taught as far as they are able to go, and as the Missionaries Time will admit.

Do you think those Children were intelligent Children, taking them as a Body ?

To as great an Extent as any Children I ever saw anywhere.

Can many of them already read and write ?

I think their Power of Acquisition is greater than our own, almost. I had the indirect Care of Two New Zealand Children in England for some Time. The Persons with whom they were placed have formed the same Opinion of them. They have been placed with Children of the same Age in Schools here.

Are they in this Country now ?

One is dead, and the other has returned to New South Wales.

Do you know whether the Natives in the Neighbourhood of the Place where you were, who were under the Care of the Missionaries, were very eager to obtain Religious Instruction ?

To an amazing Extent. I was present when a Deputation of, I think, Eight came from Taranaki in the Neighbourhood of Cape Egmont. Some Missionaries had been with them, and had been withdrawn by an Arrangement with the Church Missionary Society ; they had just come to a preliminary Arrangement then. From the Wars interfering with the Arrangements of the Church Missionary Society, they had been left to their own Resources. With this limited Religious Information they had however kept up the Observance of the Sabbath and their other Religious Services as far as they could, and their Object in coming to Hokianga was to beg and pray that a Missionary might be sent to them forthwith.

Are there any native Missionaries of the Wesleyans there ?

I saw Five or Six, who frequently addressed the Natives in their own Language ; and it is customary in all their Villages, however small, for the Chief of the Village to read a Portion of the Liturgy of the Church every Night and Morning. They assemble at Daylight ; and always the last Thing at Night before they go to rest they are called together, and I think I may say, unless kept back by serious Illness, they are invariably present. I have spent Nights among them ; I have slept in the Chapels where the Services are held. On those Occasions generally the officiating Persons among the Natives are the Chiefs of the Village. They are intelligent Men.

Can they read ?

The great Majority can.

(123.3.)

O 4

They

Mr. J. D. Tawell.

They are extremely anxious to procure Copies of the New Testament which has been translated into their Language, are they not?

Yes; I have seen many Notes addressed to the Missionaries,—I do not know that I am not in possession of some, — where they beg and pray they will send them Books, and there are so many Potatoes for them, or some Kumeras, and perhaps a Pig, in payment for them. I have brought with me a Translation of the Church Liturgy, omitting the Repetitions, which is used by them. (*Delivering in the same.*)

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday the First Day of May next.

APPENDIX to the EVIDENCE of 10th April 1838.

NAYTI is called in, and examined as follows :

Nayti.

YOU belong to the Kawia Tribe in New Zealand?

Yes.

The Chief is Raupero?

Yes.

Your Father is First Cousin to Raupero?

Yes.

Is your Father an old Man?

Yes; his Hair is White.

Your Tribe live in Cloudy Bay, in Cook's Straits?

Yes.

You came to Europe in a French Whaling Ship?

Yes.

The Captain told you if you came to France you should see Louis Philippe?

Yes.

But you did not see Louis Philippe, did you?

No.

You did not know that the Captain intended to make you work?

I did not know it until I came on board the Ship. The Captain came to me, and said I should see Louis Philippe if I would go with him. I did not know that the Captain intended to make me work; I was glad to see Louis Philippe, and I came on board the Ship; and then, when I came a little Way, the Captain said, "Now you go and pull that Rope;" and he made me work the whole Way.

You came to Havre de Grace?

Yes.

New Zealand Women kill their Children sometimes, do they not?

Sometimes they do.

Why do they kill the Children?

Because they have too many.

They kill Boys as well as Girls?

Yes; they kill Boy or Girl when they have too many.

They only kill them when they are quite little?

Yes; he comes to Day, and then they kill him.

Do the New Zealand Women very often kill their little Children?

No. Some Women do it; not many. They like Nine or Ten; they do not like any more, then they kill them.

Do you think a New Zealand Chief would like to sell his Land to White Men?

I am afraid to say; I will only say what I would do myself.

Have you any Land yourself?

I have got Land.

Would you sell?

I would sell; I like English People; but I cannot say what other People would do.

Do you know of any Chief that has sold Land?

No; I never saw one.

Would you like that New Zealand should be under the English Queen, to be like England?

I would like the English Queen; but as to other People I do not know. I am afraid to say any thing respecting my own Countrymen, for fear that your English People when they go there should find it is not true, then I should be ashamed of it.

Are not New Zealand Men very often ashamed of the English Sailors and Convicts there, who frequent the Grog Shops?

Yes, they are ashamed.

(123.3.)

P

If

Nayti.

If you went back should you keep on your English Clothes or go back to the Dress of your Tribe?

If I go to New Zealand I put off English Clothes, because they will be soon worn out, and I cannot get others; but if I am with English People I wear English Clothes.

Do you think the other New Zealand People would do so too?
I think so; that they would like them.

Do you think if a Captain told a New Zealander he would give him Powder or Blankets to bring back a runaway Sailor he would do it?

If a Man were to run away, if a Captain came and offered Powder, or Musket, or a Blanket, the Chief would go and bring the Man back again for it.

Are there not a great many Whites where you live?
Many at Cloudy Bay, and all round New Zealand.

Are there not many Grog Shops now in Cook's Straits and Queen Charlotte's Sound?
Yes. There are Mr. Barrow and Mr. Warren keep Grog Shops, like others.

Do they sell Grog for Whalebone?
Yes.

Do you know Mana?
It is there.

In Cook's Straits?
Yes.

Does it belong to your Tribe?
Yes.

Mr. Barrow of Sydney bought Mana, did not he?
Yes.

Did he give a large Gun for it?
Yes.

Did Mr. Barrow marry your Sister, Popeora?
Yes.

They have a Child, have not they?
Yes, they have.

Does Mr. Ross live at Mana, to take care of Mr. Barrow's Ships?
Yes.

Does he grow Wheat?
Yes; and Potatoes, Tobacco, Cabbage, and Peaches.

Do you know Kapiti or Entry Island in Cook's Straits?
Yes.

Does Raupero live there?
Yes.

There are plenty of Convicts at Kapiti, are there not?
Plenty.

Do not the Men who live there buy Flax of New Zealand People?
Yes.

Did you ever see any Convicts come in with Irons on the Leg?
No, I never did. If they come on board Ship they get the Sailors to cut them off.

When Men came with Irons on their Legs to New Zealand did the New Zealand People understand what that was for?

They know they were bad Men.

There are Slaves whom you call Cookees there, are there not?
Yes; I have a Cookee.

A Cookee's Child is not a Cookee?
No. I have a Cookee; if he marries a Gentlewoman the Child is a Gentleman, and no Cookee.

Cookees are Prisoners of War?
Yes.

Are there many Cookees belonging to your Tribe?
Yes. My Tribe is not a very large Tribe, but many Cookees; they have been in many Countries.

Your Tribe have many War Canoes?
Yes.

You do not know how many?
I do not. We New Zealand People do not know how many there are of a Thing.

Is there a good deal of Land uncultivated in the South as well as in the North Islands?
A great deal in both Islands, there is.

Which

Which do you consider the best Island to have Land in; the North or the South Island?
The Northern Island is a great deal better than the Southern. There are many high Mountains in the South.

Suppose an Englishman wished to purchase Land, must he ask only the Chief, or all the Tribe?

He must ask the Chief first, if he has the Right. He asks one Chief, and if he will not, he goes to another Chief, who says, "Very good,"—if he wants to buy Land, to build a House on, or to keep Things for Sale.

Who gets the Powder and Musket, and Tobacco, and Blanket, given for Land?

If I sell my Land they will give it me; but I give it away to all the People; I do not keep it myself; they give me a Part.

Do you give Cookee any thing?

I give Cookee some. I give the Land to Englishmen.

Supposing an Englishman wanted to buy, must he ask the Cookees?

No.

Do you sell the Cookee too, supposing an Englishman buys Land?

No. But if any one wishes to buy one of my Cookees I will sell him.

Suppose you sell Land to an Englishman, who gives you a Blanket, do you give the Cookee with the Land, or take the Cookee away?

I take the Cookee away to another Land.

Suppose you wished to sell Land, could you sell it, or must you ask the Areeka of your Tribe?

Only me. Areeka has no Power over my Land. I cannot go to the Chief to prevent his selling; and the Chief cannot prevent my selling.

Does the Chief get any Part of the Blanket?

No. I keep it for my People, for my Men; nor the Chief does not give any to me.

Suppose you sold Land to an Englishman, and then the Englishman died, would your Son come and take the Land again?

No. The New Zealand Children learn to read in a Book,—a New Zealand Boy, and New Zealand Men, like Englishmen; therefore they would not take the Land. They cannot read now—all my Head speaks New Zealand.

How long have you been in England?

About Nine Months.

If an Englishman buys Land from you is it straight that he should sell that Land to me?

I have never seen any of those Sales. I have seen one Place where an Englishman gave a Cannon for an Island.

Suppose a Chief who has Land dies, what becomes of his Land?

All the People have it.

Not his Children?

No; all the People.

Do the Cookees get any Land when the Chief dies?

No. The Cookee comes to live there, but he has no Land given him. They can grow Potatoes and Cabbage, and so on. It is all Gentleman's Land; the Cookees work upon it. In England it is different, for a poor Man is obliged to walk about the Road, and has no Place to grow Potatoes.

When a Chief dies who is the new Chief; is it his Son?

They do not make the Son Chief.

How do they do it?

A Number of People come in one Place, some very great Orator, some one who can speak very well, stands up, and proposes some one to be Chief.

Do they ever disagree about it, and is that ever the Cause of War?

They say, "I like it as well;" they all agree with the first Speaker.

Would you like more English to come there than there are now?

I like it. I do not know what my Countrymen would like. I think they would like it too, because they like even the bad People now. I think they would like Gentlemen.

Would you like New Zealand to be under English Laws, that if a Man killed another, he should be punished as he is in England?

People like me do not understand, but the Children who are taught to read would like English People, and would like that.

Would you like all your Cookees to be made no Cookees, but free?

No. If I were to die then they would be free, but not while I live.

If a New Zealander kills a Man does the Chief kill him?

If they fight and kill one with a Spear the Brother comes and kills that Man.

Where a Chief is buried the Place is taboo'd?

It is.

Nayti.

If a New Zealand Man gets over the Fence, what happens to him?

He knows the Mark which is taboo'd; they say, "You see the Place which is taboo'd; why do you go to a Place which is taboo'd?"

What do the New Zealand People do to him?

They take all his Things away. If a New Zealander gets into a taboo'd Ground, the Man whom that taboo'd Ground belongs to goes and takes his Pig, and every thing belonging to him.

Do they ever kill him?

No.

If one New Zealander steals from another New Zealander, how do they punish him?

He would say, "You Thief, you Rogue, why do you steal?" but they do nothing; there is no Police.

Suppose you found him?

Suppose I found him, I say, "You thief my Things;" he says, "No." I say, "Oh, I saw you." He brings them back again then when he finds I know it.

Do you beat him?

No.

Do you speak to the Thief?

No. He takes them back again; he is ashamed.

Are there as many Wars as there were many Years ago?

No. They do not fight so much as they did; they used to fight every Moon.

Why do not they fight so much now?

It is in consequence of the English People persuading them not to fight.

Do the New Zealand People drink much Grog?

Some do, and some not; those accustomed to drink Spirits will drink some, but those that are not used to them will spit them out again.

Do you remember an English Ship of War called the Alligator having a Fight with a Tribe?

Yes.

What did they fight for?

There was a Ship whaling in Cloudy Bay; in the Dark it went ashore, and was wrecked; the Natives came and burnt the Ship, and took away the Captain's Wife and his Child. The Captain went back to Sydney, and brought the Alligator, and the People of the Alligator killed several New Zealand People, and got back the Wife and Child.

The Chief took great Care of the Wife, did he not?

The Gentlemen took care of them.

They do not burn Ships now?

No. At that Time they did not know what it was; when this happened a Ship had never been there before; Ships did not go there, for Want of Water.

Are there any White Missionary Men in Cloudy Bay?

No.

Do you think that the White Men behaved ill in that Affair, or the New Zealanders?

I think the New Zealand Men did bad, because the New Zealand Men came and set fire to the Ship.

Were there not English Soldiers came ashore in the Country at that Time from the Alligator?

Yes.

Was the Captain of the Soldiers who commanded those Troops a good Man or bad Man?

I think he was a very good Man.

How many Wives and Children have most of the New Zealand Chiefs?

Some have Two, Three, and Four Wives. I do not know,—I cannot tell how many Children they have.

Have any of them as many as Ten Children?

Yes, some of them.

How many Children will a New Zealand Woman have before she kills any?

Some Seven, and some Eight; then they begin.

The Witness is directed to withdraw.

J. L. NICHOLAS Esq. is called in, and delivers in the following Paper, which is read; viz.

COPY of the FIRST GRANT of LAND in NEW ZEALAND to the CHURCH MISSIONARY SOCIETY.

KNOW all Men to whom these Presents shall come, That I, Ahoodee O Gunna, King of Rangee Hoo in the Island of New Zealand, have, in consideration of Twelve Axes to me in hand now paid and delivered by the Reverend Samuel Marsden of Parramatta in the Territory of New South Wales, given, granted, bargained, and sold, and by this present Instrument do give, grant, bargain, and sell, unto the Committee of the Church Missionary Society for Africa and the East, instituted in London in the Kingdom of Great Britain, and to their Heirs and Successors, all that Piece and Parcel of Land situate in the District of Hoshee in the Island of New Zealand, bounded on the South Side by the Bay of Tippona and the Town of Rangee Hoo, on the North Side by a Creek of fresh Water, and on the West by a public Road into the Interior, together with all the Rights, Members, Privileges, and Appurtenances thereunto belonging, to have and to hold to the aforesaid Committee of the Church Missionary Society for Africa and the East, instituted in London in the Kingdom of Great Britain, their Heirs, Successors, and Assigns, for ever, clear and freed from all Taxes, Charges, Impositions, and Contributions whatsoever, as and for their own absolute and proper Estate for ever.

In testimony whereof I have to these Presents, thus done and given, set my Hand at Hoshee in the Island of New Zealand, this Twenty-fourth day of February in the Year of Christ One thousand eight hundred and fifteen.

Signatures to the Grant,

THOS^S KENDALL.
J. L. NICHOLAS.

At the Bottom of the Deed one of the Chiefs drew a complete Representation of the Amoco or Tattooing of the Grantor's Countenance, to which the latter set his Mark, which served as the ratifying Symbol of the Agreement.



Die Martis, 1° Maii 1838.

The Duke of RICHMOND in the Chair.

Evidence on the
present State of
the Islands of
New Zealand.

Mr. JOHN DOWNING TAWELL is called in, and further examined
as follows :

Mr. J. D. Tawell.

IS there any thing further you wish to state to the Committee ?

There are One or Two Topics on which I should wish to offer a few Observations; one is relative to the Timber Trade which is carried on. Previous to this Trade being carried on to any considerable Extent the Attention of the Natives had been directed to a considerable Degree to the Cultivation of the Soil, the rearing of Pigs, and those Sort of Things; since this has occurred that has been in a great measure neglected, and that Trade with the Colony in New South Wales has almost entirely ceased; and in several Instances the Natives of the Northern Part of the Northern Island have had to be supplied from Cook's Straits and that Neighbourhood with actual Sustenance, such as Indian Corn and Potatoes, and so forth.

How do you account for that ?

They are all of them exceedingly addicted to the Use of Tobacco, and it has been the Custom and settled Habit with those who have dealt with them for Timber as much as possible to involve them in Debt; the Christian Part, and others too, have been exceedingly honourable; they have always been kept in the Back-ground, and the Arrangements with them have been so mystified; they have generally suffered exceedingly from that. The exhausting Nature of the Trade itself involving an immense Exertion of Animal Power, with the depressed Diet, consisting, instead of a Quantity of Animal Food, that is, Pork, almost entirely of Potatoes, has introduced a Disease which till this Trade occurred was completely unknown,—a general glandular Affection.

Do you conceive that that arises from the Forests being damp, or do you attribute it to the Diet ?

I attribute it to the extremely depressed Diet, in connexion with the increased Labour; this Affection has now become almost universal; I saw some Hundreds of Persons affected with it, both among the Heathens and the Christians.

Do the Women cultivate the Gardens at all ?

Not particularly; the Labour now principally falls upon them in Hokianga, to which my own Observation was principally directed. They just barely raise sufficient, and in some Instances not sufficient, for their own Support.

By what Means do they procure that from the Southern Part of the Island near Cook's Straits ?

It is procured principally through the Agency of Europeans.

They buy it ?

They buy it by labouring in the Timber Trade.

Do Europeans purchase it from the Natives at Cook's Straits ?

I presume so; I have only seen it arrive in the River.

Do you know whether there is more Land brought into Cultivation in the Neighbourhood of Cook's Straits than there was before, to meet this extra Demand ?

I have understood that the Timber Trade does not exist to the Southward at all, and that there the original Habit of the Natives prevails. I have derived my Information from Two or Three Individuals now in this Country,

Mr. J. D. Tawell.

who have been in the habit of trading to a considerable Extent with our Australian Colonies. At one Time New Zealand was our principal Supply for Potatoes; now we obtain hardly any from them. It is a settled Habit with those who have Dealings with them in Timber to endeavour to get them into Debt if possible, and then to harass and tease them; and they not understanding our System of Accounts, that is easily done.

Who are in the habit of endeavouring to get them into Debt, and then harassing and teasing them?

The Europeans in this River especially; they are all English; those that deal with them for the Thorn Stuff are principally freed Convicts, and they pay the Heathen Natives principally in Grog; the Christians will not drink it; they receive principally Tobacco and Blankets; they have been depreciated physically very much ever since the Timber Trade has been in the Island: if they had been supplied with Flour, or something of an absolutely supporting Character, it would have been different.

Have their Transactions with Europeans appeared to be guided by honest and fair Principle?

Thoroughly; all the Europeans admitted that themselves; I made a point of questioning those that did Business with them to any Extent as to their Mode of Payment and the Amount of Remuneration.

You conceive they have not been treated in the same Way?

No; they have been continually imposed upon.

Is there any other Circumstance which occurs to you?

The Extent of Coast occupied by the Wesleyan Missions is from the River Hokianga to Cook's Straits,—the Western Coast. I would wish to state that I have seen 700 Natives at the principal Station, and I have seen nearly the whole of them receive the Sacrament of the Communion from the Wesleyan Missionaries: by Arrangement with the Church Missionary Society, the Western Coast has been given up to the Wesleyans, the Church Missionary Society retaining the Eastern Coast.

Did you examine any Schools?

Not beyond going into the School while they have been assembled; I observed the general Routine.

Have you seen many Children under a Course of Instruction?

Not so many as I should have been induced to suppose from the general Number of Christians; in the minor Morals, such as Cleanliness and common Attention to Order, they have not been able to succeed to the Extent that it would have been very desirable they should have done; they cannot altogether induce them to shake off their old Habits. I would desire also to notice the complete Abstraction from all worldly Business on the Sunday; from many of the most distant Points upon the River, Twenty-five Miles one Way and upwards of Twenty Miles another, they are in the habit of coming to the principal Station on the Saturday, cooking their Food on that Day, remaining the entire Sunday, and then returning on the Monday Morning, without any Attempt at doing any thing on the Sabbath, but entire Absorption in their Religious Duties. I have never seen a Canoe belonging to the Christian Natives, or any thing at all, about on that Day.

Were you in the Bay of Islands?

No; my Health was not very good while I was there, and it is a very troublesome Journey across; a Person must walk, and it is upwards of Twenty-five Miles across.

Is there any further Information with which you can favour the Committee?

I would mention the Desire which appears to exist among the Natives for the Interference of this Country in some Way or other for their Protection from themselves and our own Countrymen.

Do you know whether the Missionaries you saw there are of the same Opinion and had the same Desire?

I think I may say generally that they have the same Desire.

Do

Do you think that the Chiefs understand what they require ; do they wish to have the Sovereignty of that Country transferred to England ? *Mr. J. D. Tawell.*

That was my own Impression of their Feelings ; that they were split up into so many insignificant Tribes, with no one referable Head in the event of Dispute, they would gladly defer to some one interfering Power. The Non-existence of any recognized Law on any Subject there is another Matter which they feel very much.

Do you think that they would obey the Laws that we might enact for their Country ?

I have no Doubt of it.

Do you think they would like having their Slaves made free, for instance ?

As far as the Christian Natives are concerned that has already occurred ; as soon as a Man is baptized it is understood that he has no Slaves,—that they form Part of his Tribe at once.

What do you think of the others who are not Christians ; do you think they would like to have their Slaves made free ?

I am not prepared to say any thing upon that Subject.

Is there much Difficulty in bringing them to Christianity ?

I should apprehend not, from what has occurred in the present State of Things with them ; I have seen a great many Heathen Natives present at the Christian Services.

Have the Wesleyan Body employed any native Teachers to convert the Population to Christianity ?

Yes.

Is not that one of the most efficient Means which has been found ?

As far as the present Converts are concerned I do not think the native Teachers have had much Influence in that Way, because the Missionaries have always been resident themselves, and they have acted more in the Capacity of Catechists or Class Leaders, following up their System here. I think that the Natives would most cheerfully fall in with any Plan that might be adopted for their Benefit, in support of the Laws,—by acting as Constables, or something of that Sort.

Is there much Venereal Disease in the Western Part of that Island which you visited ?

I had, I think, but Five or Six Cases under my Notice, and those were among the Heathen Tribes.

Do you know that that is a Disease which in that Country formerly did not exist, and did not appear until the Arrival of Christians ?

From Inquiries, I believe I may say it did not appear before Europeans visited them.

It has been stated that Scrofula is the prevalent Disease of the Country ?

It is so.

Does that lead to mental Derangement ; are there many Cases of Lunacy ?

I saw but One among the Natives.

Does it lead to pulmonary Diseases ?

To a very considerable Extent.

Is it likely that the Natives who have been converted to Christianity would relapse into Heathenism, from seeing the Conduct of many Europeans who are not connected with the Wesleyan Methodists,—loose Characters ?

I think that operates more as an Impediment to the Extension of Christianity than in its Influence upon the Character of the native Christians. As a Matter of Experiment, I endeavoured, by offering Wine and Spirits to some of the Christian Natives, to induce them to take it. It was done as Matter of Experiment. I never met with an Instance in which they would take it. It is quite otherwise with the Heathen Natives ; they will take it whenever it is offered.

Mr. J. D. Tawell.

Should you say that generally the Chances of Life to the Natives are as good there as in most Parts of Europe?

I think the Average Duration of Life is not equal to the Average existing here.

How is that with respect to the European Inhabitants; is the Wear and Tear of the Constitution greater in that Country than in Europe?

I think we have hardly sufficient Data to enable us to form an Opinion upon that Subject.

Did any Cases of Infanticide come under your Notice while you were there?

That has quite ceased in the Part of the Island in which I was.

You mean among the Christians, probably?

Yes, and the others too in that Part of the Island.

Do you know whether there are any American Missionaries residing in the Island?

None, to the best of my Knowledge.

Are there any that are called Independents?

None.

Do you know whether the Missionaries in those Islands are connected at all with the Trade of the Islands?

Not directly.

Are they indirectly?

The Church Missionaries are in the habit of obtaining their Supplies in some measure from the Natives.

Do they barter?

Only for the Necessities of their own Families; not further than that.

They do not trade by Vessels or by Storehouses?

No, not now.

They have done so formerly?

They have the Repute of having done so; I cannot speak to the Fact. The different Missionary Societies in this Country, by an Understanding among themselves, have agreed to consider New Zealand as the Field of Labour peculiarly of the Church and the Wesleyan Society. There are other Societies which have Missionaries in the South Seas, the Baptists and Independents, what is called the London Missionary Society, and so on.

It is an understood thing that the Independents are not to interfere with the New Zealand Mission?

That is what I have collected from the Secretaries here.

The Two Classes of Missionaries, the Wesleyan and the Church of England, live in perfect Harmony there?

Perfectly; on the very best Terms. I have seen Letters mutually between Mr. Marsden and others.

Mr. Marsden has left New Zealand, has he not?

I saw Mr. Marsden after his Return from New Zealand to New South Wales; he returned in the Rattlesnake. He was never resident in New Zealand.

Do you know what is the Number of European Landholders?

In the River Hokianga almost every Resident is a small Landholder, more or less.

Does the Number of Landholders among the Settlers increase very considerably?

It has not for some Years past in that River.

Has it in other Parts?

I am only guided by common Rumour.

Does

Does the Number of Settlers in the Island increase very much?
Not on the Western Coast.

Does it on the Eastern?

I have understood so; but I have not been on the Eastern Coast, and do not know to what Extent.

Are the Wesleyan Missionaries Holders of Land to any Extent?

Not to any Extent; just what is barely sufficient for their own Necessities. They have just commenced a little Cultivation, so as not to be dependent upon the Natives for their most essential Supplies, Wheat and Potatoes.

Have not they settled their Children on Land?

That will apply to the Church Missionaries.

Where is Mr. Williams?

There are Two Mr. Williams's; they are both on the Eastern Side. Mr. Henry Williams is the senior Missionary.

Are they considerable Proprietors?

Mr. Henry Williams I have reason to know is. I do not know as to the other. They have wished to render themselves independent of the Persons round, from the bad Character of those Persons.

Do you think the Fact of their becoming Landed Proprietors to a greater Extent than the Wesleyans impedes their spiritual Labours?

As a Matter of Opinion I do think it does very materially. I will mention a Fact. The Church Missionaries had, by the last Account received in England, 100 Communicants. They have been established ever since 1823; that was the Year Mr. Henry Williams went there. The Wesleyans have been established in the Hokianga I think only Ten Years, and they have 700 Communicants at this Instant.

What is the Number of the Wesleyan Missionaries as compared to the Church?

The Wesleyans have Four Missionaries and Two Assistant Missionaries now; One was until lately a Schoolmaster. The Church have altogether, inclusive of the same Description of Persons, that is, Missionaries, Catechists, and others employed in that Way, Twenty-five.

In that Part of the Island where the Church Missionary Society have their Missionaries there is a much worse Population of Europeans than there is upon the other Side?

Incalculably. The Bar of the River of Hokianga has been the Safety, as it were, of the Western Side. There is not One Harbour from the North Cape to Hokianga. The Risk connected with it has been made a Bugbear; but the Fact of the Bar raising the Insurance has prevented the Whalers going.

You know that the Population in the Bay of Islands is very bad indeed?

It is very bad indeed.

The Conduct of those who call themselves Christians in that Part of the Country tends to increase the Labour of the Missionaries?

Very much; the general Impression on the Part of the Friends of the Church in New South Wales is, that a worse Spot than the Bay for a central Point of Labour for the Church Missionaries could not have been selected.

That is where their Services were most required; where the Population was the worst?

The Population is certainly the worst, but I mean a Spot where they would be likely to meet with less Success.

In consequence of the evil Conduct of the Whites?

Yes; Europeans and Americans.

They counteract the Exertions of the Missionaries?

Very greatly

How far are the Church Missionaries from the Bay of Islands?

They have one Station at the Bay of Islands, and another a little inland, at

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Waimate,

Mr. J. D. Tawell. Waimate, a short Distance from it ; there they have a very extensive agricultural Establishment indeed.

Is not one of the Reasons why the Population is so bad at the Bay of Islands the Excellence of the Anchorage, which brings Vessels to it ?

It is ; they can get out and in with any Wind.

Therefore the same Objection as to Morality would probably apply to any other Place where there is a secure Anchorage ?

Yes, except that the Bay is peculiarly favourably situated for Vessels ; more than any other Point in the Island.

Any Harbour which attracted Europeans would probably produce the same Sort of Population as exists there ?

Precisely so ; the Bar I consider the Salvation of Hokianga ; and Kipara in the same Way,—a superb River Seventy Miles South.

Are you aware whether there have been more Wars carried on in the Bay of Islands than in other Parts of the Island ?

From the general Information we have received in New South Wales for several Years I believe that to be the Fact.

That would also disturb the Operations of the Missionaries ?

Precisely so.

That might have accounted for their being less successful in their Labours than those not so interrupted ?

The Church Mission entered on its Field of Labour under the greatest conceivable Disadvantages. The same Cause attended the first Settlement of the Wesleyan Missionaries ; they first went on the Eastern Coast to the Harbour of Whangaroa ; there they were expelled Two or Three Times ; the senior Missionary at Hokianga, Mr. Turner, was one of the Parties expelled ; it was from his Mouth I heard it ; it arose from Whangaroa being an accessible Inlet to Europeans.

The Witness is directed to withdraw.

Rev. S. Hinds, D.D. The Reverend SAMUEL HINDS, D.D., is called in, and examined as follows :

YOU are a Clergyman of the Established Church ?

I am.

Are you connected with New Zealand in any Way ?

No otherwise than as a Member of the Committee of the Association.

What in your Opinion is the Policy of colonizing New Zealand ?

I think that a Colony will be expedient in the first place on account of the Number of Persons of various Classes in Great Britain who are anxious to settle themselves in a Colony in New Zealand,—Persons who, from Character, Station, and other Circumstances, have a Claim upon the British Parliament to facilitate their Object. The Feeling in favour of such a Colony is very strong in certain Districts. I could name particularly some Districts in Scotland. It was only within the last Three Months that I received a Letter from Paisley, stating, that if a Colony were founded in New Zealand on the Principles laid down in our Publications, in that Neighbourhood alone there were a Hundred respectable Persons (indeed I am not sure whether the Expression was not respectable Families, but I have not the Letter) who would emigrate immediately. I notice this Letter particularly, because the Inquiries respecting a religious Establishment, and other pertinent Inquiries, show that they are respectable and provident Persons. Other Letters of a similar Character had been received previously to this ; and the Feeling is so strong amongst Persons of various Descriptions in Great Britain, that I should say it amounts to a Claim upon the British Parliament. With many of them it is a Measure of Relief ; their Circumstances require some Change for the better ; and they look forward to this Colony as a Measure of Relief. There is an Abundance of Capital and an Abundance of Labour in Great Britain,

and the Abundance of Capital the Capitalists can hardly employ so as sufficiently to remunerate them by any Investment in this Country; at the same Time there is a great Mass of the labouring Population who can no longer obtain sufficient Wages to keep up what have become the Necessaries of Life to them. The proposed Colony would, therefore, be a Measure of Relief both to Capitalists and to Labourers. The Islands of New Zealand, too, are, from their Situation and from their Products, particularly calculated to answer the Purpose of such Colonists; the Country is very favourable for Commerce; it has already Products which are brought into the European Markets; the Flax especially, and Timber for Ship-building; it is the Scene of a very important Portion of our Whale Fishery. But independently of those Grounds, which I think would be sufficient to recommend the Measure as a Measure of Relief to a certain Portion of the Population of Great Britain, I should say that we are imperatively called upon to establish a Colony, or rather to establish organized Society in New Zealand, because there is at this Moment an irregular Process of Colonization going on there. There are Colonists already in the Country, Colonists who have settled there for different Purposes; those who are there for the Purpose primarily of instructing the Natives in Religion; they and their Families of course become the Germ of future Villages. Then there are Traders who have established themselves there; there are escaped Convicts, and Persons of even a worse Description, wandering through the Island; and, added to all this, the Commerce of the Country is increasing, and of course brings with its Increase an increasing Number of Visitors to the Island, Sailors, and those who come for commercial Purposes: all those have no combining Principle of Society; they are without Law, and the natural Results have taken place, that, as their Numbers have increased, lawless Habits have increased; and at this Moment both the Native Inhabitants and the Settlers are suffering from the Want of some Principle of Society, some combining and controlling Principle,—in short, from the Want of Colonial System. The Official Documents which have been published have been probably before your Lordships Committee; but it may be worth while, if you will allow me, to read a Letter which was put into my Hands Yesterday Afternoon, because it is of a later Date than any of the Official Documents.

What do you mean by official Documents; official Documents received by your Association, or official Documents received by the Government?

Received by the Government. I mean Mr. Busby's Despatch, forwarded through the Governor of New South Wales. That Despatch, I think,—I have not the Document here,—was dated in June; but a Letter was put into my Hands last Night, which is dated the 31st of August 1837. This Letter is written by a Member of the Church Missionary Society (whether a Clergyman or a Catechist it does not state); the Writer's Name is Stack, and it is addressed to a Person named Brown. An Extract from it I will beg to be allowed to read.

From what Part of New Zealand is it written?

The Bay of Islands, I presume; but what I wish particularly to notice respecting this Letter is, that in Mr. Busby's last Letter the Evils of which he was complaining,—the Wars which had taken place,—are stated to have nearly subsided, and he was hoping at least for a temporary Peace. This Letter will show that he has been disappointed in his Expectation. The Extract which has been handed to me is this: "This Island has been the Theatre of much War and Confusion of late. War broke out in this Bay"—it is therefore the Bay of Islands—"a short Time ago, and exposed all the Residents to great Annoyance from contending Parties continually firing across the Bay at each other. Except in One or Two Instances, European Property was respected. One of them was an old M.D. from Scotland, who, through some Peculiarity of Taste, had chosen New Zealand as a Place for the Practice of his Profession, Three or Four Years ago. He and the Natives could never agree, and during the Disturbances, owing to some Obstinacy of his in breaking their Tapu, they quarrelled with and robbed him. The other was a Shipwright, a poor Man, who was robbed of about 5*l.* worth. The next Day all the Traders living on shore, and the Captains of several Whalers lying here at the Time, landed together, and talked very largely to the Natives of what they would do if the Property was not restored. The Number of Guns and the various Ships awed them,

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Rev. S. Hinds, D.D. them, and they promised to mend their Manners. New Zealand is sadly in want of some Kind of Government. The unprincipled White Men who emigrate here from Chain Gangs in Sydney, not being liable to Punishment, have lately shown themselves so desperate, that Two were seized and taken to Sydney in a Sloop of War to be tried at the Assizes, and One of the lay Members of the Mission had to go to Sydney to appear against him for an Attempt at Robbery and Murder. Their Accomplices escaped to the South. It is reported here, but I do not vouch for the Truth of it, that at Cloudy Bay, far South of this Place, a Band of runaway Convicts are living quite their own Masters. It is hoped that the British Government will do something for this Country, and not leave it to the Mercy of runaway Convicts. The Natives have little or no Chance of Civilization at present. The Commerce carried on is attended with so many Circumstances destructive of the moral Health of the People, that by Degrees, if unchecked, it will effectually do the Work of Depopulation. Those of the Natives who have emerged from the Trammels of Superstition are miserably low in point of Civilization. Their Huts are Abodes of squalid Poverty, and they do not seem ambitious of imitating our Mode of Life. Considering how many Individuals are employed in behalf of this Nation as Teachers no very remarkable Fruit is to be seen. We have no Law or Justice; no Punishment for Crime but private Revenge. This leads to most of the Wars. A Chief, being incensed at some Act of his Neighbour, takes summary Vengeance; the Friends of the Deceased determine on Revenge, and War follows with all its Horrors."

You are not acquainted with the Writer of that Letter?

I am not. I believe that his Name is Stack, but I cannot clearly decipher it. This Letter was handed to Mr. Enderby, a Member of the Committee of the Association, and this Morning I met with Mr. Flatt, who was connected with the Church Missionary Society, and he told me that there is a Person named Stack connected with the Society.

Do you understand the Writer of that Letter to speak of Events that took place subsequently to the Letter of Mr. Busby?

Yes, I do. In the first place he adverts to some Facts which Mr. Busby does not notice; and Mr. Busby's Letter, which was dated the 17th June, Two Months previous, spoke of the War as nearly at an end, and, as he hoped, Peace established for a Time.

You state that there is a great Trade between this Country and New Zealand already in respect of Flax?

Flax is imported, not only into this Country, but in considerable Quantities into France also.

Do you know whether any Flax has been imported into this Country within the last Two Years?

I cannot say. I have seen New Zealand Flax very lately in this Country; but whether imported for Curiosity, or for Purposes of Trade, I do not know. I understand, however, that there is a Frenchman who has made Improvements in the Manufacture of it. He was in London about Four or Five Months ago, and gave some very interesting Particulars respecting the Flax Manufactory, which I do not sufficiently remember to give a Detail of them.

You are not aware whether the Flax has been tried by Direction of the Lords of the Admiralty?

I am not aware. I know that some Experiments have been made upon it, but by whose Direction I do not know.

You have stated to the Committee your Opinion on the Point of colonizing New Zealand; One of your Grounds is the Expediency of thus affording Relief to those who wish to better their Condition by leaving their Native Land. Of what particular Advantage would it be to go to New Zealand instead of Canada or South Australia?

That is a Matter which I think may be safely left to their own Discretion; but I should say that among other Advantages they would probably find the Climate more favourable, the Situation perhaps more suitable for their commercial Views, and they would expect, perhaps, a better Soil.

Are

Are you aware of the Number of Subjects of Great Britain that are Land Owners in New Zealand? *Rev. S. Hinds, D.D*

No, I am not. I think in the Documents I collected together there is a Statement which may furnish an Estimate.

There was an old Company formed, with Lord Durham at its Head?
There was.

Are they still Land Owners in the Country?
That Company's Colonists were dispersed. I think there remained a few Carpenters and others when the rest left the Island. These Colonists became apprehensive of the Natives attacking them, and quitted abruptly, except those Two or Three, who remained among the Natives, and remained unmolested.

Do you know how much Land is claimed by that Company?
I do not.

They do claim some Land, do they not?
They do claim some Land. It has been the Subject of a Contract between the old Company and the new Association, and they have come to Terms. It is agreed that an Indemnification shall be made to the old Company, if the Bill should pass, and that the Rights of the old Company shall merge in the new Association; and Lord Durham in consequence became a Member of the Committee.

That first Company failed?
It did. A Colony went out,—I do not know on what Principle, but certainly on no Principle resembling ours,—and becoming alarmed they quitted the Country abruptly, without having made any permanent Settlement.

They have made an Arrangement with your Company that if the Bill which is proposed to be passed into a Law shall pass they shall be indemnified?
That they shall be indemnified for the Land which will then become the Property of the Association. There is to be a Transfer of the Land. The Natives consider it to have been fairly purchased, and admit the Claim of the Company to it.

Can you state at all what will be the Amount of the Sum you will have to pay to the old Company for the Land which they have bought?

I do not know that I can give more particular Information than is contained in one of the Clauses of the proposed Bill; it is in the Twenty-first Page, the Forty-third Clause.

That is general, is it not?
It is.

Can you give Information as to the Amount of Land considered to belong to the original Company, which, if the Bill passes, you will have to purchase from the original Company.

The Information furnished by this Clause is: "That it shall and may be lawful for the said Commissioners, in consideration of Cession to Her Majesty or to the said Commissioners, for the Purposes of this Act, of all the Lands, Territories, Hereditaments, Rights, and Privileges of whatsoever Description of the said Company or the associated Members thereof within the said Islands, to grant unto the said Company, or in such Manner for the Benefit thereof as the Members thereof shall require, an Annuity or clear yearly Sum, being either perpetual, or for any Term of Years or any Life or Lives, commencing from the Time when such Cession as last aforesaid shall be made, of any Amount equal to the Interest, after the Rate of Five Pounds per Centum per Annum, on the Sum produced by adding together the Sum of Money actually expended by the said Company and the Interest thereon, after the Rate of Five Pounds per Centum per Annum, up to the Time of such Cession as aforesaid; and such Annuity shall be charged and chargeable upon both the Land Revenue and the ordinary Revenue of the said British Settlements in the same Manner to all Intents and Purposes, and shall be redeemable upon Payment of the Principal Sum upon which the same shall have been calculated as aforesaid." I have not before me the Facts which will enable me to state the Amount of Land.

Rev. S. Hinds, D.D.

Can you procure a Statement of the Quantity of Land stated to belong to the old Company, and the Amount of Money stated to have been paid by that Company for the Land?

Certainly. I am not sure that I can procure an Account of the Money paid for the Land. It would be paid for in Blankets and Hatchets, and so on.

Do you not suppose that the Company kept Books in which they put down the Value of the Articles?

It is very likely they did. I suppose the Details must have been submitted to the Committee, but the Negotiation took place at a Time when I was not present.

When that Negotiation took place, do you believe the old Company did not deliver in to your Association a Statement of the whole Amount of their Expenditure in Pounds Sterling?

I cannot say; very likely they did; and if so of course the Return could be easily made.

[The Witness is requested to make a Return of the Quantity of Land, the Amount paid for the same, and the Expenses the new Association were called upon to pay.]

The Company which is referred to was formed upon the Principle of Adventure for Profit, was it not?

I believe it was.

The Committee are to understand that the present Association is formed entirely upon the Principle of Public Good, and not for the Benefit of any body?

Not for the pecuniary Benefit of any who will have the Administration of it; but of course for the pecuniary Benefit of the Colonists.

The Company which would be formed by the proposed Bill would be bound to lay out every thing they might receive for the Extension of the Colony, and could not as a Company derive any Advantage to themselves?

Certainly not. The Money for which the Land would be sold by the Commissioners or Administrators of the Colony will be a Price made up of several Sums. It will in the first place contain the Sum paid for the Land itself, which I conceive will be a very small Portion; it will contain then a Sum which will be calculated as sufficient for bringing out Labourers to cultivate the Land purchased; that will be the largest Amount: it is also proposed by the present Bill that there should be a further Sum added for the Purpose of making Roads, Bridges, and public Works; and it is also proposed that one of the Items should be a Sum to be expended in making certain Provisions for the Natives, such as procuring them medical Assistance, and some Instruction in the Arts. These several Sums will go to make up what will be the Charge for the Land sold to the Colonists; but it will evidently not be the Price of the Land as it is now, but the Price the Colonists will pay for certain Advantages they will derive in going to that Colony, and which they could not purchase for themselves so conveniently. The Price they will pay for the Land will be only the Price paid for it to the Natives, and the Additions to that Sum will be in fact the Purchase Money paid for certain Benefits which we consider essential to the Prosperity of the Colony, more especially for a due Supply of Labour.

Are the Committee to understand, that whatever Profit or Benefit may arise from the Undertaking is to be applied for the Benefit of the Colony itself, and cannot be for the Benefit of the Gentlemen who are to administer it; that there are no Shareholders?

There are no Shareholders; the pecuniary Advantage, whatever it is, will be an Advantage to the Colony, and to the Natives who will be included in the Colony; but it is not proposed that the Commissioners themselves should derive any Benefit.

You could not by your acting under that Bill individually derive any Benefit from it whatever?

We could not.

Is

Is there any Clause in the Bill to prevent your becoming a Landed Proprietor in New Zealand? *Rev. S. Hinds, D.D.*

I do not think the proposed Bill goes to that Extent. I should have no Objection to the Restriction; but, as the Bill is now drawn up, a pecuniary Interest is not made a Qualification for being a Commissioner.

There is nothing in the Bill at the present Moment which prevents the Commissioners in England from becoming large Landed Proprietors in that Country?

Nothing.

Lord Durham is one of the Association?

Yes.

He is a Land Owner in New Zealand at present, is he not?

He is not according to this Bill. The old Company would cede their Rights to the present Association.

Are you aware that a few Years since the Flag of New Zealand was recognized in a formal Manner by the British Government?

A Flag was given them by the British Government, not to all the New Zealand Tribes, but only to One or Two near the Bay of Islands; it is the Bay of Islands Flag, and it was given for the sake of some Convenience connected with the Distinction of a Flag, but not for the Purpose of deciding the Question of Sovereign Rights; for had this been the Object it would have been granted to the whole Island.

Are you quite sure it was not granted to the whole Island?

I am quite sure it was not granted to the whole Island.

Was there any Ceremony in which the British Resident stated that he acknowledged the Independence of that Flag?

I do not remember the Circumstances particularly, but I apprehend that there was.

Will you state to the Committee your Opinion as to the Right this Country has to take possession of New Zealand?

I conceive that civilized People have a Right, an inherent Right, over Countries that have not been subject to Civilization, whether those Countries are uninhabited, or partially inhabited by Savages, who are never likely themselves to cultivate the Country. Here is a Country considered to be populous for a Savage Country. According to the Estimate made by a respectable Missionary of the Church Missionary Society, the Inhabitants of the Northern Island amount to about 105,000. This Northern Island is probably the Size of England, and this its Population of 105,000 stated to be decreasing in Number, without any the least Chance of their ever becoming Cultivators or Sovereigns of the Soil. I hold it to be no Infringement of any natural Rights to claim the Sovereignty of the Island; and this is a Claim which, until lately, would never have been questioned. There has been often a Question as to the Mode in which Sovereign Rights over Savage Countries should be distributed among civilized People, but it has been a Question between one civilized Country and another. Formerly the Pope used to claim the Disposal of Sovereignty; subsequently it has been more conveniently settled by allowing the Priority of Claim to the first Discoverers,—a Course as convenient, probably, as can be devised. Within the last few Years, however, the Justice of this Claim has been questioned; and it has been asserted that Savages as well as civilized Men have Sovereign Rights. I do not myself think that they have; but it has been the Wish of the Association not to offend any Scruples, and therefore they have carefully in this Bill waived the Question, and allowed the Claim to a Sovereign Right of some Kind to exist in those Savages. I say a Sovereign Right of some Kind, because it is clear in the Instance just now mentioned, the giving the Flag to the Bay of Islands, that the very Assumption on the Part of Great Britain of a Right to give that Flag supposes the New Zealanders not to be altogether a Sovereign Power. Many, probably, who may be willing to cede to them the Right of Sovereignty as far

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as concerns themselves, would not go to such Lengths as to say that Great Britain should cede the Sovereignty as far as regards any Right which may be put in by other Nations ; and I do not know on what Principle we should draw a Distinction, and say how much or how little of this Right of Sovereignty we should claim. The French have been attracted by the Usefulness of the Flax : suppose they were to say, if you relinquish your Rights of Sovereignty we will put in our Claim ; we stand next : or the Dutch may say so. I do not know which visited the Country first, but I cannot see on what Principle we could interfere with the French or the Dutch, unless we contended that we had some Disposal over the Sovereignty of the Island. The Question, however, has been waived in this Bill ; we suppose the New Zealanders, and not Great Britain, to be in Possession of the Right of Sovereignty, and we propose, accordingly, that a Purchase should be made of the Sovereignty as well as of the Fee Simple of the Land. We have some Precedents for this. I do not know whether it is of consequence to bring forward Precedents, but even at a late Period a Purchase of this Kind has been made ; Sir Stratford Canning took possession in 1815 of Singapore ; it was at that Time in the Possession of the Malays, the Subjects of the Sultan of Jahore. In 1825 he found, I think, some Inconvenience arising from the Sultan's Claims, and the English bought the Domain of the Sultan for a Sum of Money ; and so clear was the Understanding about it, that the Sultan made some Reservations ; some exceptional Laws, as they are called in this Bill, were made. There was a Clause providing that the Sultan's Slaves should not be emancipated ; and certain Lands were reserved, and became entailed Property, and inalienable. When Penn purchased Pennsylvania he no doubt understood that he purchased the Sovereignty as well as the Fee Simple of the Land, for I can conceive no one mad enough to found a Colony in the midst of Barbarians without securing the Colonists against their Interference as Sovereigns. Vattel certainly speaks of Penn's Treaty as if he understood him to have purchased the Sovereign Rights as well as the Fee Simple. These are Precedents which may not perhaps be considered as carrying with them any great Authority. The Question has not been very much discussed ; it has been taken for granted, and I think with Reason, that the Savage is in a State of Pupillage, and must be treated as we treat Children. The only Principle which it is important to maintain is this :—if you go into a Country at all inhabited by Savages, and take possession of their Land, and become Sovereigns of it, you infringe their Rights if you do not consider their Benefit as well as your own. If you were treating with a Child you would not infringe the Rights of that Child simply by acting and deciding for him, but you would infringe his Rights if you acted and decided for your Benefit and not his. So with respect to Savages ; they are, compared with civilized Men, like Children. They are of themselves incapable of acquiring the Arts and Habits of civilized Life, unless some Interference, that amongst civilized Men would be considered unjust, takes place, they never can of themselves rise to that higher Condition. The Injustice to be deprecated is that of seeking our own Benefit solely, and not theirs ; and with respect to the New Zealanders our Purchase of the Sovereignty of their Country ought not to be represented as being the same Kind of Bargain as if the French, for instance, were bargained with to cede the Sovereignty over any Portion of their Territory. When the French ceded their Sovereign Rights over Martinique, Guadaloupe, and the Mauritius, they strictly ceded all their Sovereign Rights ; but in the present Instance what is meant by the Cession of Sovereignty amounts to this—that we purchase the Right to participate in the Sovereignty with them ; we do not wish to exclude them, but pay them a Price to partake in the Sovereignty with them. Of course, in the first instance, the civilized Man will be the only Sovereign, but that is because he only will be fit and capable of exercising Sovereign Rights. As the Savage advances in Civilization he will come in for his Share ; and I see no Reason, as soon as the New Zealander is capable of it, against his being Chief Justice, Governor, or Bishop, or holding any other Office. It is not, therefore, that we take the Sovereignty from him ; we purchase the Right of participating with him in the Sovereignty, and by so doing we enable him to become the Sovereign of the Country, which he is not at present.

Do

Do you consider that the Establishment of a Colony in New Zealand, under such a Plan as the Bill you hold in your Hand, is more likely to make the Natives Christians than any other Mode?

Certainly I do. I am very far from wishing to undervalue Missionary Labours in barbarous Countries; in New Zealand especially great Benefit results from those Labours; but there can be no Doubt that whatever Advantage there is in a Missionary Station up to a certain Point, its Benefits are limited. A Missionary Station will spread Christianity immediately about it; but when you come to contemplate the Civilization of a whole Country you must look for a stronger and more effective Measure. What the Savage wants, is to have before his Eyes the Example of a civilized and Christian Community. Take, in proof of this, the Instance of a Savage who leaves New Zealand, and visits England; he walks about, enters into our Houses and our Streets, and makes himself familiar by actual Inspection with the State of civilized Society. No Instruction you could give that Man, no teaching, would ever otherwise make him acquainted with it. You might send civilized Men to describe to him the Mode in which he may build his House and cultivate his Land, and you may send Instructors to give him Notions of the Arts or Political Economy, but he never would understand them. Something of the same Sort may be expected with regard to their Christian Progress. They must of course more clearly understand what a Christian Community is by living in one, and seeing it, than merely by being instructed in the Principles and Doctrines of Christianity. I think the New Zealander has arrived just at that Point where he wants the Assistance of a Colony to carry out the very commendable Efforts which have been made. A Colony and Missionaries there should be; for I am far from wishing that the Colony should be a Substitute for Missionary Labour; I think that the Time has come when Missionary Labour requires the further Exertions of a regular Christian Society. The Difference between the proposed Plan and the Continuance of the Missionary Stations without establishing a Colony is this; the Missionary Stations must become larger and larger, and must in Time grow into Christian Colonies; but how will they grow up? They will grow up while the lawless Habits of a different Description of Persons are interfering with the Christian Example set by them on a small Scale, and who, I believe, at this Moment are doing Ten Times as much Mischief as the Missionaries do Good.

Who do Ten Times as much Mischief as the Missionaries do Good?
The lawless Settlers.

You are not to be understood to be one of those who think that Christianity is not one of the best Means of bringing People to Civilization?

I decidedly think it one of the best Means. I should be hopeless about the Civilization of the Country without it. I wish the great Instrument now to be employed to be a Christian Colony; and, in accordance with this View, a very ample Religious Provision has been made for the Colony, and, what perhaps to some may appear superfluous, even a Bishopric is proposed.

The Bishopric is not enacted, but Permission only given that an Application may be made for a Bishop?

Just so.

That Clause merely gives the Power of asking for a Bishop, which might have been done without it?

The Object of the Clause was to disclaim on the Part of the Association the Right of appointing the Bishop, which Right belongs to the Crown.

Simply to make it an Episcopalian Establishment, at the Head of which, as in England, is the Crown?

Yes.

Do you consider that the Rights of the present Settlers, and especially the Missionary Stations, will be interfered with by your proposed Bill?

It certainly is not the Object of this Bill; no Interference will take place at all, either with the Missionaries or the other Settlers, unless the Missionaries or those other Settlers wish to share in the Privileges which will be granted to the Colonists; it is not intended to force them under the Laws for the Government

Rev. S. Hinds, D.D. of the Colony, but it is obvious that they will be glad to avail themselves of the Laws and Government of the Colony.

Do you understand that the Missionaries do now object to your proposed Plan?

By no means. We have had no actual Report from them since the Plan was proposed, but the Letter which is appended to the Official Documents I collected and published shows great Desire for some Interference from Government; and that other Letter which I read To-day confirms this Impression. I do not see why they should object to a Colony, and desire a Government in any other Form.

Have you not understood there have been some Pamphlets published by them, objecting to the Colonization of New Zealand?

Not by the Missionaries themselves, but by the Members of Missionary Societies. The Missionaries there, as far as they have furnished any Documents, are decidedly Witnesses in our Favour.

Do you know the Ground upon which the Church Missionary Society object to your Plan?

I cannot say that the Church Missionary Society object to it, but the Secretary of the Church Missionary Society has individually written against the Plan.

Are you aware of the Grounds of his Objection?

He supposes it will endanger the Missionaries, their Properties and Lives. I believe the Grounds which he takes are these, that when the Natives find their Land passing away into other Hands they will become suspicious of the Missionaries, and suppose they have connived with the Colonists in getting Possession of the Lands, and that in that Way their Usefulness will be endangered, and perhaps their Existence in the Colony.

In whom do you consider the Sovereignty of the entire Tract which is the Subject Matter of Legislation at present existing?

We have not fixed on any particular Part of New Zealand, and there is not one Sovereignty at present over the Island, unless it be allowed to be vested in the Queen; because the Island is broken up into separate Chieftainships, each as independent of the other as of Great Britain.

The Sovereignty is in numerous Hands?

Yes; and they appear to have no confederate Government, to have nothing like a Commonwealth; the Chieftaincies are quite independent one of another.

You do not hold the Sovereignty to be in the Queen of this Country?

I should say so; but the Bill does not affirm it.

If the Bill does not, how are we to legislate upon the Subject?

The Bill supposes that the Natives have the Sovereignty.

Are you not arguing in a Circle if you call for Legislation without this Country having the Right of disposing of the Sovereignty? How can the Lords, the Commons, and the Queen of England dispose of the Sovereignty to the Society you represent if it has not any Power to do so?

The Difficulty I conceive is what the Government has occasioned by allowing a Flag to be given to the New Zealanders.

Was it an Acknowledgment or the Grant of a Flag?

They had not a Flag before it was given to them; a Choice of Flags I think was given to them; Two or Three Flags were sent them, and they were allowed to choose which they pleased.

Telling them they had a Right to a Flag, and that they might choose their own Colours?

Yes. May I be permitted to make a Remark on a Subject on which a Question was asked. If the Reference to the Government is likely to cause any Delay in bringing forward the Measure, I would venture to suggest, that the Question as to the Sovereignty being in the Queen or the Natives will not affect our Bill; we are ready to adopt either View. If it is in the Natives, of course the Bill may stand as it is; but if it should be decided that the Sovereignty

reignty is in the Queen, we should be quite ready to adapt the Bill to that View, and, in fact, it would rather facilitate the Objects of the Bill. There would be serious Inconvenience from Delay; and I would therefore suggest that the Question should be left until the Bill comes in course before the Attorney General, that he would make his Remarks upon it. We should be ready to insert any declaratory Clause to render it conformable to the Wishes of Government.

Rev. S. Hinds, D.D.

What Provisions are contemplated for the Natives whose Lands shall have been ceded?

The Natives whose Lands will be ceded will be amply provided for. The Provisions in the Bill relate, in the first instance, to the securing the due Administration of Justice. By looking through the Bill it will be seen that, in the first place, the Oath which is to be taken by the Commissioners, who are to be the Governors of the Colony, contains an Obligation of seeing Justice done to the Natives. A similar Oath is to be taken by those Persons in the Colony to whom the Powers of the Commissioners at home will be delegated; and an Oath of the same Purport is to be taken by the Chief Justice of the Colony. It is proposed, besides, to have an Appointment especially for the Protection of the Natives. It is proposed that a Protector of the Natives shall be appointed; and, in order that this Appointment may be put upon the fairest Footing, the Right of appointing him is to be taken out of the Hands of the Commissioners, and vested entirely in the Crown; the other Appointments, with the Exception of the Bishop, being vested in the Commissioners, subject to the Veto of the Crown. The Protector is to make Reports to the Crown, independently of the Governor of New Zealand; he is to be present at the Council when any Questions relating to the Natives are discussed; he is to be present at all Treaties; in short, he is to see Justice done to the Natives.

Is the Protector to be one of the Persons mentioned in the Bill as a Commissioner; may he be a Commissioner?

The Commissioners are those who remain in this Country; the Council are the Persons who represent their Authority in New Zealand. The Protector is not to be one of the Council. I do not know that there is any Provision in the Bill against it; but a Place in the Council would be an improper Place for him. It is implied, in his being entitled to be present for certain Occasions in the Council, that he would not be a Member, but would stand between the Council and the Natives. Besides the Provisions for the Natives I have named, there are certain Provisions which go in the Bill under the Title of Exceptional Laws. It is proposed to make what are called Exceptional Laws in favour of the Natives; it is a new Term, there being some Difficulty in finding a Term to express a new Principle. Those Exceptional Laws are the Laws which we must establish in dealing with the Savage, in order that the civilized Man may not take any unfair Advantage of his Experience of civilized Life and his greater Knowledge. One Division of those Laws will relate to the Property of the Natives, and to those Causes which would come before a Civil Court. As an Instance of what I mean, One Provision of the Bill is, that a certain Reserve should be made of Land for the Natives, and that that Land should be inalienable; that, supposing a Native were to sell his Land, it should be considered no more a valid Sale than if a Child were to sell it: that is an Exceptional Law. The Savages are to be dealt with as Children, so far as they require to be so treated; their Rights are protected against any Advantage being taken of them by the superior Knowledge and Experience of civilized Men. Another Branch of those Laws would relate to a more difficult and delicate Question—the dealing with them in Criminal Causes. If we were at once to apply our Criminal Code to the Savages, we should undoubtedly treat them very harshly, and I should say unjustly. They have been brought up in certain Habits, which they can only gradually get rid of; I would instance particularly their Habit of holding Slaves; they have been accustomed to have Slaves, and, like all barbarous People, to treat them as less, I may say, than Human Beings; they have been accustomed to take their Lives without any Scruple. Now, if when this Colony is established, and these New Zealanders are made Part of the Colony, a Chief should ill-use a Man who was once his Slave, or should even kill him, I should say that we

Rev. S. Hinds, D.D. should not be dealing justly with him if we were to put the Law into execution with the same Severity and Strictness that we would in the Case of a civilized Man doing the same Act. And why? because the civilized Man would be conscious of his Crime, and the Savage would not be aware that he was committing so great a Crime; and until he does acquire that Consciousness it would be as unfair to deal with him altogether as you would with a civilized Colonist, as it would be to try a Child of Eight or Nine Years old for a Murder, and to hang him. I merely give this Case as an Illustration of what we mean by providing Exceptional Laws for the Natives who become Members of the Colony. It is not that any separate Laws will be made for them, but that in the Application of the Laws some Provision will be made that we should treat them as we treat Children; we do not put them on the same Footing in the Eye of the Law as Adults, and we must deal by Savages in the same Manner.

If it is necessary to make an Exception in the Sale of Lands to be hereafter made, in consequence of those Chiefs being to be treated as Children, how do you reconcile the System of confirming all the Sales which have heretofore taken place, when they were quite as ignorant, if not more so, than they are at present?

I may be still allowed to carry on the Analogy between the Child and the Savage. I do not think they are fully able to see the Results of their Sales in any Instance, and that Justice is done them, or not, according as we make a Bargain for or against them. I think that we should fairly administer Justice to them, if we treat them justly. It is in vain to wait till they can properly appreciate the Justice of our Proceedings; and we must in the meantime treat them as Children.

You would not think it right that an European should be permitted to purchase Land of the Natives, unless the Protector was present to see that it was a fair Transaction?

I fear that unless the Possessors of Land were protected they would very soon sell their Land, and be reduced to that State in which they would lose their Caste; the Chief would be brought to the Level of the lowest Member of New Zealand Society, and become on a Footing with his former Slave. It is desirable that we should prevent the Chiefs who have Property from being ruined and brought to Degradation; and it is on that Account we wish to reserve certain Property for them, until the Time comes that that Restriction may prove an Inconvenience to them; then of course that Provision must be annulled. As soon as they are able to judge for themselves the Restriction would be taken off; it would be an Inconvenience then; it would be unjust, when they are civilized, to continue this Restriction.

Do you think that the New Zealanders who have sold their Land have received any thing like an Equivalent for that Land?

Though the Price is very trifling, I should say it is probably fully equivalent to the Value of the Land. At present the Land is very nearly valueless, and must be so till civilized Men give it a Value. At present, probably, it is worth no more than it sells for; but we buy this Land from them, and make it valuable; and by doing that we confer a great Boon upon them, for we increase the Value of the Land also which we have not purchased from them. I have not the least Doubt that after the Colony is established, and the first Purchases of Land made, future Purchasers of Land from the Natives will have to pay more for it; it will make their Land more marketable; the Presence of the Colony will raise the Value.

The Value of Land depends upon the Population, does it not?

Yes; meaning by Population the Population who can cultivate it.

Whether civilized or uncivilized, if the Island contained only 100,000 Inhabitants, Land would be of little Value?

Certainly, they being unable to make use of the whole Land.

Can you state who has the Right to the Land in New Zealand; on what Tenure it is held?

It is in the Chief entirely; his Slaves are his Property as much as the Timber; how that Right is acquired originally I do not know; but in some Instances

it

it is acquired by War. One Tribe will invade another Tribe, and those not put to the Sword are made Slaves, and the Land becomes the Property of the Conqueror. *Rev. S. Hinds, D.D.*

Do you know what is the Claim a Man has to be a Chief?

I believe it is hereditary. The Masters look on themselves as of a higher Caste than the Slaves, but there is not in New Zealand, strictly speaking, a separate Caste; it is produced by Conquest in War.

Does not the mere Property of Land give a Title to become a Chief?

It may.

Are not some of the Missionaries considered Chiefs in consequence of their Possession of Land?

I am not aware whether that Title has been applied to them, but I suppose they would be Chiefs in consequence.

Have not some of the Chiefs sold almost all their Land?

Yes; and I suppose the Land purchased for this Colony will be the whole Property of a Chief. He would give up his Land, and we should reserve a Portion of it for him afterwards, that he may not become destitute.

You do not believe that the Prime Chief is made such by the Election of the Tribe, do you?

No, I believe not.

Have you any Notion what Proportion of Number there is between the Slaves and the Free?

I do not know at this Moment, but it must depend upon the Wars; they acquire their Slaves by War.

Of the 100,000 People who are said to inhabit the Northern Island, do you suppose a large Proportion must be Slaves?

I suppose so, but I have no accurate Account.

Do you think they constitute Nine Tenths?

I cannot say, but I think that is not unlikely.

Suppose they are retaken by their own Tribe, do they get back their Land?

Then they recover their Rights; but in the Case of one Tribe enslaved by another they loose Caste and Property.

Have you any Provision in this Bill for those Natives without the Pale of the Colony?

There is no express Provision made beyond the Provision for the Administration of Justice. We have, of course, a general Provision for them, in the Example which the Colony will afford. This Example will tell on the Natives without the Pale of the Colony, though not to the same Extent as on those, of course, who are naturalized as Members of the Colony. We look upon the Colony as a Means of civilizing the whole Country, and an Instrument, especially, of the most important Branch of Civilization, the Diffusion of Christianity amongst them. We have no direct Provision, indeed, in the Bill, for extending the Benefits of Christian Teachers throughout the Island; but there can be no Doubt that a flourishing Christian Colony will have that Effect; there is a better Chance, at least, of Religion being diffused from the Colony, than if there was no Colony there. The Bishop also, whose Appointment has been sanctioned by those who have come forward as Colonists, is an Appointment which has been made particularly with a view to the Benefit of the Natives. It is supposed, by having a Person of high Station and Character in the Colony, that, besides the general Effect of the Example of the Community, he will carry with him that Weight which Persons in high Station and of high Character naturally carry amongst a rude People, and that they will, many of them, be more likely to attend to Christianity when they perceive an Office of that Sort connected with it, than they would merely from the preaching of the Missionaries. But the most important point of view in which I should put it is, that he is a Person who from his Character and Station is likely to be trusted in this Country, and to become the Channel of any Exertions that may be made from Societies or Individuals in Great Britain for extending to the Natives without

Rev. S. Hinds, D.D. the Colony the Benefits of Christianity. I should suppose an Office of that Sort would attract a good deal of Liberality in the Country to New Zealand, which would not be confided to any other Hands.

Is it likely that the Native Race will become extinct, or what Result do you anticipate from your proposed Colony?

In one Sense I think it is very likely that the Native Race will become extinct; that is to say, that after some Years no pure New Zealander, no Man of pure New Zealand Blood, will be found in New Zealand, and this may be called an Extinction of the Race. What I anticipate is, that the Race will become extinct, not by the Extermination of the New Zealanders, but by their Blood mixing with that of the Whites. As the New Zealander increases in Civilization, he will intermarry with the Whites, but, as the Whites will greatly outnumber the New Zealanders, European Blood and Complexion will prevail. It will be like the Tinge given by the Moorish Blood to the Spaniards, and not an Extermination of the New Zealanders. This, I conceive, is the Result to be anticipated; and it is likely to take place the more rapidly because the Complexion of the New Zealanders is not so far removed from the European as that of the Indian or the Negro. In this Sense the Race may become extinct in a few Generations.

What is the Nature of the Commission, and its Power?

What is proposed by the Commission is merely a provisional Government, a Government for the Colony, to last so long as shall be necessary to set the Scheme on foot. It is proposed to delegate to these Commissioners the Power of making Laws, the Crown to determine the Extent of Delegation; the Appointments; in short, the Management of all the Concerns of the Colony; that Power would be delegated by them to a Council in New Zealand, but the Responsibility would rest with the Commission here. These Powers so asked for of course must be sufficient for the Commission to carry into effect the Bill; but the Bill has been carefully drawn up with a view to the due Limitation of these Powers, in every Instance restricting them as narrowly as is consistent with the Efficacy of the Commission. Whatever the Powers are, it is only required that they should be exercised for Twenty-one Years; and the Association would not at all object, if it should seem desirable to have the Time shortened. I do not think myself that a Term of less than Twenty-one Years is likely to be sufficient, but if it should seem likely to Parliament, the Association would very readily consent to a shorter Term. At the End of that Term the whole Government of the Colony would revert to the Crown.

What is the Term in the Case of South Australia?

There is no Term of Years. I think the Provision of the South Australian Bill is, that when the Colonists amount to a certain Number they shall have a Legislature of their own. In our Bill there is a Limitation of Years.

They are not formed on the same Principle: the South Australian Company purchase Land from the Government; you propose to purchase it from the Natives?

The great Difference is, that the Appointments in South Australia are in the Crown.

They do not go upon the Principle of your Association, which is to have no Benefit, but which is acting for the Settlement of the Colony?

Yes; so far the Two Associations differ.

The Difference of the Two is this, that in the South Australian Company they purchased the Land from the Government of this Country, whereas you propose to purchase the Land from the Natives?

I believe in Australia there was no Right recognized as existing in the Natives; but as far as the Sale of those Lands goes,—I mean the Application of the Purchase Money to the bringing out of Labourers, which is a most essential Feature of the South Australian Scheme,—so far we proceed upon the same Principle.

You spoke of Responsibility; what Responsibility will the Commissioners be under in this Country?

They are checked in various Ways. In the first place, they will have to make

make most accurate Reports; perhaps more accurate than will be found convenient; for they will have to enter every Letter and every Vote where a Disagreement takes place; they will have to make these Reports yearly to both Houses of Parliament, and to receive similar Reports from the Council in New Zealand, which will form Parts of their Reports; besides which, they are compellable by the Bill to send in Reports whenever they shall be called upon by one of Her Majesty's Principal Secretaries of State. Add to all this, that almost every Power that is allowed them has a Limitation put upon it. They have the Power, for instance, of making Laws, but it is not a discretionary Power; they are obliged to make those Laws agreeable to the Provisions of the Bill. Again, no Law is valid until it has received the Sanction of the Crown. They have the Power of making Appointments, as it is called; but it amounts only to this, that they recommend the Appointment, and the Crown either rejects or approves of it, as it sees fit. This Right of Veto in the Crown brings the Power of the Association virtually to this,—that they have the Privilege of originating all Measures and recommending all Appointments.

There is no pecuniary Responsibility upon the Commissioners?

They are by the Bill expressly exonerated from all pecuniary Responsibility.

Suppose they should hereafter act in direct Contravention to the main Principles of the Act, what is their Responsibility then?

There is no Penalty annexed to it; there will be of course a general Responsibility from Men not liking to have their Characters exposed, and more especially exposed before Parliament; but I conceive it would be competent for the British Parliament to interfere, and to legislate for any specific Case.

There is no Power of Removal in case of any Breach of Duty by a Commissioner?

No Power in the Crown originally; there is a Power in the Body requiring to be sanctioned by the Crown, but no Power originally granted to the Crown; the Power is in the Body with the Consent of the Crown.

Was not one of the Objections to your receiving a Charter that there was no pecuniary Responsibility?

That certainly has been objected to us. We have been between Two Classes of Objections, the one Class objecting that we ought to have a pecuniary Responsibility, and the other objecting that we were contemplating some pecuniary Advantage from it. As the Bill now stands there is no pecuniary Qualification for a Commissioner; but I will venture to say that it will not be inconsistent with the Views of the Association, or at all objectionable to them, that the Commissioners should be excluded by the Bill from all pecuniary Advantage.

Not receiving Salaries?

They will not receive Salaries as it is; but what I mean is, that they shall not have a Right to purchase any Land in the Colony. According to this Bill a Commissioner may be a Proprietor of Land in New Zealand, though the Possession of Land there is not made a Qualification; there would be no Objection to depriving him of this Right, and enacting that he shall not be a Proprietor of Land in New Zealand.

To put an extreme Case; suppose the Commissioners sold the Chief Justiceship, or the Governorship, or any other Office, would there be any Penalty upon them for so doing, under the Provisions of this Bill?

There is no Penalty, so far as Fine or Imprisonment goes; but it is a Case in which the Penalty of public Exposure may be supposed to be enough.

Those Appointments must be confirmed by the Crown?

Yes. The Commissioners are allowed a Right of Appointment, subject to a Veto on the Part of the Crown; it is nothing more in effect than the Power of recommending,—the Privilege of exclusively recommending. It is evident that unless a Privilege of that Sort were granted,—for I will not call it a Power,—the Commission would be inadequate to the Purpose for which it is constituted.

Rev. S. Hinds, D.D. Have the goodness to state why?

It would be transferring the Responsibility to the Crown. For instance, suppose an improper Appointment were made of a Chief Justice; neither the Crown nor the Public could say to the Commissioners, "You are blameable for it;" the Commissioners would reply, "It is not we who have done it, but the Crown." If an improper Law were made, unless the Commissioners had the Power of originating that Law, the Blame would not fall upon the Commissioners, but on the Government. It is the lowest Scale of Power which can be claimed for a Commission of this Kind, and the Bill has been carefully framed for the Purpose of taking the lowest that can be claimed.

The Government has not the Power of forcing the Company to take any Proceeding in the Manner they had formerly under the East India Company's Charter?

No; the originating of all Measures is claimed for the Commission; that is, I think, as little as we can claim for it; but there is a Veto on every thing allowed to the Crown, and in some Cases the Power is altogether vested in the Crown; it is so in the Appointment of the Bishop, and it is so in that of the Protector of the Natives.

Supposing England made a Treaty of Peace with any Foreign Power, should you consider that the New Zealand Company would be bound to that Treaty? Decidedly; we are still subject to the Crown.

You have said that the Right of disposing of the Land rests entirely with the Chief; is not the Consent of the Tribe necessary as well?

I am not sufficiently acquainted with that Part of the Subject to answer that Question.

Has not every Person belonging to the Tribe a pecuniary Interest in the Land?

That is very likely, but I am not certain of it; there are certain Forms observed in the Transfer of Land; what those Forms are I do not know; but I suppose, when our Colony is settled, that it would be necessary to have some Understanding as to what Forms are and what Forms are not essential, that it must not only be New Zealand Forms, but New Zealand Custom, as far as it is established by an Understanding between them and us; otherwise we should be subject to Difficulties of the same Kind as that which the Bill proposes to meet by the Appointment of a Commissioner of Native Claims—a Difficulty about the Tenure by which purchased Land is held.

You are not quite certain in whom the Ownership of the Land vests entirely?

I am not certain whether it is in the Chief alone, or the Chief with the Consent of his Tribe.

You spoke of Savages as being incapable of any civilized Arts, and hardly able to emerge from that State; is not it rather striking that the New Zealanders are superior to Savages generally in this respect, that they take Instruction more aptly?

They are very apt, and I have no Doubt, with the Example of civilized Life before them, they would very soon become civilized. Many Circumstances may contribute, too, to hasten this Result; their insular Situation is one. They are not Savages who can fall backwards and backwards upon their Woods; the New Zealander is hemmed round by the Water, and must come across civilized Life either for Good or Evil. Unfortunately he is now exposed to a bad Influence of that Kind, for the Sailors are among his Corruptors; but with the Advantage of a civilized Community he has a great Aptitude for Civilization. I have no Doubt the Process will be very rapid. At the same Time I look for a Result which may be called the Extinction of the Race, that is to say, that the distinct Feature of the New Zealander will probably disappear, and give place in the course of Time to an European Population, marked with a Tinge of the New Zealand Blood.

The

The Plan set out in your Bill is, that you are to have the Sovereignty and Possession of Property only to the Extent that you purchase it; and in Part of the Country over which you have not purchased the Sovereignty you will have no Sovereignty? *Rev. S. Hinds, D.D.*

We claim, in the first instance, no more than the Sovereignty which can be purchased; but there is a Provision in the Bill for obtaining, by Treaty with the Natives, certain Rights for the Suppression of Crime and for the securing of Convicts.

Where you had not acquired Rights by Treaty or by Purchase, the Sovereignty would remain in the Natives?

It would. A Treaty may not go so far as to claim Right of Sovereignty, but may be made for certain Privileges in the unceded Territory, as, for example, the Right of seizing Convicts.

Inasmuch as the principal Object of this Colony would be to get rid of the lawless Proceedings of those People who come among them, how would you accomplish that if a Portion of the Country did not fall in by Agreement or by Purchase with your Colonial System; for instance, in case of War, if you recognized an existing Sovereignty in any Portion of the Country, how could you prevent a French or American Privateer coming and taking refuge in the Harbours of those Native Sovereignities, which by your Proceeding you would have acknowledged?

I conceive that the Question about Right of Sovereignty is not a Question for the Commissioners, but for the Government, to decide; but I apprehend that the Government would not cede the Right of Sovereignty, as far as relates to other Powers, if they gave it to the New Zealanders over their own Country, and that they would not sanction an Interference, to the Disadvantage of our Colonists, on the Part of any Foreign Power who might propose to make a Treaty. We expect by Treaty with the Natives to exercise a sufficient Jurisdiction to prevent Crime, for the Natives are alive to the Injuries inflicted upon them by those lawless Characters, and they would be glad to throw themselves on the Protection of a Colony, which would not further interfere with them than would be necessary to prevent Wrong being committed in their Territory.

Any one Individual holding out would create a Refuge for all the disorderly People that might come there?

Yes; and that, I should think, would counteract the Evil at once. If any one Chief should have a Number of these Vagabonds driven into his Territory, he would in Self-defence throw himself upon the Colony.

You do think he might derive a dishonest Benefit from his District being thus employed?

I conceive the Mischief will be so much greater than the Benefit derived, that he would hardly seek it; and if he did, he would necessarily procure a Crusade against himself on the Part of the other Tribes, which would be a Check upon him.

Supposing it to be expedient, or, as it is stated, to be absolutely necessary, to establish some Sort of Authority in those Islands, what is the Advantage to be derived from Authority under an Association, that would not be better obtained by a regular Settlement on the part of the Crown, in the Manner in which all the Colonial Settlements of the Crown have hitherto been made, with the single Exception of the Case of South Australia?

There are several Advantages. I think I should put foremost the Fact that it is a Mode of Government which those who have hitherto proposed themselves for Colonists seem decidedly to prefer, and with Reason; for supposing the Colonial Office to be willing to do everything to promote the Interests of the Colony, it cannot be expected to have so much Leisure for the Examination of the Questions respecting each individual Colony. I believe that at present the Colonial Office has to superintend about Forty Colonies. Now it is almost impossible that the same Attention can be given to the minute Concerns of a new Colony by the Colonial Office, under those Circumstances, as by a Commission who will have no other public Duties but the Administration of that single Colony. The general Feeling of those who have come forward as Colonists is, that that is the best Mode of forming a Colony. In another

Rev. S. Hinds, D.D. point of view it may be said that the Colonial Office have hardly the Power of doing that which is proposed to be done under this Commission. If the Colonial Office undertake it, they can hardly expect that the Colony will allow themselves to be taxed in the same Manner as it would when it is governed by a Commission which may be considered as representing them. There are many Expenses which Government, if it undertook the Founding and Administration of the Colony, could not look to the Colony to provide, and which I think it is very doubtful whether it would obtain Money for from the British Parliament. It is doubtful whether, under the Colonial Office, the Colony could be provided with an Episcopal Establishment. It is doubtful whether the religious Provisions, generally, could be carried into effect by the Colonial Office as well as by a Commission.

In your Communications with the Colonial Office, is it admitted that a Colonization by way of Association is preferable?

I do not know that they admit that. I am not aware of any Objection to the Plan of a Commission. Government has, to a certain Extent, allowed it in the Case of South Australia; but there are some Differences between our Commission and that.

Do you know whether the South Australian Plan is successful as far as it has gone?

I believe, so far as relates to the Commission, it is thoroughly successful; whatever may be considered as otherwise relates to Matters which are under the Control of the Government.

The Swan River Settlement was by the Government?

Yes.

That was a total Failure?

Yes, that was a total Failure, in consequence of the Want of Regard to the true Principle of procuring Labour for the Colony. South Australia had the Advantage of that Failure, and, by adopting a different Plan, has succeeded certainly so far as that Part of the Scheme goes.

Do you not consider that it is no longer a Matter of Choice with this Country whether there shall be a British Settlement in New Zealand?

Decidedly.

That it becomes a Question in what Mode that Colony shall be established?

Precisely so. It appears to be a Question between establishing at once a complete Society,—a Society perfect in all its Parts, and allowing Factories to spring up, and other imperfect Settlements, without any Connexion, and with this Risk, that they will not have the Means of repelling Aggressions from the native Tribes, owing to their being small insulated Bodies. But in the Case of there being One large Colony, that would make it too obviously impracticable for the Natives to attempt on any Occasion to attack and overcome it. It is a Question between weak Factories and a powerful Society planted at once, which it would be absurd for the Natives to think of assaulting.

What would be the Consequence suppose you encourage the Natives to set up their own Authority; you would require a Ship of War or some Naval Force to be constantly stationed there for the Protection of our own People?

One can hardly say what would be the actual State of Things; they would still want all that binds together the Elements of civilized Society; there would be no Principle of Combination; and as for Government, I do not see how a Ship of War could effect this Object.

Do you think the Settlement would become too large to be checked and controlled in that Manner?

Decidedly; it is enlarging, and the more Provision is made for Security and Government, the more it will be increased. If you send a Ship of War and erect a Fort, the partial Security afforded would tempt more Settlers, and you would soon have to build Half a Dozen more Forts.

If you leave them entirely alone, will not the Consequence be, that the Europeans who go out there irregularly will cheat the Natives out of the whole of their Land?

There appears to be every Chance of that; and it is important that some Step

Step should be taken early to stop the Sale of Land; because, if this Bill is likely to pass, a great many may take advantage of the Chance of its passing, and purchase Land at a reduced Rate in New Zealand in order to enjoy the Benefits of this Bill. Rev. S. Hinds, D.D.

Should you under this Bill suppose that the Association would be obliged to recognize Titles of that Description?

They propose to recognize Titles of that Description, provided those who hold the Land will pay a sufficient Sum to put them on an equal Footing with the Colonists. It would be manifestly unfair that the Colonist should pay 15s. or 20s. an Acre for his Land, when that is not the Price of Land, but the Price of certain Advantages which the Colony offers, and that the Settlers anticipating the Benefits of the Colony should pay 1s. an Acre for the Land, and get all the Benefits.

Do not you apprehend that your Association will want the Support of some Military Force to make it respected?

Undoubtedly Military Force will be required, not so much against Foreign Invasion, but by way of Police; and the Establishment of a Military Force, and also some Naval Power, is contemplated in the Bill.

Is it contemplated that the Expense of that is to be defrayed by the Association?

Yes, the whole of it.

It is to cost Government nothing at all?

It is to cost Government nothing at all.

Do you think there will be a sufficient Demand for Land to enable you to meet such a Charge?

There can be no Doubt about it, if we may take as a Precedent the Success of the South Australian Scheme; but the Revenue is divided into Two Portions, one derived from the Sale of Lands, and the other from some Imposts or Taxes which will be laid on Articles coming into the Harbour. In the first instance the Sale of Lands of course will not produce Money enough to meet the Expenses, and for the present therefore it is contemplated that a Loan should be raised, Security being given on the Revenue to arise from the Sale of Lands and from the Imposts.

Have you any Reason to suppose that you can raise that Loan?

We can certainly raise 100,000*l.*, or more if necessary; and it is proposed that no Colonists start from this Country until that 100,000*l.* be raised.

You speak of Port Dues; how can you get them from the Americans?

They would not be allowed to land their Merchandize without paying them.

How would the Commissioners have a Right to prevent them?

That would be a Question, not for the Commissioners of the Colony, but for the British Crown.

Are you to be understood that you consider that the British Crown has already a Right of Sovereignty over the whole Country?

The British Crown used to be considered as having a Right of Sovereignty; that is to say, the British were the first Discoverers of the Islands; and that has been considered heretofore a Ground for Sovereignty.

Were not the Dutch the first Persons who discovered New Zealand?

I think Captain Cook was the first who discovered it, so as to give the Crown a Title to it. Tasman may have first seen it, but Captain Cook formally took possession of it for the British Crown.

Suppose those American Ships which have been alluded to do not choose to pay Port Dues, and in consequence carry their Trade to some other Part of the Island not in the Colony, do you consider that you have the Means of preventing that?

Yes. Supposing that the Sovereignty be not claimed for the Crown, we have drawn up our Bill with the view of enabling us to make Treaties with the New Zealand Chiefs. One Treaty I adverted to just now with regard to the Right of punishing Criminals. I do not mean Criminals of the New Zealand

Rev. S. Hinds, D.D. Race, but British Subjects who are Criminals. By these Treaties we are to obtain such Rights over other Districts as may be found convenient, and among other Rights would be, no Doubt, that of imposing Port Dues.

It will be the Intention of this Association, as far as they are able, to control the Trade throughout New Zealand?

Certainly.

A British Merchant would not be able to trade with any Port in New Zealand except under such Regulations as the Association shall allow?

That is what we wish to effect.

You are under no Apprehension that the Charge of Port Duties there would drive the Whalers to some of the other Islands in the Pacific?

No, I think not; the Advantages would be so great of dealing with civilized Persons, I should hardly expect they would go to any Ports of Savages; the Supply of better Provisions, and other Conveniences, would be worth more to them than the Value of the Duties.

Are you not aware that there are other Islands in the Pacific where the Whalers and other Ships can get Refreshments?

Yes, and perhaps Refreshments equal to those now obtained in New Zealand; but the Establishment of a Colony will make the Refreshments to be obtained in New Zealand much more abundant, and of a better Kind.

Suppose there should be any Chiefs who should not please to enter into any Arrangement with the Commissioners, their Districts might be made the Receptacles for Goods brought in without Payment of Duty?

Yes; but then the Articles imported into New Zealand without Duty would not be allowed to be carried into any Part of the British Territory, or into any District with which a Treaty had been made to that Effect.

Has it not been found in civilized Countries that when Articles are wanted they may find their Way in spite of Regulations?

We should be precisely in the Situation that other Countries must be in respect of Custom House Regulations. But I hardly contemplate any Repugnance on the Part of the Native Chiefs. It would be wise in all Instances, and no Doubt it would be a Principle acted on, that in Treaties with the Native Chiefs it should in some Way or other be managed that they should have some Advantage, that we should not make a Treaty merely for our own Advantage.

Do you not suppose there would be a great Repugnance in a British Merchant to pay Duties which he could avoid in other Places?

I think not, because he would have Advantages greater than the Value of the Money he would pay for them.

Your Policy would be to set the Duties very low?

Yes.

You propose that the Profit on the Purchase of Land should be applied to Colonial Revenue?

The Revenue would consist of a Land Revenue, and of an Ordinary Revenue; the Loan is a Sum of Money raised on the joint Security of the Land Revenue and the Ordinary Revenue. 100,000*l.*, for instance, is lent by the Banker; for the Repayment of this the Commissioners have no Security to give but the Prospect of the Colony succeeding. The Revenue arising out of the Sale of Lands we call the Land Revenue, as distinguished from that which is called the Ordinary Revenue.

The Expenses of the Government are to be paid out of the Ordinary Revenue, which is to depend upon the Taxes and Customs raised in the Colony?

Yes; but there is a Provision which permits the borrowing from one Fund to another. The Accounts of the Two Funds are to be kept distinct; but if there should be an Overplus in one or the other, there would be a Power to take the Overplus of the Land Revenue to supply the Deficiency in the Ordinary, and vice versâ.

In

In the first instance the Proceeds of the Sale of Land are to be applied to the Payment of the Interest on the Loan, and to carry out the Settlers? *Rev. S. Hinds, D.D.*

Yes.

The Expenses of the Government are to be met by Taxes and Customs levied upon the Spot?

Yes.

If those are deficient you are to apply to the other Head?

Yes.

But you depend upon the Taxes to carry on the Government?

Yes; we reckon upon the Government eventually being supported by those Taxes. In the first instance it would be impossible to raise a sufficient Sum for the Purpose; and the Object of the Loan is to set the Colony afloat.

The Revenue would be principally on Wine and Spirits?

Principally, I apprehend, at first: as the Colony increases the Wants of the Colonists will be very different from the Wants felt by Savages, and then Articles will be imported which have never yet found their Way into the Island, and there will be a Duty imposed upon them.

As the great Grievance in the Country is the Number of Grog Shops and Spirit Dealers, what is to prevent their setting up those Shops on Territories that do not belong to you, or do not recognise your Colony?

I think we may rely a good deal upon the Assistance of the Chiefs themselves, for they are a remarkably temperate Race. The Habit of Drunkenness has been introduced amongst them; but naturally they have a great Abhorrence of Spirits, and we have a singular Instance of that in the Establishment of a Temperance Society amongst them. There is a Chieftain,—I am sorry I cannot refer to his Name, or the Part of the Country in which he is,—but the Statement will be found, I think, in the Book published by the Association; this Chief found the Effects of the Introduction of Spirits to be so ruinous to his People that he, and I think some other Chieftains, formed an Association for prohibiting the Importation of Spirits altogether, and I believe they succeeded in keeping them out.

Your Treaties would not be meant, according to your Bill, to regulate Trade, but to enable the Commissioners to regulate and settle all other Matters affecting the Relation between the Inhabitants of the British Settlement, or other British Subjects, and the Natives?

Yes; that Clause refers particularly to the Matters about which a Question was proposed just now of regulating Duties.

The Words are, “settle all other Matters affecting the Relations between the Inhabitants of the said British Settlement, or other British Subjects, and the Native Inhabitants of any Parts of the said Islands”?

It is worded generally.

You wish by this Bill to have the Power of controlling all British Subjects who should settle upon their Land, or in any Way touch there?

Yes.

And unless you obtain, by Treaty or otherwise, this Power, your Object in the Settlement would partially fail?

Certainly; if Government were to decide that the Sovereignty is solely in the Crown, it would relieve us of a good deal of Difficulty, and those Regulations would be unnecessary; but we have framed the Bill to meet the most unfavourable View of the Case.

The Object of the Association is not only to purchase Territory within the Island for the Purpose of forming a Settlement, and to have British Laws paramount within that Territory, but to extend their Interference over the whole Island?

Yes, certainly.

One of the Provisions of the Bill is, that within the Territories ceded to the Company personal Slavery shall cease?

Yes.

(123.4.)

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Is

Rev. S. Hinds, D.D.

Is not that likely to induce Slaves from other Portions of the Island to seek Refuge within your Settlement?

I do not think we should be justified in receiving the Slaves from other Parts of the Island.

Would it not be a Question, if a Slave came into a British Colony, whether he would not be instantly free?

I think in this Country certainly it would.

Would it not be so in any Part of Her Majesty's Dominions?

Perhaps so; certainly our Object is to extinguish Slavery.

Would not that be likely to bring you into hostile Collision with the Chiefs who wished to retain their Slaves?

That must be settled by Treaty; but the Recognition of Sovereignty in the Crown would relieve us from great Difficulty.

The Effect of that would be to abolish Slavery entirely?

It would, certainly; and in that Case we should be obliged to adopt the Principle we have adopted in the Exceptional Laws. It would not do, at this Moment, I am persuaded, to send out an Abolition Act.

By your proposed Bill a local Government is to be settled, with a Council of Three Persons?

With a Council of not less than Three. The Government will be in the Commission here; the Council are to represent their Authority, and the Delegation of Power is subject to the Control of the Crown.

Are you aware how long it will take for the Commissioners in England to receive an Answer to any Despatch they may send?

They would not pretend to execute the Laws.

It would therefore be necessary that they should depute their Authority to Persons in whom they could place very great Confidence?

Precisely so.

The real Power of Administration would rest with the Government in the Colony?

Precisely so; and the Commissioners claim the Power of Appointment, leaving to the Crown the Veto.

There is no Person who can be made responsible; the Responsibility is vested in a Body?

Yes; but it would be necessary of course to have a President of that Body. The Council is to consist of not less than Three Persons. We wish to see the Character of the Colonists before the Number is determined. The Number might be made to depend on the Number of the most respectable Colonists.

Are there proposed to be local Courts erected, with Judges?

Yes.

There appears to be no Qualification stated for those Judges; that they are to be Barristers, and so on?

That is not provided for; but they must be competent Persons, and the Crown has the Control of the Commission. They must be competent Persons; if the Crown is not satisfied with the Appointment the Commissioners will be obliged to name somebody else.

They have Power to raise a Land Force and a Marine Force; in what Manner should you be able to manage them?

There must be a Chief Military Officer, with as many under him as the Amount of Force may require; and a Chief Naval Officer.

By what Law would you regulate them; would you execute Military Law?

They would be subject, I conceive, to the same Laws as a Military Force sent out to a Crown Colony; it is merely that we should have the raising and paying of them, and the Appointments.

Military

Military Jurisdiction is generally exercised by Courts-martial, consisting of several Persons of high Rank ; unless your Body was very large you could not have Persons of sufficient Rank for Courts-martial? *Rev. S. Hinds, D.D.*

We should not have many, certainly.

Are you aware that the Marine of the East India Company was abolished for its Insufficiency?

The proposed Force for which this Loan is required would be very limited ; it would be in fact nothing but a mere Police. The Object of a Military Establishment is not so much for War or the Prevention of War, as an internal Police ; and so as to the Naval Establishment.

If the Law permitted you to create an efficient Police, would not that be sufficient?

It is only a Question about a Name ; it would certainly be a Police ; but the other Name is more respectable, and it is likely that fit Persons might consent to take Naval and Military Appointments, who would not like them under the Title of Police Appointments.

Have the Association at all fixed on what Point of the Island they would commence their Colonization?

No, they have not. There must be a preliminary Expedition to survey those Parts of the Country that appear most eligible, and determine what is to be done.

It is provided by the Bill, that to render any Treaty with the Natives valid, it shall be sanctioned by the Protector of Natives?

Yes.

It would be necessary therefore that a Protector of Natives should be appointed before any Land can be purchased?

Yes ; it would be desirable to send out a Protector of Natives at the same Time ; but all the Measures contemplated rather suppose the Land purchased before any Appointment is made.

If you can purchase Land, may it not be afterwards disputed, and decided against you by the Protector of the Natives?

I think it is desirable that a Protector of the Natives should go out immediately.

Do you think he should be a Lawyer?

That is a Matter entirely vested in the Crown.

If the Protector of the Natives should be at variance with the Governor, the whole Machinery of your Government is locked, is it not?

As far as the Questions of dealing with the Natives go. The Appointment is made to secure the proper Administration of Justice towards them.

The Commissioners are to exist only for a certain Term of Years ; but should you consider it just to them, or to the Colony, if the Plan should be successfully carried on, to abolish them after that Term?

Yes ; I think the Object will have been accomplished when the Colony is fairly established.

By abolishing the Commission will not you destroy the Appointments of those who have held under them?

No ; there is a Provision guarding against that in the 49th Clause, which enacts, " that Provision shall be made for the Satisfaction of all Obligations or Securities affecting the said Settlements, or the Revenues of the same, for extinguishing all Obligations and Liabilities undertaken by the said Commissioners in pursuance of this Act, and not at that Time discharged, extinguished, or satisfied."

Then if the Commission in England ceased, all the Powers of those appointed would continue?

Yes ; unless, of course, they were removed by the Crown.

You have spoken of looking forward to very extensive Intermarriages between the Europeans and the New Zealanders ; is it not the Intention of the Association to send out married Men principally?

Yes ; I do not contemplate Intermarriages to a great Extent in the present

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Rev. S. Hinds, D.D. Generation ; but we shall be hardly able to provide a Colony of none but married Persons.

Is there any Intention of bargaining for the Sovereignty of the Land as to which you do not bargain for the Fee Simple ?

Not the Sovereignty ; but there is an Intention of bargaining for certain Rights.

Supposing you purchase the Sovereignty and the Possession of Half a Chief's Possession, would there be any thing to prevent an American or European buying the Possession and the Sovereignty of the other Half ?

He could not buy the Sovereignty. I am going upon the Supposition that if Government allows New Zealanders to have the Sovereignty of the Island, the Crown would still retain a Right of Sovereignty, as far as regards other Nations. I conceive that if the Crown allows the New Zealanders to be the Sovereigns of the Island, it will still consider itself entitled to interfere and prevent other Nations from obtaining Sovereign Rights in the Island.

That they have a Priority of Right to purchase ?

Yes.

That they are a Sort of Lords paramount ?

Yes. It would simplify the Measure very much if the Government would at once assert the Right of Sovereignty for the Crown ; but the Bill has been framed supposing the Case to be that which is most disadvantageous to us.

The Witness is directed to withdraw.

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The Honourable FRANCIS BARING, a Member of the House of Commons, attending, is examined as follows :

YOU are a Member of the House of Commons ?

I am.

Will you state to the Committee what your Opinion is as to the Policy of colonizing New Zealand ?

There are Two Reasons for colonizing New Zealand : first, the Interest of the Company to be established there, and, secondly, the Interests of the Natives. In the Way in which I regard the European Inhabitants already settled in the Country, I think there is a Necessity for colonizing New Zealand, arising out of the State of the Population now existing there. I believe the Committee has already had Evidence upon the present State of the European Population ; if they wish for any other Details I can give them only as I have had them from the Evidence which has been already before them.

Is not there now a great Necessity arising for colonizing that Country, in consequence of the Conduct and Character of the Whites there ?

I think the Necessity of colonizing arises completely out of the Nature of the Population which is now established there, and which makes Colonization indispensable.

Nothing can be worse than the State of Society about the Bay of Islands at the present Time ?

Nothing ; and it is not confined to the Bay of Islands. There are Settlements in different Parts of the Two Islands. There is One Settlement of English at Stewart's Island, which is the Southernmost of the Three Islands. There is another Settlement of 200 or 300 English, who are represented of late as sufficiently numerous to defend themselves against the Natives, at the Bottom of Queen Charlotte's Sound in Cook's Straits. We hear also, upon Evidence which I think satisfactory, that there is forming a Sort of Nucleus for a very discreditable Kind of Establishment in Dusky Bay, which is to the South of the Southern Island again ; so that the Population is pouring in on every Side, and completely out of the Influence of the Missionaries, who have been able, at any rate, to keep them in some Sort of Order about the Bay of Islands. They are not in the least confined in their Excesses by any Ships of War that may arrive upon the Coast.

Do

Do you think that the proposed new Colony would be likely to purchase any Land in Stewart's Island, or any of the Places you have alluded to?

The Necessity of purchasing Land in Stewart's Island is not so urgent as the Necessity of purchasing Land at the Bay of Islands and Hokianga, because there is no Contract between the Natives and the Whites in Stewart's Island; they are there on no Title, they have made no Purchase; they are merely there in Occupation; if it were necessary to form an Establishment at Stewart's Island, it could be done; but the most urgent Necessity is to put an End to the State of Things in that Part of the Country where the Native Population and the White Population is now in contact.

There is not much Timber at Stewart's Island?

There is none; it is a Sealing Establishment; we know nothing of their Manner of going on; they may knock each other on the Head; they have not Natives there.

The Company would turn their Attention, probably, first to the most profitable Part, and that is understood to be in the Northern Island; are you of that Opinion?

I think if the Company had the Choice of the Position in which they would establish themselves, without reference to the Duties they would take upon themselves, they would rather go to Cook's Straits, and establish themselves on the South Island; but they would form an Establishment at the Bay of Islands, under the Provisions of the Act, to take possession of the Land they have taken of the old Company, what we call Lord Durham's Company, and to form a Second Settlement there: there would probably be Two Settlements formed at the same Time.

One at the Bay of Islands and One at Cook's Straits?

Yes.

Some Europeans have purchased an Island in Cook's Straits, have they not?

No; there has no Purchase been made in Cook's Straits, that we know of; there is an Island, called Entry Island, on which a Mr. Bell, who has married in the Island, has been carrying on a Sort of Commerce, but we know of no Europeans resident there. There is an Establishment, a Sealing and Whaling Establishment, formed in Queen Charlotte's Sound, at the Bottom of that Sound, where there are supposed to be between Three and Four hundred White Inhabitants, but we know in fact nothing at all about them, further than that they are there.

Do you believe that there is good Anchorage in Queen Charlotte's Sound?

We know nothing but from the Report of the French Navigators, who have examined with more Accuracy; there are D'Urville's Reports, and he has found Harbours in every Direction; but the Knowledge we have of that Part of the Country is very imperfect; for instance, the Native Accounts represent what appears in the Maps as a Peninsular extending from the Northern Part of the Southern Island, as an Island separated by deep Water from the main Land.

Have any of our Men-of-War lately looked at all to the Harbours in Cook's Straits?

No; we have had no Men-of-War near Cook's Straits of late Years, I believe; I do not think that the Rattlesnake was in Cook's Straits; the Buffalo, I think, did not go there; that was a Sort of Store Ship, sent out to get Spars.

Do you know where the Rattlesnake went?

The Rattlesnake went to the Bay of Islands and the Ports in the North.

Do you consider that any fair Treaties and Contracts could be made with the Natives?

Yes; we think there could be, judging from such Evidence as we can collect from the Missionaries. We have seen the Accounts which they have sent from the Island; we have accumulated all the Evidence we could to satisfy ourselves of the Fact, and we think the very Existence of an Assemblage of English in Cook's Straits is an Evidence that the Possession of the Land is very reasonably attained in that Country, for they are living at free Quarters, without any Contract whatever with the Natives. Every fresh Evidence we get adds still more strongly to that Conviction.

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Do you think that, supposing this Bill passes, the Company will have the Power of maintaining any thing like Order in any considerable Part of the Two Islands, without an enormous Expenditure?

It is very difficult to say that the Company are likely to be able to watch every runaway Convict who may establish himself in any Bay in the Island; there are many Positions where they may live for Years without being known; but I think we should have no Difficulty, where there is a large Number of Europeans collected together, to maintain Order among them, for it would then become worth our while to form an Establishment.

Would not the Establishment of any thing like good Order in the Bay of Islands drive many of the present Settlers to other more unfrequented Parts of the Island?

I think that is possible; for when a King's Ship arrives at the Bay of Islands now, nearly One Third of the Population leaves, and does not return till she has left.

What is your Opinion as to the present Tenure of Land by the Natives in that Country?

As far as we can make out, they had been always extremely tenacious of their Land Tenure, and are, I believe: of course that can only rest on Testimony. They have had no Documents of any Kind, but most of their Wars are on account of Land Disputes. But there is a Circumstance which is peculiar, and which was confirmed to me, if it needed any Confirmation, by Mr. Tawell, who has been giving Evidence here,—that Lord Durham's Purchase there was made, in concurrence with some other Gentleman, many Years ago now, and nearly a Million of Acres has been, to use the Language of the Country, "tabooed;" that their Right has been respected, and it is now retained for them; and Applications have been received from Native Chiefs to desire that they should send out and take possession of the Land, otherwise a Time may come that it would be almost impossible to maintain it for them. That is a strong Proof of the Respect they have for Title.

In your Opinion are the Chiefs the sole Proprietors of Land?

No, I do not think the Chiefs are Proprietors of all the Land; they have an absolute Dominion over their People; but the Right of the Land is not in the Chief; it is in the Under-chiefs, and in the different Heads of Families.

Suppose an Under-chieftain dies, do you suppose that his Land is taken possession of by his Son, or is it divided among the whole of his Family?

I do not think I ever had any Information as to what the Laws of Descent are in respect of Landed Property, therefore it is impossible for me to say what Species of Division takes place; there is an Instance of their having parted with large Tracts of late to the Church Missionaries.

Are you aware at all, speaking not within a few Hundreds, how many Thousand Acres have been purchased by Europeans?

It is represented to us, that going from the Mouth of the Thames to nearly Ten Leagues above the Bay of Islands a very large Proportion of Land has been purchased, not under very fair Titles, or with fair Conditions, by the Settlers already there.

Do you know of any Instance in which a White Man has sold the Land or any Portion of the Land he has purchased from a Native?

No, I do not know of any Instance.

The Chiefs are not the Proprietors, you say, of the Lands?
I apprehend not.

Can the Head of a Family, who is a Proprietor, sell without the Consent of the Chief?

It is very difficult to say whether, when the Chiefs have sold Land, they get the Concurrence of their Sub-chiefs; that is an Inquiry which we have not gone into, for it would not suit us to take any small detached Portions of Land; we should

should be Purchasers of a few Hundred Acres here and there if we bought from Sub-chiefs.

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Have you ever understood that when a Chief has sold Land to an European he has divided what he has received from the European among the whole of the Tribe?

No, I have never heard that he has done so; I know that when they do sell Land they sell it with the Consent of the Heads of Families.

They sell Land belonging to themselves, but not to the whole Tribe?

What they sell is what they do not occupy; for instance, there is a very small Tribe having a Right over a very large Tract of Land; the Right of Occupation is not confined to the Chief, any Head of a Family may come on unoccupied Land; but when a Man sells they do not sell that immediately occupied, but the other Tracts not in Occupation.

Do you happen to know what the Number of European Landholders in the Islands is?

I cannot tell what the Number of Europeans is; the Number of Europeans, as it is represented to us, increases; there are a Number of Europeans settled, but not for permanent Purposes, such as the Whalers and Sealers, and others who are established for some temporary Object. The Number of those of whom any Census has been taken is about 1,800 by the last Accounts.

They are not exclusively Land Owners?

No; a great Number are Grog-shop Keepers, and employed by the Shipping.

Does the Acquisition of Land go on very rapidly by Settlers?

Yes, it is going on very rapidly, particularly by the Missionaries and the Catechists. Land is extremely cheap at present; they buy it for very little.

Does it go on to that Extent that those Purchases would soon cover a large Portion of the Island?

The Northern Island; there cannot be a Doubt of that.

Are the European Settlers on the Islands increasing in Number?

They are increasing very rapidly, and the Natives are decreasing; a Letter lately received from a Mr. Stack still more confirms that.

To what Causes do you attribute that principally?

About the Bay of Islands they are now getting into the Use of Spirituous Liquors very much, and there are Diseases introduced by Europeans very fatal to the Lives of Natives; and then an important Point is, that the Missionaries have not been able to counteract by their Doctrines the bad Example constantly set before the Natives. The Progress in Civilization is not commensurate with that of the Christian Doctrine.

You mean with the Exception of the Neighbourhood of the Missionary Establishment, probably?

Yes, and even in the Missionary Establishment, except in the Case of those connected with the Missionary Settlements, and employed by them; for instance, in Hokianga, where there is the greatest Number, there is very little Improvement in their Mode of Life and their Cleanliness.

There are some Christian Congregations in the Neighbourhood of the Settlements, are there not?

Yes, particularly about Hokianga, very extensive; I believe there is One Tribe wholly Christian.

With respect to the Purchase of Land, you state that the Concurrence of the Sub-chiefs is necessary?

It is.

How is that marked in any Purchase with an European; would the Purchase be considered invalid without some Proof of that Concurrence?

No; the Chief has always stipulated for the Purchase. What Arrangement
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has been made among themselves we have never known, and it would be very difficult to arrive at the precise Knowledge of that, if the Chief has sold any Land of his Tribe.

Do you think a New Zealand Chief is now capable of making a fair Bargain, and obtaining a fair Price, considering all the Circumstances?

Yes, we think so; the Price which has been given I can hardly say has been any Price at all, so little has been paid for it. I do not suppose that any of the Missionaries gave Three-pence an Acre for the Land they have purchased; then of course the Value of the Land depends upon the State of the Island; therefore we do not think that they much diminish the Value of their Property by selling the Land; the Number of Residents of course will increase the Value.

Have you any Reason to suppose there are a great Number of respectable Persons in this Country ready to go out?

Yes; a very large Number indeed.

Have you Communications of that Kind?

Yes, from all Parts of the Country?

With Capital?

Yes, with considerable Capital.

The Church Missionaries are Land Owners to a considerable Extent?

Yes.

Do you consider that the Possession of Land by them to a considerable Extent at all impedes their Spiritual Exertions?

I have not heard that it did; but that they have acquired that Land in direct Contradiction to the Instructions of the Parent Society here.

As far as providing for their growing Families, by settling them in the Country, it is rather desired by the Society than not, is it not?

The Society has given them Leave to purchase, I believe, 200 or 250 Acres for each Child; but instead of confining themselves to those Purchases, they have purchased very largely on what must have been Speculation; and the Proof that there must be some Spirit of Speculation is, that the Petition to Government for some Sort of Protection is signed by almost all the Church Missionaries in the Island, and of course with a view to promote the Emigration to the Island, to raise the Value of the Land by the Arrival of new Occupants.

If they are properly regulated, the Island could not be better peopled than by the Descendants of Missionaries?

Not at all; they are a most respectable Class.

When the Chiefs have sold the Land to any Extent, is it not with an implied or express Stipulation that the New Zealanders themselves should cultivate them?

No, I believe not; but it is an important Element that they should be got to labour.

Do you think that in the Neighbourhood of the Forests they cultivated as much as they used to do?

I cannot say.

Have you not heard that they subsist now chiefly on Provisions brought from Cook's Straits?

I have not.

The Committee have been informed that the Church Missionaries have purchased a great deal of Land, but the Wesleyans not much. Is there much Difference between the Efficiency of those Two Bodies?

I believe not; the first Establishment of Missions was by the Church Missionary Society.

Do you understand that the Natives in selling their Land merely wish to obtain the Value of their Land in Barter, or may they take into the Consideration

tion the having Persons of civilized Habits in their Neighbourhood, who would teach them civilized Arts?

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We are led to believe that there has been a great Desire on the Part of the Chiefs for White Immigration into the Country: probably the Desire expressed by respectable White Inhabitants of the Country has induced them to concur in the Wish that some Sort of Protection should be given to them, and the present State of Things should undergo an Alteration.

Have you understood that their Object was to get Persons of more civilized Habits to dwell among them?

We have every Reason to believe that they have a Desire that civilized Persons should reside among them.

Do you believe, that, though they would wish to see Europeans settle amongst them, they would be equally ready to receive large Bodies of Settlers who would to a certain Extent dispossess them of their Land?

We do not look upon it that they would dispossess them; our Object is not merely to purchase up their Land; the Proportion is small which they can put into Cultivation; the best Estimate we can get of the Population of the Two Islands does not set it at above 150,000, and there is Room for Millions. The White Population is on the Increase. Whatever therefore is done in respect of this Bill you cannot possibly stop the Immigration of Whites; our Colony, we conceive, would prevent the probable Extinction of the Native Races.

Is it not the Intention of this Association to extend their Authority by degrees over the whole Island, so as to regulate the Trade Settlement of British Subjects?

Yes; the Association commence with the Purchase of Tracts under certain Conditions expressed in their Bill, or something similar to that in the Bill. To what Extent the Native Population may swell by the Protection given to it, and to what Extent they may keep possession of Tracts of Country, it is impossible to say, but I think the only Chance of their holding their Ground is by the Protection we give them and the Civilization we introduce.

Is it not the Intention of the Association to introduce the Exercise of their Authority all over those Parts they do not themselves colonize?

It is necessary we should have a Right of that Kind; in fact we could not do without it. If we are not allowed to make Treaties with the Natives for the Establishment of a Police and the Suppression of Crime over other Districts, our own would not be tenable; it would be uninhabitable in fact.

Does not the Bill state that you propose making Treaties for the Regulation of Trade and Commerce?

Yes; the Natives, I believe, are in that State that they would consent to any thing.

Is the Land belonging to that which is called the old Company, at the Bay of Islands?

It is Part at the Mouth of the Thames, and Part at Hokianga, the other Side of the Island.

Are you aware whether there was an Attempt to sell any Part of that Land?

I am not aware of that.

One of the Witnesses has stated that Mr. Fairburn has purchased Land which one of the Chiefs is stated to have sold to the Company?

I understood the Question to refer to an Attempt on the Part of the Company to sell. Yes; I understand that an Attempt was made to sell Land, which was resisted by the Natives on the Ground that it was sold previously.

Do you not suppose that the Length of Time which has elapsed will be likely to lead to an Objection to the Land being now taken possession of?

No; we have no Reason to suppose so; they have held it as a Purchase invariably. I have no Reason to suppose there would be the least Objection.

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Would it be the Intention of the Association to call into question the Titles to any Land which has been sold by the Natives?

No; we are obliged to introduce into our Bill, on the Recommendation of the Committee on the Aborigines—such Clause was not necessary for our Bill; but for the Satisfaction of the Public, and, among other Causes, for the Protection of the Natives, we have introduced the Clause that the Protector of the Natives, or some Person appointed for the Purpose, should look into the Titles, and see that all the Purchases are fairly made.

Do not you think that such an Interference might lead to Difficulty, and unsettling of Titles?

We are perfectly ready to abandon that Clause; we have introduced it for the Satisfaction of the Public, not for any Benefit we can derive from it.

Would the Protector look into the Title of Lord Durham's Company?
He would look into the Title of Lord Durham's Company.

Lord Durham's Company, probably, did not give for that Million of Acres more than Forty or Fifty Pounds?

Probably not; they would give a certain Number of Muskets or Blankets.

Do you know whether the Trade has fallen off the last Two or Three Years, or increased?

It has increased.

In the Article of Fax?

No, I do not think there has been any great Increase as to Flax, but there has been an Increase as to Fisheries; and whenever there is an Increase in Fisheries there is an Increase in the Number of Vessels sent out, for there are Stores sent out for the Supply of the Whaling Ships.

It is not a Trade in the Produce of the Country?

No, except in the Article of Wood; there are Spars sent for the Navy, and the Exportation of Flax; but I do not think that the Exportation of Flax has increased.

Have you heard that it has decreased within the last Two Years?

I do not think it has.

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It is stated that the Church Missionaries have no Objection to Colonization?

All that we know of the Church Missionaries is, that there was a strong Opposition on the Part of the Parent Society here; that Opposition has been, I think, a little modified by the Arrival of this Petition to the Government, praying for Protection.

Doctor Hinds has stated that the Missionaries all wished for Colonization, but that the Parent Society objected to it?

The Parent Society, I believe, still object, but that their Opposition is modified.

Do you know the Ground of their Opposition?

I believe from a Wish to avoid Interference, and from conscientious Motives.

The Soil is supposed to be very favourable for Wheat, is it not?

Yes, the Soil is very fine.

Better than that of South Australia, is it not?

There are Parts of South Australia where it is very good, but it is in Patches, and it is more subject to Drought in South Australia; there is no Drought in New Zealand,

If New Zealand came into Cultivation, a good deal of Wheat might be sent from New Zealand to South Australia?

At a future Period there is no Doubt that a very large Quantity of Wheat will be sent.

The Timber is particularly good?

The Timber is particularly good, We have very strong Evidence as to the Utility

Utility of the Timber from one of the Members of the Association, Sir William Symond, the Surveyor of the Navy, who uses it as much as he can for Spars for the Navy.

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Is it used by other Nations?

I do not know to what Extent the Americans have it. I believe it is principally confined to European Export, and that for the Purposes of Government.

Do you know whether any is sent to the West Coast of South America?

I never heard that; I believe they are furnished from the Northern Part of Peru,—from Guayaquil and that Neighbourhood.

You have never been in New Zealand, but speak from Information?

Just so.

Should not you think, considering the Abundance of Timber, the Position of the Island, the Harbours, and the Climate, that in all Probability it will be the great Seat of Naval Power and commercial Importance in those Seas?

I have not the slightest Doubt of that.

If it had been originally a Question of planting a Colony, that would have been very preferable to Australia or any other Part of the World?

It is not only preferable to Australia, but it is very important to Australia; for in case of War the Possession of it by a Foreign Country would be very inconvenient to us. The best Course Home from New South Wales is through Cook's Straits, round Cape Horn; the Wind would be more favourable for that Voyage; therefore the Possession of Cook's Straits is most important to us, holding as we do New Holland; and it is important as a Place for Ships to touch at.

What is the Distance of New Zealand from Australia?

About 1,200 Miles; it is 1,200 Miles from Sydney to the Bay of Islands.

Is it not nearer to Van Diemen's Land?

It is much easier going to Van Diemen's Land than to Sydney, because the Wind is more favourable.

Are you aware from whom the Timber which has lately arrived at Portsmouth for the Use of the Government is purchased?

The Timber is not purchased; they do not purchase the Right to cut Timber. I believe it is usually done by Contract with Parties living in the Island. They send out Choppers, and the Wood is taken out of the Forest; the Natives attach no Value to it; no Purchase Money is paid for it.

The whole Expense is the cutting it and bringing it on board Ship?

Yes.

With a Company the Country would have to purchase it probably?

Yes. They might cut it in any other Part of the Country than under the Colony, if they could do it on better Terms, but we doubt whether they could, considering all the Convenience which would be afforded them.

You state that you wish to extend by Treaty, not the Jurisdiction, but certain Powers to the neighbouring Districts?

There is a Clause in the Bill which authorizes us to treat with the neighbouring Chiefs for the Right of exercising a certain Jurisdiction of Police; for instance, for repressing Disorders and Crimes in Tracts near our own. If that Right was not conceded to us, any Crime which might not be committed in the Tract subject to the Jurisdiction of the Association might be committed there, and the Consequences might be evaded by crossing the Frontier Line.

To what Extent would it have the Effect of superseding the Native Law?

I think not at all, because wherever there are White and Native Inhabitants they have always Two Laws, and the Native would not apply to a White Man the same Rule he would to his own People.

It would only be in Cases where a Settler was concerned?

Yes; we should have no Claim of Jurisdiction for Crimes committed out of our

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our own Territory by Native against Native; I do not know that we should have by Native against White, but it is for the Suppression of Disorders amongst the Whites.

It is in the Nature of sending a Constable into an adjoining County?
Yes.

Do you think that if that Provision were not made Grog Shops and Places for the Reception of stolen Goods might be established there?

Yes; it would be impossible for us to preserve our Power unless there were that Provision.

That Mixture of paramount Sovereignty and derived Authority of the Natives would be upon the same Footing as it is now in Canada, as between the Crown and the Native Indians, namely, that the Authorities of the Crown do not interfere with any thing that passes among the Natives, but that they do interfere with their own People?

Yes.

You think the Sovereignty of the Crown is equal in both Cases?

I believe myself that the Sovereignty of the Crown is equal, but we do not assume it to be equal in our Bill; whatever Sovereignty we have is to be conceded to us by Treaty. My own private Opinion is, that the Sovereignty should belong to the Queen, and that She should be paramount over the Country. The Queen acquires the Sovereignty by our Negotiation with the Natives.

She consents as Sovereign by Anticipation?

We assume that there is no Sovereignty on the Part of the Crown.

Then why do you ask the Sovereign of Great Britain to give Her Consent to this?

The Queen merely authorizes us, Her Subjects, to purchase this Sovereignty of the Natives, and to make it over to Her.

You may now purchase and may make it over to Her without the Bill?

I do not believe we can purchase without the Bill. I hold that She is the Sovereign, but I am afraid public Opinion would not allow me to maintain that.

It appears by the Twentieth Clause, "That it shall be lawful for the said Commissioners to give to any Court or Courts of Justice to be constituted by them in pursuance of this Act a Criminal Jurisdiction for the Trial and Punishment of all Offences committed not only within the said British Settlements but in any Parts of the said Islands of New Zealand whereof the Sovereignty shall not have been ceded, but wherein a Criminal Jurisdiction shall have been ceded by Treaty in pursuance of this Act, and also in the High Seas, and in any Place in the Indian or Pacific Oceans not subject to Her Majesty or any European Sovereign or State." Does not that give a Jurisdiction, not only over New Zealand where there are Europeans mixed with the Natives, but also over all Offences committed in any Place in the Indian or Pacific Oceans?

That is merely the Establishment in New Zealand of an Admiralty Court. It is a Matter of complete Indifference to us whether that Part of the Clause is maintained or not.

By the latter Part of that Clause all other Courts of any British Colony or Possession are excluded from having or exercising "Jurisdiction over any Crimes or Offences committed within the said Islands, or any Part thereof, or within Nine Miles of the Coasts thereof, any Law, Statute, Ordinance, or Custom to the contrary in anywise notwithstanding."

That is regular; you cannot have Two corresponding Courts. Nine Miles is the usual Distance. You cannot have a Court in New Zealand and a Court in Sydney, and a Jurisdiction concurrent in them.

That gives the Court full Authority over all Offences committed in the Pacific Ocean?

It was conceived that it might be more convenient to have an Admiralty Court established at the nearest Point to the Place where the Offence was committed;

committed ; it is to us a Matter of complete Indifference whether that Part of the Clause stands or not.

*Hon. F. Baring,
M.P.*

It is not merely Admiralty Jurisdiction, but a Jurisdiction over any Crimes committed in any Part of the Island ?

So it should be, in my Opinion, in any Part of the Island, or within Nine Miles.

Would not that Clause give you Jurisdiction as between Native and Native in any Part of the Island ?

I see nothing in that Clause which gives it ; that Clause only excludes other Courts ; we claim no Jurisdiction over the Natives ; our Treaty would be made to give us any Jurisdiction over the Natives simply in the Case where a White has been the offending Party, then it is supposed that the Vicinity of a White Settlement has an Effect on the Order and Regularity of the District immediately about it.

Are you aware what is the Practice now, and what is the Power given to our Consuls in the Levant ?

No, I do not know what is the Power given to our Consuls ; but I know the French Consuls have a very absolute Jurisdiction over their own Countrymen ; ours have not the same, I believe.

Would it not be difficult to give our Consuls or Residents in any of those Islands in the South Seas a Power over the Subjects of Great Britain, because every Man would immediately state himself not to be a Subject of Great Britain, but of the United States of America ?

Yes ; but if we make a Treaty with the Natives we include all Offences committed by Persons not Natives ; there is a Cession by the Native Chief of the Right of Repression of Crimes, which would apply equally to all.

Do you know whether the Natives do now exercise any thing like Law in New Zealand ?

To a certain Extent in Questions of Property, also in Criminal Cases, certainly in a very rude Way ; but still there is a Vengeance for shedding Blood, for instance, which is usually executed by the Relations taking it into their own Hands ; that very often brings on Wars, and Wars of very great Length, and very destructive Wars, which would be avoided if they could be induced to proceed more regularly.

If one Native robs another, is he taken before the Chief or the Chieftain, or how is that arranged ?

I cannot tell what the Process of the Court is, or to what Degree he may be submitted to that Law ; but there is no Doubt there is a Repression of Crime.

Are you aware whether Native Chiefs ever pass a Sentence of Banishment on Europeans ?

There have been Cases in which they have prevented their remaining in the Island, putting them on board Ships ; and Cases where they have driven them out of the Island, after great Violence exercised by them, making them flee for their Lives.

Do you know of any Case of a White Man settled in the Country refusing to work where the Chief Man would not allow him to remain idle, but said if he wished to eat he must work for it ?

No, I never heard of that.

Do you know what the Articles of Confederation alluded to in Mr. Busby's Despatch are ?

I have seen them, and it would be very easy to get them ; the only Copy, I apprehend, is in the Colonial Office ; there was One Copy brought home by a Missionary, of which we have a very rude Translation. I fancy it is a very loose Document, but at all events it would apply only to some of the Tribes about the Bay of Islands, which forms a very inconsiderable Part of the whole Extent.

Hon. F. Baring,
M.P.

Do you know what was the Object of it?
It was suggested by the Missionaries that those Tribes should be brought to unite together, if possible, in order to attain some of the Purposes which we think would be more easily attained by the Bill before the Committee.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Wednesday next,
Twelve o'Clock.

APPENDIX

APPENDIX to the EVIDENCE of 1st May 1838.

Appendix.

The following Papers were laid on the Table by the Lord in the Chair.

No. 1.

NEW ZEALAND ROPE.

1832.—SAPPHIRE. Captain Wellesley, in reporting on the different Kinds of Rope on Trial, viz. Captain Harris's, made with the Solution of Cahuchu (Flax received from Woolwich), against that made with New Zealand Flax tarred (Flax received from Deptford), and also of some made of Mr. Bayly's compound Tar,—states, that he considers both Captain Harris's and the New Zealand to be excellent Rope, but gives the Preference to the former. They were used for Fore Braces, and stood the Work well for One Year, but Captain Harris's was fewer Times spliced. The Cahuchu makes the Rope very pliant; it becomes round and runs well; but the Parts not in use (as the Ends of the Braces) swell more than usual; perhaps rather larger Sheaves than ordinary should be used. Mr. Bayly's Rope appears also to be very good.

1832.—SOUTHAMPTON. Vice Admiral Sir John Gore transmits a Report of Survey, dated at Trincomalee, 28th May 1832, taken by the Officers of the Southampton, who state that "they selected Ten of the best Yarns from the New Zealand and Riga Rope, and weighed the same.

"The New Zealand Yarns averaged - 82lbs.

"The Riga Yarns - - - - - 70lbs.

"They also observe that the Riga Rope was well laid up, but the Rope of the New Zealand Material was so badly laid up that the Strands did not bear an equal Strain. Both Ropes appear to have been equally worn."

The above being referred to the Admiral Superintendent at Portsmouth, the Master Attendant, on the 5th December 1832, reports, that having consulted the Master Rope-maker as to the Manufacture of the Rope in question, he states, that he can only repeat what has been reported on similar Complaints; viz. 6th March, on some of this Rope in the Belvidera; on the 27th August, on a Letter from Captain Pigot of the Barham; and on the 12th October last, on a Report of Survey held on board the Melville on similar Rope;—that the Cordage made of New Zealand Flax was manufactured with the utmost possible Care and Attention, and that from the Trials which have been made of this Sort of Cordage he cannot but feel convinced that the Defect so generally complained of must arise from the Nature of the Material, and not at all from its Manufacture; and in which Opinion he, the Master Attendant, fully concurs.

1832.—BARHAM. Captain Pigot states that after due Trial of the Rope made from New Zealand Flax (delivered by Mr. Buchanan) with compound Tar, he feels it his Duty to report that the Coil of Four Inches rove as a Main Topsail Brace against Rope made with Vegetable Tar, is very badly laid up, having One Strand much more taut than the others, and consequently no fair Trial can be made, and which he very much regrets as he admires the Appearance of the Material.

1832.—TYNE. 17th June. Captain Charles Hope states that he rove One Fore and One Main Topsail Tye of Captain Harris's Rope, and the other of common Russian Hemp, in December 1830, and in February 1832 he found the Tyes of the common Rope quite gone, but those of Captain Harris's were in use till April, when they were condemned in consequence of his being ordered to refit preparatory to his going round Cape Horn in the dead of Winter, but he is of opinion that they would have brought the Ship safely to England. He also observes that the other Tyes were repeatedly carried away, but Captain Harris's were never stranded. He also rove One Fore and One Main Topsail Sheet of each Kind of Rope, and in this Instance there was also a marked Superiority in the New Zealand Rope.

He states that Captain Harris's Rope certainly swells rather more in wet Weather than the Russian Hemp, but this Circumstance he does not conceive amounts to an Objection; and adds, that, for the Purposes for which he has used this Rope, it is far superior to any Rope he has ever met with.

1832.—PALLAS, at Barbadoes, 4th May 1832. Captain Walpole states that he rove Rope made with New Zealand Hemp as Lower Braces and Catfall; that they have not been carried away, and that Master as well as himself are of opinion that it has the Advantage of working soft and pliant, and remaining so in wet Weather.

(123.4.)

U 3

1832.—

Appendix.

1832.—**DRUID**, at Monte Video, 1st May 1832. Captain Hamilton states, that, upon due Trial of a Main Brace of patent tanned Rope, of Four Inches, made of New Zealand Hemp, it did not wear so long by Three Months as one made of common Cordage; from the Wet it increased much in Size, was very stiff, and consequently wore much more than the other; and when going from a warm to a cold Climate it burst and broke in several Places, and from its Nature could not stand splicing.

1832.—**ALGERINE**. Admiral Sir W. Hargood transmits a Letter from Lieutenant Stoven, commanding the Algerine, dated at Plymouth, 31st August 1834, in which he states that the Rigging manufactured of New Zealand Rope stoved extremely well in tempestuous Weather; in wet Weather the running Rope swells so much it is difficult to reeve it through the Blocks of the proper Size, and it becomes as hard as Iron; in the Country (East Indies) he is ordered to, he has no doubt of its answering, as when dry it is as soft as Silk, and as supple, stretches, wears smooth, and is the best running Rope he ever saw; but for the Reasons he has stated he does not think it would answer in wet or rainy Seasons or cold Weather.

Lieutenant Thomas, commanding the same Brig, in a Letter dated at Trincomalee, 29th July 1836, states that the whole of the Topmast Rigging, Top Gallant Stays, &c. have been condemned at that Place; it is also his Opinion that the Lower Rigging will very soon be found unserviceable, as it appears to him that the Heat of the Sun dries it up, makes it brittle, and break short off, for which Reason he thinks it very inferior for standing Rigging.

Rear Admiral Sir T. B. Capel, in transmitting a Copy of Lieutenant Thomas's Letter, states that several Complaints have been made to him of the Brittleness and consequent Insecurity of New Zealand Rope, and should therefore not recommend its being applied to any Purpose where a great Strain is necessary, or where its suddenly breaking might be attended by serious Effects.

1835.—**BLONDE**. Report transmitted with Admiralty Letter, dated 6th June 1835.—“One Fore Tack of New Zealand Rope was in constant Use for about a Twelvemonth, in all which Time it stood as well as the other opposed to it; they both became stranded about the same Time; the Riga Tack was spliced and returned to its Place, but the Lay was entirely gone from the New Zealand one.”

1835.—**THALIA**. Report transmitted with Admiralty Letter, 20th June 1835.—“Topsail Tyes of New Zealand Hemp tanned have answered better than common Rope. The small Rope for running Rigging has been very badly laid; in all of it One Strand bearing more Strain than the other Two.” Captain Wauchope further states, in a Letter dated at Simon Bay, 10th September 1835, “That the tarred Cordage made of New Zealand Flax, manufactured by Mr. Robertson, and supplied from Chatham Yard, viz. Four and Five Inches Hawser-laid, was still in excellent Condition, and is decidedly superior in every respect to common Rope.”

1835.—**ROCHESTER, CHATHAM LIGHTER**. The Master states, on the 12th May 1835, that the New Zealand tanned Cordage of Five Inches, supplied in December 1834, for Jib Sheets, not being long enough in use, he cannot state the Wear of it, but he finds when it gets wet it is as hard as a Cable of Ten Inches to handle.

1835.—**CHATHAM YACHT**. The Captain Superintendent states, that the Cordage issued to the Yacht was returned into Store, because the Tan used in its Manufacture came off and soiled the Sails.

1835.—**PANDORA**. Main Topsail Tyes of New Zealand Cordage, manufactured by Mr. Robertson, worn badly; Tyes of Riga Hemp would wear out Two or Three of New Zealand.

1835.—**CRACKER**. Standing Rigging worn well, and Superintendent of Chatham Yard sees no Objection to its being made of New Zealand Hemp. The greater Part of the running Rigging is much worn, and so much swelled with the Wet that the Ropes pass through the Blocks with great Difficulty. In several Places the Rope is thrown out of its Lay.

1835.—**WINCHESTER**. Equal if not superior to Europe, but the smaller Ropes are certainly going in the Nip.

1835.—**THALIA**. Hawser-laid Four Inches Fourteen Fathoms, and Five Inches Thirty-seven Fathoms, made by Mr. Robertson, in excellent Condition, and decidedly superior in every respect to common Rope.

1835.—**PELICAN**. Mr. Robertson's Jib Stay much superior to that generally supplied; but the Four and a Half Inches rove for a Main Topsail Tye much inferior to some Four Inch stranded Rope supplied at Portsmouth.

1835.—

1835.—LYNX. Martingal Stay wore Three Months and a Half; Back Ropes Seven Months; Main Topmast Backstay Falls Three Months; similar Ropes of Russia Hemp wore about Eighteen Months.

1835.—RODNEY. Four Inch Rope, as Topsail Braces, the internal Parts formed of Twenty-five Thread Yarn, spun from New Zealand Flax, the external Parts of Twenty-five Thread Yarn, spun from Riga Hemp, and tarred singly, appear to wear equally well as Rope made in the usual Way.

1835.—THALIA. Used for Topsail Tyes has answered better in every respect than the common Rope.

1835.—PEARL. Topsail Tye, tanned, swells in wet Weather more than common Rope; worn out in Eleven Months before one of the common Cordage.

1835.—MADAGASCAR. Starboard Fore Brace; Larboard one not half so much worn; New Zealand Hemp makes bad Rope.

No. 2.

EXTRACT of a DESPATCH from Lord GLENELG to Major General Sir RICHARD BOURKE,
dated Downing Street, 25th May 1836.

“I have received a Letter from Mr. Busby, enclosing a Copy of a Declaration made by the Chiefs of the Northern Parts of New Zealand, setting forth the Independence of their Country, and declaring the Union of their respective Tribes into One State, under the Designation of the Tribes of New Zealand. I perceive that the Chiefs, at the same Time, came to the Resolution to send a Copy of their Declaration to His Majesty, to thank Him for His Acknowledgment of their Flag; and to entreat that, in return for the Friendship and Protection which they have shown and are prepared to show to such British Subjects as have settled in their Country, or resorted to its Shores for the Purposes of Trade, His Majesty will continue to be the Parent of their infant State, and its Protector from all Attempts on its Independence.

“With reference to the Desire which the Chiefs have expressed on this Occasion to maintain a good Understanding with His Majesty’s Subjects, it will be proper that they should be assured, in His Majesty’s Name, that He will not fail to avail Himself of every Opportunity of showing His Goodwill, and of affording to those Chiefs such Support and Protection as may be consistent with a due Regard to the just Rights of others, and to the Interests of His Majesty’s Subjects.”

Die Veneris, 11° Maii 1838.

The Duke of RICHMOND in the Chair.

Evidence on the
present State of
the Islands of
New Zealand.

Captain ROBERT FITZ ROY, R. N., is called in, and examined as follows :

Captain R. Fitz Roy,
R.N.

YOU are a Captain in the Royal Navy?
I am.

Were you in the Year 1835 in command of one of His Majesty's Ships in the South Seas?

Yes; in command of the Beagle.

You were upon a surveying Expedition?
I was.

Did you visit any Part of the Northern or the Southern Islands of New Zealand?

Part of the Northern Island, the Bay of Islands, and a small Part of the Coast adjacent.

Is that a good Harbour?
Very good.

For what sized Vessels?
For Vessels drawing less than Eighteen Feet Water it is very good, but for larger Ships it is exposed. The Harbour which is most used at present is only fit for Vessels drawing less than Eighteen Feet Water.

Is there good anchorage Ground?
Very good indeed.

Is it called Kororarika?
I am not aware that there is any other Name excepting that. It is the inner Part of the Bay of Islands. In the outer Part there is Plenty of Water for Ships of any Size, but not sheltered.

There is good anchorage Ground there?
Yes, throughout nearly the whole Bay.

How long did you continue in the Bay of Islands?
Only Ten Days.

Had you an Opportunity of seeing whether the White Population was a respectable one, or not?

Yes; during the Ten Days I was there I was going about from Place to Place, and was enabled to form a tolerable good Idea. There were Eight or Ten respectable Families, well conducted in every Way; but the rest of the Whites were Ragamuffins.

Did you see any of the native Chiefs?
Yes, several of them.

Was Mr. Busby the Resident there at that Time?
He was.

Did you visit or see any thing of the Missionaries?
Yes; I saw a good deal of those who were living near the Bay of Islands; I went to all their Houses, and to the Society's Farming Establishment, and saw as much as I could in so short a Time.

(123.5.)

X

From

Captain R. Fitz Roy,
R.N.

From what you saw, do you think the Missionaries had the Respect of the Chiefs?

Thoroughly; I think they had most completely their Respect, and not only the Respect of the Chiefs, but the Respect of the Settlers of all Descriptions whose Respect was worth having. All the principal Settlers look up to the Missionaries, and acknowledge the Value of their Protection; and they say, to any one who asks them the Question, that they could not remain in the Island without the Missionaries.

From what you saw of the Missionaries Farm are you of opinion the Ground is fertile?

Very fertile indeed; and there is one very peculiar Fact respecting New Zealand, which is, that no one can starve there, because the Root of the Fern, which grows all over the Island, is eatable, and whenever the Natives are hard pressed for Food they have recourse to it.

Do they cook it in any Way?

Yes; they roast it or bake it.

From what you saw do you consider that the Island, if cultivated, would bear Wheat Crops?

Yes; it has been tried. The Wheat I saw there, grown on the Islands, was as fine looking Wheat as I ever saw; and the Missionaries told me it was considered better than the Wheat grown in Australia near Sydney.

Did you see any of the New Zealand Flax there?

Yes, I did see some.

It grows wild?

It does.

Have you ever had an Opportunity, as Commander of any of Her Majesty's Vessels, or any Man of War you have served in, of being able to ascertain the Quality of Rope made from New Zealand Flax?

I have; I have used it for Three Years successively.

What is your Opinion of it?

I think that if it were properly manufactured it would make very good Rope, but that there is some Defect in the Way in which it has been manufactured, for it breaks in the "Nip," though it wears a very long Time in a straight Line; but whenever it is frequently bent much it gives way; yet, as the Natives use it for Nets Three or Four Fathoms deep, and sometimes Two or Three hundred Fathoms in Length, and it lasts them for many Years, there must surely be some Way of preparing it which would make it available for our Rope. A Net made in that Way is kept by a Family on the Stump of a Tree on a little Frame made for it, and it lasts them for many Years.

Have you found that the Rope increases much in Size, and becomes very stiff?

No, I have not found that Effect; but it does not work up afterwards, into smaller Rope, for instance; it is not soft, nor will it absorb Water, like Hemp; you cannot make what Sailors call Swabs (the large Rope Mops for cleaning the Decks); but, as the Natives make very fine Cordage of all Kinds, my Impression is, that there is some Defect in our Way of manufacturing it: either the Plant is cut at a wrong Time of the Year, which the Natives perhaps have not told us, or it is not worked up well afterwards.

Could it arise from its being packed up, and heating in its Way home; would that be likely to make it brittle in the Way you have referred to?

I think that it is very possible it may lose some particular Quality.

There is an immense Quantity of it in the Island growing wild, is there not?

An immense Quantity. It grows in dry Places, not like the Flax of our Northern Countries; it is just like the large Iris of our Gardens, having a long Green thick Leaf. The only Preparation it requires is stripping the outside Coat off the Leaf, from the Fibres, with a Shell. The long Fibres run down, parallel to one another, through the whole Leaf. The Natives take a Shell in one Hand, and a Leaf in the other, and so strip it.

Have

Have you ever tried any of the New Zealand Timber as Spars in any Vessel you have commanded? *Captain R. Fitz Roy,
R.N.*

Never.

There is a great deal of Timber in that Country?

It is full of Timber, and those who have tried it have spoken very highly of it.

Did you find it more difficult to keep your Men in order when they were in the Bay of Islands than in any other Place you went into?

Not more so; but I had only a small Ship's Company; but Seventy Men; and I was there only a short Time.

You went over the Station of the Church Missionary Society in the Bay of Islands?

I did so.

First, with regard to their Farm, which you mentioned, in what State of Cultivation was that?

Very good indeed. There were about Twenty Acres cultivated; some Part Corn Land, and the rest lying fallow, when I saw it. They told me they were going to use it for different Sorts of Vegetables.

That Farm was actually in the Hands of the Missionaries?

It was cultivated, and occupied by the Missionaries; but it belonged, I believe, to the Society in England.

In the Neighbourhood of that Farm was there any Cultivation going on by the Natives themselves?

None at all; no more than such as went on in the Days of Captain Cook. The Kind of Cultivation which he describes, in the Narrative of his Voyage, we saw in many Places; the digging up the Ground and planting Sweet Potatoes and Taro. He mentions their laying out the Ground by Line, and planting it as regularly as a Gardener would in this Country. I saw that, but no other Sort of Cultivation.

As regards the Progress of the Natives in the Cultivation of the Soil, you do not apprehend that as yet they have profited much by the Example of the Missionaries?

No, I should think not; for they have not the Means. The Corn Land I saw was ploughed, and as only Two or Three Ploughs had been brought over, the Natives could not have used them; but I saw a Mill which was built by the Natives (of course under the Direction of Whites), and many Works in which they had assisted. I am not aware that they have carried on any Work on their own Account.

With regard to their general Condition as Moral Beings, had you an Opportunity of knowing whether the Work of the Missionaries had told much upon their Character?

Very much indeed; I should say that the Population of the Northern Part of New Zealand (which is small compared with the whole Extent of that Island) was as well-conducted and as moral as an equal Number of our own Population. Where the Missionaries had gained an Influence (which was then from the Mouth of the River Thames Northward) the Natives were as well-conducted as an equal Number of the lower Classes of our own Population.

Would it be your Opinion that if the Misconduct of those other Europeans to which you have alluded could in any way be restrained the Efforts of the Missionaries as Ministers of Religion would eventually tend to civilize the whole of that Population?

I do not think they would if left to themselves at present, because they have so much to struggle against; but if they were assisted, if they were supported by the Government, they would no Doubt; but left as they now are I think that the Majority will go against them, because there are at least Three Quarters of the Three Islands untouched, and in those Quarters Ships of other Countries go, Americans, French, as well as many of our own, who do all they can to oppose the Efforts of the Missionaries, and to set them at defiance.

(123.5.)

X 2

Suppose

Captain R. Fitz Roy,
R.N.

Suppose the Missionary Society had the Means to extend their Operations and to multiply their Stations indefinitely through the Island, do you not believe that the Work of christianizing and civilizing the People would go on as it has already done in the Bay of Islands?

I have no Doubt it would; I see no Reason to think it would not.

You are probably aware that the Church Missionary Society has other Stations besides that in the Bay of Islands?

I am.

Did you visit them?

I did not; I had no Opportunity when I was there. The senior Missionary, (I believe he is considered the Leader among them,) Mr. Henry Williams, was absent at the South Part of the Northern Island, endeavouring to establish another Station in that Quarter. I saw only the Stations immediately round the Bay of Islands.

Kororarika is the principal Village or Town in the Bay of Islands, is it not?

I think that it was generally spoken of as the Principal; but it was a very small Place; it was a mere Village; there were no respectable Houses of any Description there. The English Settlers are scattered round the Bay at a good Distance from Kororarika. The principal Missionary Settlement, Paihia, is on the opposite Side of the Harbour. The only Persons who live there are Natives, and a few Shopkeepers who sell Spirits, and do much Harm.

That is the principal Place where the Crews of Merchantmen land for Refreshments, is it not?

Yes, it is.

The European Settlers there are few in Number?

Not more than Eight or Twelve, I should think.

What is the Amount of the Native Population in Kororarika?

From 500 to 1,000, I should suppose; but it is very difficult to tell, for generally large Parties are absent. They have Grounds at some Distance inland where they go, and some Hundreds may be at work upon them, but when I was there I never saw more than 500 in that one Village.

Have any Acts of Violence been committed upon the Natives by the Crews of the Merchantmen who touch there?

Some Years ago, but not near the Time that I was there. In the Interval from the Year 1820 to 1834 several Occurrences of that Kind took place.

It has been stated by some Witnesses that the Population of Kororarika is extremely immoral, and addicted to low Vices; is that your Opinion?

I think it is very immoral.

Is that to a greater Extent than the lower Parts of our Seaport Towns?

Certainly not; it is in much the same Kind of State.

Do you know what is the Population of Kerikeri?

I think there are but few Natives; it is chiefly a Missionary Village, and there are not more than 200 Natives living there, I should suppose.

Is this immoral Class of the Population found only at Kororarika, or at other Points of the Bay of Islands also?

I should say they were collected together chiefly at that Place, which is decidedly the worst in the Bay.

You saw Mr. Busby, the British Resident, when you were there?

I did see him.

Does he appear at present to have any Power of repressing the Misconduct of British, American, and other Crews?

He had not at the Time I was there; that is, he fancied he had not, because he did not choose to exert that Kind of moral Influence which as a Government Agent he might have had had he acted in conjunction with the Missionaries. He chose to tell every one who went to him that he had no Authority; that he was not even allowed to act as a Magistrate, and that he could do nothing. The
Consequence

Consequence was, whenever any thing did occur, those who were aggrieved went to the Missionaries. Mr. Busby might have very considerable Power, because the Missionaries have such Influence over the whole Body of the Natives they could support him. If Mr. Busby wanted a Person taken up he had only to express his Wish to the Missionaries, and the Natives would have done it for them, but he was slow to act in that Way.

Captain R. Fitz Roy.
R.N.

Did he complain that he wanted physical Force?

He did. He spoke to me several Times, and said it was impossible for him to do any Thing without Constables, or Officers of that Kind to assist him.

Was that with a view to keeping in order the White Visitors?

Yes.

Does it appear to you that if a Man of War was to visit that Part frequently that would materially increase the Power of Mr. Busby?

Yes; there is no Doubt that it would increase his Power; but a Man of War going there at Intervals would not be able to do much. The Captain, of course, would be quite strange to the Place, and during the short Time he remained his whole Time would be taken up in learning what he had to do; but if a Ship were stationed there permanently, and a Familiarity acquired by her Captain with the Country, I think that a great deal of Good might be done, and the Resident might then be efficiently supported.

Does it appear to you, that supposing a Man of War permanently attached to the Station, with Directions to support the Authority of the Resident, that would be sufficient to control the People, and prevent any Disorders that take place occasionally in the Island?

If that Man of War were put into communication with the Missionaries, if they were to be supported by her, and her Influence or Power were to be brought into co-operation, she might support the Resident, no Doubt; but as the British Resident is supported chiefly by the Missionaries, and every White Man now on the Island is enabled to remain there in direct Consequence of the Influence the Missionaries have obtained, it would of course be useless to send a Ship to support the Resident, unless she could act in conjunction with the Missionaries. I suppose that the Officers or the Crew of a Ship could not land on any Part of New Zealand and act against or take a Person by force, it would be an Encroachment on the Territory, and would naturally excite the Hostility of the Natives.

Do you think that Treaties could be entered into with the Chiefs for the Purpose of arresting British Subjects who might have been guilty of Acts of Violence towards each other or the Natives?

I think it would be very difficult at present, for it is to the Interest of many of the Chiefs to keep Settlers amongst them, without reference to their Characters, in order to profit by their various Handicrafts, whether as Sawyers, or Blacksmiths, or what not; and they would not give up those Men. I do not think the Chiefs of the Southern Island could understand the Nature of a Treaty sufficiently to enable a European Power to put any Confidence in them.

Still you think if the Missionaries required them to give up any Person they would do so?

Yes, in the Portion of the Island where the Missionaries have any Influence; but that is yet only from the Latitude of the River Thames Northward.

The Natives are willing to receive any European Strangers among them?

Very willing; as long as they think it is to their own Interest.

Do not you conceive in the Part of the Island you visited the Natives would be equally willing to receive Europeans coming in large Bodies, and living under a separate Government?

No; I think that would excite their Hostility; they would fear that the whole Country was going to be taken from them.

The Introduction of such a Colony would not be likely to remove the Inconveniences which at present arise from Misconduct on the Part of the Visitors there?

I do not see that it would. As long as that Colony, on however large a Scale

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it might be, was not general, or was only established in one Locality, the present Evils would be only transferred to other Quarters, in consequence of that Colony being established. No Power belonging to the Colony could have any Authority in other Parts of the Island.

You think there would be no Advantage in planting a Colony unless its Power extended entirely over the Island, to the Extent of depriving the Chiefs of their sovereign Authority ?

No. I do not see why that should necessarily take place. If a floating Protection were admitted ; if the Island were taken under the Guardianship of Great Britain, and that Protection were attended by Advantages to the Natives, without any Encroachment on the Rights of the Chiefs, some Benefit might be afforded, and Colonization encouraged ; but any Colony must be kept subordinate to the Restraint of the Mother Country, and not be allowed to do what it pleased when established in the Country. I think if the Colony had Power within the Island to act in New Zealand, independently of the Government, much Evil would ensue ; but if that Colony were subject to the Supervision of an authorized Power sent from the Mother Country it might go on very well. Independent of the immediate Authority of the Mother Country I think it could not answer, for it would be obviously the Interest of the Colonists to acquire as much Territory as possible ; and for that Reason they ought not to be trusted with the Power in their own Hands.

The Sort of Colonization which you think would be useful should be entirely under the Control of the Executive Government of the Mother Country ?

Decidedly so.

The whole of its internal Police Regulations, and the Administration of its Laws, under the Control of the Officers of the Mother Country ?

Entirely so ; as much as in Van Diemen's Land.

It was in 1835 you visited the Colony ; had there been any Declaration of Independence of that Part of New Zealand you visited ?

Yes, there was ; early in 1835.

Do you recollect the Circumstances which attended it ?

Yes, as I heard it on the Spot, when I was there. The Alligator went, with Captain Lambert, and Three different Flags were presented to a Number of the Chiefs who were assembled, and they chose one of those Flags for their own, with an Understanding that Great Britain would acknowledge it, and afford it her Protection. Those Flags being spread out before them, one, as I said, was chosen, and Mr. Busby was established as Resident, from the Time of giving them the Flag.

You did not understand that the giving them that Flag intimated any Sovereignty on the Part of England ?

No ; so far from that, there was a distinct Recognition of the Independence of the Chiefs.

Did it appear to you that the native Chiefs were jealous of their Authority ?

Very much so.

Has a Union between the Chiefs been carried into effect at any Time ?

Yes ; the Chiefs have been assembled Two or Three Times.

Do you know the Proportion those Chiefs bear to the whole Number of Chiefs ?

Perhaps not above a Tenth.

Do the Chiefs appear attached to their native Customs and Mode of Living ?

The older People seemed too much attached to them to give them up. They would adopt our Clothing, or make use of our Tools, but they would not give up their Way of Life. The Missionaries seemed to think it was useless to try to effect any Change among those who were old, and that they must begin with the Children.

Did they appear willing to receive Instruction in the Arts ?

Very willing, but not very persevering. Having been used to a roving Life, they could not bring themselves to the continual Application which was required in order to make much Progress.

Are

Are you aware whether the Natives have been much employed in felling Timber of late? *Captain R. Fitz Roy, R.N.*

I believe in large Numbers.

Did you hear whether they had given up the Cultivation of their Land for the Purpose of employing themselves in going to the Woods and felling Timber?

I heard so. It is a great Temptation when they are offered Muskets and Powder, and Axes and Tools of various Kinds; and for this Inducement they will leave their Potato Grounds, and go to cut down Timber.

Are there not many Acts of Violence committed by Americans as well as by Europeans?

Yes; the Americans may be considered equally to blame with our own Subjects in that respect.

Supposing there were an equal Number of Acts of Violence committed by the Americans, would there be a considerable Difficulty in interfering with the Americans?

I think there would be very great Difficulty, and that this is one of the most difficult Questions relating to New Zealand. The American Ships are sometimes in larger Numbers on the Shores of New Zealand than our own.

A great Proportion of our Subjects pass as Americans?

Yes, many. Our own Men when taxed with these Things shelter themselves under the American Flag, and say, "We are Americans; you have no Right to interfere with us."

A British Resident, acting with any real Energy, acting cordially with the Missionaries, you think would be able to check those Excesses to a considerable Extent?

I should say completely, where his own Influence extends, for instance, immediately contiguous to the Bay of Islands, and for Twenty or Thirty Miles around; but he can do nothing at present in checking them.

By what Process is it, as the Law now stands, that a British Resident could exercise any personal Authority over British Subjects in New Zealand?

There was a special Law framed a few Years ago for those Islands, and it applies to Australia and Van Diemen's Land. I believe the particular Object was to have a Check upon runaway Convicts and other bad Characters who resorted to the Islands. By virtue of that Law an English Ship is authorized to take those Men, wherever they can be found, and bring them to Justice.

That would not apply to the Case of Whalers, or any Person of that Description, only to runaway Convicts?

I did not mean to say, "only to Convicts;" that Law applies to any British Subjects, and is a Check on them while in those Seas. If any Outrage is committed by any British Subject in any of those Islands, or any in the Pacific Ocean, he is liable to be taken up, and brought to Justice.

You do not think Mr. Busby has Power to try and inflict Punishment on any Person?

Certainly not. He has Power to apprehend and bring them to Justice in Australia, or to send them to England.

In the Island, do you conceive Mr. Busby would not, as British acknowledged Agent, have Influence with the Natives in addition to that he could acquire through the Assistance of the Missionaries?

I think that he could have a certain Degree of Influence, but I think not an efficient one.

Greater than if he were denuded of that Character, and merely acted in co-operation with the Missionaries?

Decidedly. The Fact of his being appointed by Government gives him at once an ostensible Position of some Weight.

Do you mean in the Eyes of the Natives?

Certainly.

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You have stated that some Interruption to the Harmony in the Island might arise from too great an Extension of Territory in the Hands of any Company, as between the British and New Zealanders, the Tendency of a Company being continually to increase their Territory?

Yes; I should apprehend that such would be the Tendency.

Supposing that there are reserved Districts within which by Law no Sales would have been good, and that there should be Allowances perpetually reserved from the Sales of the Land, made in favour of the Chiefs, so that they could never be reduced to Beggary, would the Objection operate to the same Extent under those Limitations?

I am afraid that it would; I was however looking only at the general Principle; I am not aware that there are in New Zealand any Lands which are unappropriated; I believe that every Acre of Land in those Islands is the Property of one or another Tribe.

Supposing that there were certain Districts within which no Sales were permitted by Law to be made in order to prevent a complete Absorption of the Land by European Settlers, supposing that those were unalienable, and that there should be a certain Portion of the Purchase Money of Lands sold reserved for the Chiefs possessed of the Lands purchased, so as to prevent their sinking into complete Beggary, what is your Opinion?

I am afraid that could not answer, because the Chiefs will not assist one another, they are all so divided by various Feuds, that if you take away Land from a Tribe here they have no Resource in another Part of the Country, however much Land may be reserved there. The Chief who loses his Land here may be as well sent away from the Island, for the other Tribes would not let him have any of their Territory.

You say the Chiefs are very jealous of their Authority; they would, in your Opinion, very much dislike any thing like Accession of Sovereign Rights, or the giving to any other Persons the Power of making Laws for them?

Very much indeed; I should think however, that they might be induced to cede their Rights in favour of a powerful Country like Great Britain, but not to any minor Power or private Company.

With respect to the Missionary Establishments, did you see the Wesleyan Establishment?

No, I did not.

Did you see any Schools?

Yes; I saw the Schools belonging to the Church Missionary Establishment near the Bay of Islands.

The native Schools?

Yes.

Could you form any Opinion whether they had become christianized to any Extent?

Those that I saw were Boys of Ten or Twelve, and they were as forward as Boys in this Country generally are from Six to Eight Years old; I think it was about that Proportion. There were not many in the Schools. The few I questioned appeared to know as much as Children of Half their Age in this Country.

Had they a Sort of general Knowledge of the Christian Doctrine?

Yes; a general Knowledge.

There are Congregations of Natives to some Extent, are there not?

Yes; but small in comparison to those in the other Islands, such as Otaheite.

Are they increasing?

They were not increasing when I was there. The Missionaries attributed it to the great Difficulty of dealing with their own Countrymen; and that, in consequence of almost their whole Time being taken up in settling Disputes, they had little or none left for Instruction, particularly for the Instruction in the Schools.

Do you mean by their own Countrymen, the People in the Bay?

Yes; not a Day passed but a Message was sent to the Missionaries from one
or

or another to settle some trifling Dispute. All the Disputes of the Neighbourhood came into their Hands. *Captain R. Fitz Roy,
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Did any Plan ever strike you as being the most effective in repressing Disorders by British Settlers?

I thought that no Method could be better than that which was taken in the first Instance by this Country. The Instructions given by Sir Richard Bourke to Mr. Busby appeared to be as well devised as any could possibly be; but they did not succeed in their Effect, because Mr. Busby did not use that moral Influence alluded to in those Instructions, which from his Position he might have used without actual Force; he might have succeeded far beyond what has taken place. If the same Plan were acted on, and well supported by One or Two Ships, permanently stationed there, I can see no further Change which would be required.

You think if any Violence was committed, if he acted with Energy, on his Application to the native Authorities they would immediately carry his Directions into effect?

I do not think they would punish any Individuals themselves; I think they would deliver up any of our Countrymen to Justice; but how far they would go in punishing their own Countrymen it is very hard to say, for no one Chief has any Authority over a Freeman. A Chief may put his own Slave to Death, and no one will ask him a Question; but if he lifts his Hand against a Freeman of his own Tribe Vengeance will be the Consequence.

You are of opinion that the native Chiefs would be induced to give up such Persons as might offend to British Authority?

Decidedly; I think that they would.

You say that if Mr. Busby had exercised the general Influence that you think he might have used the Consequence would have been beneficial; you allude probably to his not being sufficiently connected with the Missionaries, and holding that Sort of Intercourse with them which would enable him to make use of their Services?

No, I do not exactly mean that. He was sent there in a high Character, and was accredited to the Missionaries, and had he communicated with them freely, and allowed them to be cognizant of, if not the Agents, in all that took place, while he remained as the Head, and the Understanding in the Islands had been that all which the Missionaries did was done in concert with Mr. Busby, and that all emanated from him as the Head, his Influence would have been far too great for any Individuals in that Part of the Island to resist; but by dividing the Two Influences Mr. Busby lost his Power of preventing Mischief. The Necessity of acting with them was pointed out in his Instructions; but he separated himself in an unnecessary Degree from them. He remained on tolerably good Terms with them, but thought he might differ with them sometimes, even to taking precisely an opposite Line of Conduct to that which they recommended, and the Consequence was, that while the Natives retain their Opinion of the Missionaries, they found that the Resident was a Nonentity; that he was there to look on, and nothing more.

Referring to the Law alluded to by you, will you turn to the 9th of Geo. IV. Cap. 83. Sec. 4., and read the Clause?

“And be it further enacted, That the said Supreme Courts in New South Wales and Van Diemen’s Land respectively shall and may inquire of, hear, and determine all Treasons, Piracies, Felonies, Robberies, Murders, Conspiracies, and other Offences, of what Nature or Kind soever, committed or that shall be committed upon the Sea, or in any Haven, River, Creek, or Place where the Admiral hath Power, Authority, or Jurisdiction, or committed or that shall be committed in the Islands of New Zealand, Otaheite, or any other Island, Country, or Place situate in the Indian or Pacific Oceans, and not subject to His Majesty or to any European State or Power, by the Master or Crew of any British Ship or Vessel, or any of them, or by any British Subject sailing in or belonging to, or that shall have sailed in or belonging to, and have quitted any British Ship or Vessel, to live in any Part of the said Islands, Countries, or Places, or that shall be there living; and that all Persons convicted of any of the Offences so to be inquired of, heard, and determined in the said Courts respectively shall be subject and liable to and shall suffer all such
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and the same Pains, Penalties, and Forfeitures as by any Law or Laws now in force Persons convicted of the same respectively would be subject and liable to in case the same had been committed and were respectively inquired of, tried, heard, determined, and adjudged in England, any Law, Statute, or Usage to the contrary notwithstanding."

You have already stated that you believe the Operations of the Missionaries to have been somewhat impeded by the constant Disputes that take place among the European Population, and in which their Interference was required; that being the Case, would it not tend still more to check the Progress of their Work if they were to act under the Resident as his Agents, as it were, to carry out the Law in the Way you have suggested?

I think it would not increase their Difficulties, since at present every thing is submitted to them. An Example occurred to myself in the Case of some Masters of Merchantmen coming to ask for my Interference. I went with them to Mr. Busby, thinking he, as the British Resident, was the Person to interfere for his own Countrymen; but he told me he could do nothing, and then there was no Alternative but to go to the Missionaries. This was a Case in which an Attack was about to be commenced by the Natives on Two British Ships. I went to the Missionaries, who settled it at once in a satisfactory Manner.

You are not able to say whether they would be willing to undertake such a Duty not immediately connected with their Profession?

From what I saw of them I should say they would be quite willing to undertake any Duty which might tend to the Good of the Natives.

Acting somewhat beyond the Capacity they must derive as Agents of the Missionary Society?

Yes.

Do the Missionaries not practically carry on all the Operations of Government there, as connected with the Intercourse between the White Men and the Native Inhabitants?

I should think not. They certainly act as Interpreters, and they advise the Natives what to do. If they see any Circumstance tending to their Injury, they tell them of it; but I am not aware that they exercise any Restraint or Government; I do not think they could do so.

By their Mediation between the White Men on the one Side, and the Natives on the other, any Difficulties that may arise in the Intercourse between them are in point of fact settled and arranged?

Entirely.

Do you mean to confine your Answer to the last Question to the Natives of New Zealand, or do you mean to say the Missionaries have the same Influence over the Europeans when they quarrel with the Natives as they have with the New Zealanders themselves?

They have a great Influence over the Natives, and when a Dispute arises between a Native and a European there is no Resource for either Party but to call in a Missionary.

That Missionary can act as a Missionary only by his moral Influence extending over both Parties; has he equal Influence on both?

He has an Influence over both Parties, however bad either may be; they know he has an Influence over the Natives generally, and therefore they do not refuse Compliance so readily as they otherwise would.

Do you think, as Population advances, and Civilization increases, it will be possible for the Missionaries to maintain, or if possible that it is desirable they should maintain, that Kind of Supremacy in secular Matters which in the Infancy of Colonization is extremely desirable?

Decidedly not.

So that it must follow from the very Nature of Things that before long there must be some Person or Persons armed with the Power of arbitrating, instead of leaving the whole to the moral Force of Mediation?

Certainly; and the Time appears to have come. The Missionaries have opened

opened the Way; they have executed their Office, and now a more sufficient and secure Power ought to step in.

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Supposing the Chief of one of the Tribes sells a large Tract of Land to European Settlers, is there any Right on the Part of the Chief of any other Tribe to interfere and object to that Sale, or are not the Chiefs of the Tribes entirely independent of one another?

They are perfectly independent of one another, but no one Individual in a Tribe can sell Land.

The Chief and the Majority are bound to consent?

Yes; except in the Northern District, in which they have to a certain Degree confederated, and where some Twenty or Thirty allied Chiefs live, I suppose any One Chief or Tribe might dispose of his Land without giving Umbrage to another.

And if he further disposed of his Rights of Sovereignty over his Land, his Rights of Sovereignty would pass to the Person to whom he disposed of them?

I apprehend they would at first, but whether that would be held good Twenty or Thirty Years hence would be a different Question; for those Natives do not understand parting with their Rights in Perpetuity; at present that would hold good, I have no Doubt.

There is no Right of Sovereignty claimed by any Chief more than over his own Part of the Country?

No.

That Right is not affected by the Union which has been effected under the Influence of this Country?

I think it may be in the Part of the Country where those Chiefs are living, and those Parts are less completely separated.

Such an Act might amount to an Infraction of the Union?

Yes.

When you say that the native Chiefs do not understand that they are alienating Land entirely for successive Generations, with respect to the Purchases made now by Europeans, have the New Zealanders any Sort of Notion, in your Opinion, that the Land will ever revert to their Tribes?

I think they consider it as their Country; they consider the People who come there as we considered Settlers in this Country in former Times, the Lombards, Flemings, or others. We had no Objection to their coming, provided they did not take away from us any Part of our Territory, for they would increase our Resources. If a Piece of New Zealand where the English have settled themselves was to be transferred to the British Crown, and the Natives were no longer to have any Right to that Soil or Territory, I think it would put quite a new Face on the Matter.

Have the New Zealanders any Notion that the Compact is not final, that the Land will ever revert again to their Descendants; do not they consider it vested in Law?

I do not think they do, because they consider that when a European purchases their Land, he is taken from that Moment under the Protection of their Tribe. All the Purchases have been with the Understanding that the Settlers are to be protected by the Chief from whom they purchased the Land, which appears to me very much like their considering that they still have a Sovereignty over the Land, though they allow those People to make use of it.

Do you know whether those Persons have ever done any Act of Infeudation to the former Possessors of this Land?

The Settlers have made Presents to the protecting Chief, the Chief under whom they live.

What do you mean by the Settlers?

The Natives of this Country; the Foreigners who have settled in that Country.

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Do the New Zealanders sell Land one to another, and when purchased does it become the Property of the Purchaser and his Heirs?

Certainly; they can exchange Properties in their own Tribes, but not out of their Tribes.

They have correct abstract Notions of buying and selling?

Yes; but still the Sovereignty remains in the Chief of the Tribe.

What do you consider to constitute a Chief in that Country; is it hereditary, or does it arise from Property in Land?

Decidedly hereditary.

The Son of the Chief becomes the Chief upon his Father's Death?

Yes; it is a direct hereditary Descent.

Do you know what Interest the other Individuals in the Tribe have in the Land; when the Chief sells the Land does not every Individual belonging to the Tribe receive some Part of the Purchase Money?

They have the Option to receive some, if they demand it, or choose to take it. The Tribe must be assembled, and each Man takes a Portion of the Purchase Goods, whatever they may be; but it generally happens that the Chief takes little or nothing, the inferior Members of a Tribe taking the Property away, and the Chief being contented with having given his Consent.

Is the Concurrence of every Individual in the Tribe necessary to give a legal Title to the Lands so purchased?

I am not aware whether every one must consent; but certainly the greater Part must. All present in the Island are required to give their Consent.

Can any one sell any Portion of his Land without the Concurrence of the Chief?

No, certainly not; and with respect to the Purchase of Land mentioned just now, I am not aware whether any Purchase or Interchange can be made between People of different Tribes. Whatever Exchanges are made, are between Individuals of the same Tribe.

When a Chief dies, does the Sovereignty descend to his eldest Son?

Yes; and they have a singular but prevalent Idea in that Country, that their elder Sons will become greater Men than they are themselves.

Can the elder Son in the Lifetime of his Father prevent a Sale taking place?

He may do so, I should think, but am not sure. If one of the Tribe refuses, they settle it among themselves. If several of the Tribe refuse their Consent, the Sale does not take place. No Settler would buy Land under those Circumstances, for he would know that it would be liable to be taken away from him.

You are not aware what Number, whether the Presence of all the Tribe is required to render the Sale valid?

When any Sales are made, the whole Tribe should be present; but that cannot be the Case often, for a great Number of Natives go away in English and American Whale Ships; but all who are within Reach must be present, and give their Consent.

You are not aware of any Instance of a Sale being effected where there was a dissentient Member of a Tribe?

Yes; in the Case of a Person, calling himself the Baron de Thierry, who purchased Land nominally from Two Chiefs who came to this Country. When those Chiefs were in this Country they signed a Document, by which they nominally transferred to him a certain Property. His own Tribe, in the Country, ridiculed the Idea of his parting with that Land, and refused to consent to it. For several Years past there have been Discussions in that Country relative to this supposed Sale to the Baron de Thierry.

Do not you suppose that the Notions of the New Zealanders respecting the Value of their Land and the Right to the Land has been very much modified by Communication with Europeans; do you suppose that, originally, they attached much Value to the Property in Land?

Very little, originally.

Their

Their Population being so very inconsiderable in proportion to the Extent of fertile Land, very little Value was attached to the Property in Land? *Captain R. Fitz Roy,*
R.N.

Very little indeed.

Are you aware of any Instance where the Territory of a whole Tribe has been sold, and changed Hands?

I am not.

You cannot say what would become of a Tribe who had disposed of all their Territory, whether any other Tribe would harbour them?

They must remain upon the Territory; I see no other Course. Large Purchases have been made by the Church Missionary Society for Farms, and the Natives have been allowed to remain upon them; that Transfer has not interfered with their Right of Common.

You are not aware whether the Members of the Church Missionary Society consider that the Sovereign Authority still rests with the Tribe of which they purchased their Land?

I know that they do so consider.

It appears in Mr. Busby's Despatch that there were very serious Differences arose between Mr. Busby and the Missionaries, Differences in Principle, which prevented their acting harmoniously together. Can you state on what Points they differed?

I recollect particularly, that when I was there, there was a Difference of Opinion between them with respect to stopping or discouraging the Sale of Spirits. The Missionaries wanted to carry into effect a Regulation similar to one established in the Society Islands; namely, that no Spirits should be allowed to be brought into the Island. Mr. Busby would not be a Party to such a Rule; he said it was an unnecessary Measure. A considerable Degree of Discussion, and not a little Animosity, was excited in consequence of that Difference, but whether there was any other I am not aware. On that Point there was a decided Opposition. The Missionaries were unanimous in saying it was one of the most useful Measures they could carry, but he would not co-operate with them.

The Soil is very well adapted for the Growth of Wheat?

Yes; the Wheat grown there is very good.

In New Holland that is not the Case?

No; that Climate is so much more dry.

If Colonization took place to a great Extent, would not New Holland receive almost as much Corn as New Zealand could supply?

Quite as much, if Van Diemen's Land did not undersell New Zealand. Van Diemen's Land produces a great deal of Corn. The Voyage from Sydney to New Zealand is not more difficult, though longer, than that from Sydney to Van Diemen's Land.

Is it not the Fact that they have imported into New Holland Corn from Calcutta, at Times?

Yes; and from the Coast of South America, from Chili.

Of course it would come on much better Terms from New Zealand?

Yes; certainly.

Do you think if a Resident were appointed, a firm Man, and who attempted to get the high moral Influence of the Missionaries upon his Side, that, with the Visits of a Man of War, would be more likely to keep the Whites in order, than sending out a Colony from this Country?

Decidedly, because sending out a private Colony would be sending out the Elements of Discord, unless the Colony were accompanied by some overpowering Force from the Mother Country, such as large Ships, in preference to any other, because the mere Presence of a large Ship would at once overawe the Aborigines, and prevent their attempting Hostilities, which a small Ship might actually provoke.

The Church Missionaries consider that they hold their Lands purchased on Sufferance?

Yes.

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From which you believe them to contemplate the Possibility of their being taken away?

Decidedly; and I apprehend they consider that they hold their Property entirely at the Mercy of the Natives; that their Tenure in that Country depends solely on the Goodwill of the Natives.

Of course it does, generally speaking, but do you suppose them to be of opinion that the New Zealanders themselves consider them to hold the Lands they have purchased on Sufferance?

It is a Sort of conditional Sale, such as "We sell them to you to hold as long as we shall permit you." I apprehend it is considered that they hold those Lands under the Authority of the New Zealand Chiefs; that they settle upon them as their own Property; but under the Protection and Authority of the Chiefs, and that they look up to the Chiefs as their Protectors, and, in fact, as their Masters.

Do you conceive at the Time that the Purchase is made there is not an Understanding between the Missionaries and the New Zealanders, that the Land is entirely given up for a positive Consideration?

The Use of the Land is certainly; but as the Missionaries have never wholly taken away Ground from the Natives, but always allowed them the Run of the Land, the Right of Common as it were, I do not think they at all apprehend at present, that a Day will come when they will not be allowed to go about the Land as they have hitherto done; they consider it their Country while it is not transferred from them to the Sovereignty of another Power.

Are you aware that the Missionary Society in all their Arrangements speak of that Land as a Possession in Perpetuity, and that they recommend to the Missionaries to purchase such Quantities of Land as a Provision for their Children?

Yes, I am quite aware of that; what I have meant is that they have a Right to hold that Land, or to make any Use of it for their own Benefit; and that they may act as they please upon the Land as long as they acknowledge the New Zealand Chiefs as the Authorities under whom they hold it.

You have stated your Opinion that the Time must come when the present State of Authority or Government, such as it is, will be no longer sufficient for the growing State of the Settlement in that Country?

Yes; that is my Opinion.

Are you not of opinion, taking into consideration the Position of that Country, and the Fertility of the Soil, and the Salubrity of its Climate, that it must grow into great Importance?

Certainly; it corresponds in that Hemisphere to Great Britain in this Hemisphere; it must go on holding out Temptations to Settlers of all Descriptions; it is quite impossible it should remain in its present State.

Is it not well suited for the Construction of Ships?

Exceedingly well.

Does the Production of Flax which grows in the Country lead you to suppose it would produce by Cultivation very good Hemp?

No doubt it will. Very good Hemp is now grown in nearly the same Latitude on the Coast of Chili, from 30° to 40° South, where the Climate is similar.

They have plenty of Timber for Ship-building?

Yes; large Forests.

Are not the Natives now serving for Hire on board the British and American Whalers?

Yes, they are.

Does not that lead you to suppose that the Natives, as well as the Settlers who come among them, will be disposed to a maritime Life?

Yes; their Islands are full of excellent Harbours.

Are not those Harbours better situated than any other Station in the same Seas for the Command of those Seas?

Considerably better situated than any other; they are a most commanding Situation in every Way.

Do

Do you suppose that, nothing being done, and the Island left in the Condition it at present is, any thing will prevent the irregular Settlement of White People there? Do you not consider that, no Settlement being made upon any regular Principle, the irregular Settlement of White People will take place to a great Extent?

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Certainly; it is going on now very fast. The Children of those now living in that Country will prefer remaining there, and making new Settlements, to going to Europe.

If the Island has this inevitable Tendency to become of great Importance, and to increase in the Settlement of White People, if nothing is soon done for the Purpose of regulating the State of Society, do not you apprehend that the Difficulties of Interference will become very great?

Certainly the Difficulties will increase very fast. There is now considerably more Difficulty than there was at the Time I was there, only Three Years ago.

May not that Difficulty become much more complicated with the Settlement of the Masters of English, American, French, and other Countries than it would be when the greater Proportion is of our own Nation?

Certainly; but there is a serious Difficulty in the way of Frenchmen settling there, though some have visited the Country from Time to Time. There is a strong Prejudice against them, which originated with the Massacre which took place many Years ago, when some of Marion's Crew were murdered, and their Death revenged by the others of the French Ship's Company.

With respect to the Necessity of something being done; taking into consideration the Whole of the Case, will you state to the Committee what would be, in your Opinion, the best Course to be taken, whether a Settlement by an Association such as has been proposed, or Authority from on board a Man of War, acting in conjunction with the Missionaries, or by planting a regular Government Colony in the Island, or what other Mode should you think most fitted to the Subject, and most likely to be successful in forming an Establishment there?

As the first Step it appears necessary that the Islands should be taken under the Protection of Great Britain, and that Great Britain should in taking them under her Protection distinctly declare that she does not wish to interfere with the Aborigines, and that she will decidedly refrain from interfering with them; leaving the regular Settlement of the Country to take place as the Natives and Settlers may mutually agree respecting it, but asserting her Right to prevent the Natives of other Countries interfering or settling there while her Colonization is going on. It would be easy for One or Two Ships to check our own Countrymen, and prevent Disorders between them and the Natives, but as long as we have no Right to warn off the Americans or others, Disorders must continue. Supposing the Right of Great Britain to interfere with those Strangers were acknowledged, One large Ship stationed permanently, (I mean a Ship as large as a Frigate, for a small Ship is rather a Temptation to Hostility than a Stop to it,) One large Ship by which the Natives could be overawed, would have sufficient Influence, and assisted perhaps by One or Two smaller Vessels, would keep the whole of the Coasts of those Islands in check. The Resident should act in concert with the Missionaries, and I should say that all would then chiefly depend upon the Character of that Resident and the Captains of the Ships employed, and nothing further would be required from our Government, but to let Colonization go on gradually, by mutual Consent between the Natives and British Subjects.

Your Plan would suppose an Assumption of paramount Sovereignty on the Part of Great Britain, subject to leaving the Natives Masters for their own Government, and leaving them Masters of their Property in the Land?

Entirely so.

It would assume Sovereignty as towards other Countries?

That would be precisely the Distinction I should wish to make, if it were possible, to ward off Foreign Interference, but to desist from interfering ourselves.

*Captain R. Fitz Roy,
R.N.*

Was it not upon that Principle the whole of our American Colonies were originally established, the System of the Assumption of paramount Authority, but leaving the Tribes to the Government of their own Concerns and the Property in their Lands?

I was not aware of it; I supposed that in our American Colonies the Land had been considered bonâ fide the Property of this Country from the Time of its Purchase from the Natives.

Is it not the Case even now, that in those States no Land is taken from a Tribe without Barter?

But then the Chiefs give up their Sovereign Authority over it.

The Principle there, is, that the Tribe cannot deal with a White Man; but the State has a Right of Pre-emption. No White Man can deal with an Indian Tribe; they are Masters of their own Property within themselves, and it cannot be taken from them?

In the Case of our North American Colonies, from the Time of their Purchase from the Natives, I had understood that they became the Property bonâ fide of the Crown.

William Penn took the Proprietorship and Ownership of the Country, but he did not take it without a Bargain with the Tribes; receiving from the Crown the Right that no other Person should bargain with the Tribes but himself?

Some such Plan would answer, probably, in New Zealand.

Is not the Case in Australia the first Case of an English Colony where the Land has been taken without any Bargain with the Natives?

I believe not. In Newfoundland, in Guiana, when Sir Walter Raleigh first established himself there, no Bargain was made with the Natives.

That was taken from the Spaniards?

Yes. With respect to what would be necessary for carrying on a System of Colonization, without doing Injustice or causing Hostilities, I should wish to mention again the Effect which a large Ship would have in those Seas, as compared with a small one, and the Ease with which a floating Force of that Kind could be transferred from one Place to another, as being so particularly applicable to the present State of New Zealand. The British Resident, being confined to one Spot, can act only in his own Neighbourhood; but a Ship of War could go to any Part of the Islands wherever a Disturbance occurred, and therefore the general Effect would be far greater than could be caused by a much larger Force stationed on Shore for many Years.

Your Notion of the Government you would wish to see established, would be the Resident acting through the Missionaries?

Acting in concert with them, for this Reason. At present the Missionaries hold all the real Influence in the Northern Part of the Island in their own Hands; and for the next Two or Three Years at least he must act in concert with them, or he could effect nothing. Were he to be opposed to them on any particular Measure, whose Success they thought undesirable, they could prevent it taking place, or the Reverse.

If the Settlement there should grow into such Importance as you seem to suppose it may, the Country will be growing into Consequence as a Commercial and Fishing Station; do not you think it would outgrow that Sort of Government which could be established through the Interference of the Missionaries, or that the Missionaries would become quite useless for their primary Employment—that of the Promulgation of Christianity?

In a few Years they would, I think, be found filling Situations corresponding to those of the lower Orders of Clergy in this Country. The Colonization and the Settlement of that Country is in no way at variance with a Missionary Establishment; they only require to be carried on in concert with it.

Supposing the present irregular System of Colonization were to go on, and that it increased rapidly, in the Sort of Proportion in which you think it will increase,

increase, would not a Time arrive, and that at no very distant Period, when the Settlers would be too strong for the Natives, and the Natives would be subjected to Wars and Oppression from the Want of Regulation?

*Captain R. Fitz Roy,
R.N.*

Certainly; and that Case might arise To-morrow. A Settler not acknowledging the Influence of the Missionaries might be attacked, and having no Force to protect him, might assemble as many of his Countrymen as he could persuade to take his Part. A designing clever Settler might in a short Time get together a considerable Force, and establish himself in some Part of the Island where he might defy the Natives, and thus would begin a Series of Feuds and great consequent Evil.

As Colonization went on, would not the Result be that in the Course of a few Years the Colonists would become so strong as to be able to oppress the Natives in consequence of the Want of established Law and Regulation of some Kind?

I think it might.

Do you look forward to that as a distant Period when they might become too strong for the Natives?

Not distant, certainly. In the Northern Part of the Island that might take place in Five or Six Years from this Time; but, over the whole of the Island, it might be perhaps more than Fifty Years, because little or nothing has yet been done in the Southern Island.

Do you think that will be the Result in a shorter or a longer Time, if the present State of Things is unchecked?

Yes.

Do you know at all the Number of European Land Owners there are?

In the Vicinity of the Bay of Islands there are about Thirty Persons, (of some Consequence in that Place), and in the whole Islands I have heard it stated that there are Two or Three hundred White People owning Land.

Do you know at all the Extent of Acreage cultivated?

No, I do not.

Is the Acquisition of Lands steadily progressing on the Part of Settlers?

During the last Ten Years it has increased very much.

You said that more Americans visited New Zealand than British Ships?

I think there were more Two Years ago; there were then about Three hundred Sail of American Whalers in the Pacific Ocean.

Did you survey the Bay of Islands?

No, I did not.

Did you survey any other Bay?

No.

Supposing a Sovereignty were to be established in the Bay of Islands, and that Port Duties were to be established there, do you suppose the Americans would consent to pay Port Duties, that Sovereignty not being under the Crown, but a private Colony?

I should think that they would consent to pay, if there was any Advantage to be gained by them from so doing.

Supposing the Trade were to be the same as it is now, do you think that the Americans going there, and seeing a Colony established there, would consent to pay them?

I think not, unless for a special Motive.

Who could enforce them to pay?

No Power, excepting that of the Natives. I believe there is a certain Amount of Harbour Dues exacted from Ships in the Bay of Islands now by the Native Chiefs, in the way of Presents, &c.

There is at the Sandwich Islands?

There is, as well as at Otaheite, and, I think, in New Zealand; and that it is partly in consequence of such a Contribution being demanded that the Americans have gone to other Ports in the Southern Part of the Islands.

*Captain R. Fitz Roy,
R.N.*

Do you think the Natives know the Difference between an American and an Englishman?

I think those to whom the Difference has been distinctly explained by the Missionaries, and those who have sailed in their Ships, or who have been to this Country or North America, know the Difference, but the great Body of Aborigines certainly do not; they consider them as one Nation.

Have they any Pilots for the Harbours?

Yes; Native Pilots as well as White Men.

Do they charge for Pilotage?

I think in the Bay of Islands and at Hokianga they have a regular Charge for Pilotage and for Port Dues.

Supposing a Colony were to be sent out which had the Power, by Treaty with the Natives, of imposing Port Dues throughout the whole Island; do you think that would tend to drive away the Trade?

I think it would have such a Tendency, because the Facility with which other Islands, such as the Friendly and other Islands, could afford the necessary Refreshments would induce Ships to go to some of them in preference to paying Dues.

From your Knowledge of the Character of the Vessels which trade there, would it not be possible they might attempt to evade those Duties by Force?

Certainly; very probable; particularly many of the North Americans, who never give up a Dollar willingly, and are very tenacious of their Rights.

If this associated Colony were to look for its principal Revenue from the Possession of such Duties, might they not find it difficult to levy them?

Yes, it might be difficult to levy them; and they might find the Source fail. The great Temptation to Ships to go to those Ports is their being free; where they can obtain Supplies for the bare Price of the Articles only. With respect to the Tenacity with which the Natives adhere to their territorial Rights, on which Subject I was questioned, I may mention one Anecdote as showing how tenacious they are. Rats were the only Quadrupeds known in that Country before Dogs and Pigs were carried there; and they were held in such great Esteem as Curiosities, and as Game, that the Custom obtained, and has been handed down from one Generation to another, of killing Rats as Game only upon their own Land. Nothing ever induces a New Zealander to kill a Rat on Land not his own; and I was present at a Discussion between Two whole Tribes, when the Question at Issue, no less than Peace or War, depended on the one Tribe having killed Rats upon certain Grounds. In the Discussion the older People pointed out a very defined Line, showing which was their Land, and which was that of the other Tribe; and the disputed Place was decided by the Proof of one Tribe having killed Rats there. So very tenacious are they of their Right of killing them, they would not for a Moment think of claiming the Right unless they were certain that the Land was their own; and I think where the Right of Property is esteemed so sacred as that the killing of a few Rats should influence the Decision of Two Tribes, it shows that the Natives would not willingly give it up. I have heard it asserted, that there is a great deal of waste Land which anybody may make Use of; but from what I saw myself, I should say that every Acre of Land is owned, and that there is much Tenacity with respect to a particular Boundary.

The Witness is directed to withdraw.

The following Papers are delivered in by the Lord in the Chair, and read:

Sir,

British Residency at New Zealand,
Bay of Islands, 2d November 1835.

I have the Honour to enclose herewith a Copy of a Declaration by the Chiefs of the Northern Parts of New Zealand, of the Independence of their Country, and of their having united their Tribes into One State, under the Designation of the "United Tribes of New Zealand."

In

In this Declaration the Chiefs entreat that His Majesty will continue to be the Parent of their Infant State, and that he will become its Protector from all Attempts upon its Independence; and it is at their unanimous Desire that I transmit this Document, in order to its being laid at the Feet of His Majesty.

I have, &c.

(Signed) JAMES BUSBY,
British Resident at New Zealand.
Mr. Under Secretary Hay,
&c. &c. &c.

Declaration of the Independence of New Zealand.

1. We, the hereditary Chiefs and Heads of the Tribes of the Northern Parts of New Zealand, being assembled at Waitanga, in the Bay of Islands, on this 28th Day of October 1835, declare the Independence of our Country, which is hereby constituted and declared to be an independent State, under the Designation of the United Tribes of New Zealand.

2. All Sovereign Power and Authority within the Territories of the United Tribes of New Zealand is hereby declared to reside entirely and exclusively in the hereditary Chiefs and Heads of Tribes in their collective Capacity, who also declare that they will not permit any legislative Authority separate from themselves in their collective Capacity to exist, nor any Function of Government to be exercised within the said Territories, unless by Persons appointed by them, and acting under the Authority of Laws regularly enacted by them in Congress assembled.

3. The hereditary Chiefs and Heads of Tribes agree to meet in Congress at Waitanga, in the Autumn of each Year, for the Purpose of framing Laws for the Dispensation of Justice, the Preservation of Peace and good Order, and the Regulation of Trade; and they cordially invite the Southern Tribes to lay aside their private Animosities, and to consult the Safety and Welfare of our common Country by joining the Confederation of the United Tribes.

4. They also agree to send a Copy of this Declaration to His Majesty the King of England, to thank Him for his Acknowledgment of their Flag; and in return for the Friendship and Protection they have shown and are prepared to show to such of His Subjects as have settled in their Country, or resorted to its Shores for the Purposes of Trade, they entreat that He will continue to be the Parent of their Infant State, and that He will become its Protector from all Attempts upon its Independence.

Agreed to unanimously on this 28th Day of October 1835, in the Presence of His Britannic Majesty's Resident.

[Here follow the Signatures or Marks of Thirty-five hereditary Chiefs, or Heads of Tribes, which form a fair Representation of the Tribes of New Zealand from the North Cape to the Latitude of the River Thames.]

English Witnesses.

(Signed) HENRY WILLIAMS, Missionary C. M. S.
GEORGE CLARKE, C. M. S.
JAMES C. CLENDON, Merchant.
GILBERT MUIR, Merchant.

I certify that the above is a correct Copy of the Declaration of the Chiefs, according to the Translation of Missionaries who have resided Ten Years and upwards in the Country, and it is transmitted to His most Gracious Majesty the King of England, at the unanimous Request of the Chiefs.

(Signed) JAMES BUSBY,
British Resident at New Zealand.

*D. Coates, Esq.
Rev. J. Beecham.*

DANDESON COATES, Esquire, and the Reverend JOHN BEECHAM are called in, and examined as follows :

(*To Mr. Coates.*) You are Secretary to the Church Missionary Society?
I am Lay Secretary to the Church Missionary Society.

(*To Mr. Beecham.*) You are one of the Secretaries to the Wesleyan Missionary Society?
I am.

Can you state to the Committee what are the Numbers and the State of the Native Population of New Zealand?

Mr. Coates.—I have some Information upon that Subject; it is contained in a Letter from the Reverend William Williams, one of the Missionaries of the Church Missionary Society in New Zealand, which bears Date the 10th February 1834. He states, “I believe the Population of this Island does not exceed 106,000, of which about 4,000 are in connexion with our Station at Kailaia to the Northward, 6,000 with the Wesleyan Station at Hokianga, and 12,000 connected with our Four Stations in the Bay of Islands. The Number in the Thames is about 4,800; while those at Waikato, a District in the same Parallel with the Thames, and on the Western Coast, are about 18,000. Along the Coast of the Bay of Plenty, as far as Hicks’ Bay, are about 15,600. From Hicks’ Bay to Hawkes’ Bay the Number is about 27,000, concentrating in Two principal Places. There are now no other Inhabitants in the Southern Part of the Island, except in the Neighbourhood of Entrey Island, where the Number is about 18,000.” This is the most distinct Statement of the Population of the Northern Island of New Zealand which I have ever seen, and appears to have been formed, by the Tenor of Mr. Williams’s Letter, with considerable Care, and therefore probably approximates to the Truth. In a Letter, written 4th September 1835, Mr. Williams says, “The Population of the Two Islands is small, not exceeding 200,000.” We have no Missionary stationed on the Southern Island, therefore our Information respecting it is not of a detailed Character.

(*To Mr. Beecham.*) Are you able to speak to these Facts?

We have not any very specific Information from our Missionaries on that Point. We have understood that the Population at Hokianga, in connexion with our Mission there, may be about 5,000. I should incline to the Opinion, from the Information which I have had from various Quarters, that the Statement made by Mr. Coates respecting the total Amount of the Population is perhaps as near to the Truth as can be obtained.

(*To Mr. Coates.*) Have the Accounts you have received led you to believe that the Population has increased or decreased since 1835, or that it has a Tendency to increase or decrease?

I am quite aware there are Causes in operation in New Zealand which necessarily tend to the Decrease of the Population. These are, the Prevalence of War amongst the different Tribes; the Insufficiency, I apprehend, of wholesome Food; the Introduction of European Diseases; and, at a more recent Period, the Introduction of ardent Spirits among the Natives. The last Fact is of comparatively recent Origin, and therefore, probably, has not hitherto exerted much Influence in the Decrease of the Population. But though those Causes are in operation, there are some Considerations which lead me to infer that the Depopulation has not been to that Extent which has been represented. I feel a little Hesitation in venturing that Opinion to the Committee, because the contrary Opinion has been stated, I am aware, by Individuals who must be supposed to possess considerable Information upon the Subject. The Grounds on which I venture to give that Opinion, which I have expressed respecting the Extent of Depopulation of New Zealand,—I speak of the Northern Island exclusively,—are these: I find that the Tribes are migratory; a certain District will be observed to be thickly peopled at one Period, and being visited at a subsequent Period, will be found to have scarcely any Population at all; for Instance, the District of Tara Nake: about Three Years ago it was thickly peopled, but recent Information states that that Population has migrated to a different District. Another Consideration that induces me to doubt whether the Depopulation has actually gone to the Extent represented, is this. I understand

understand that Dr. Foster, who was with Captain Cook, and who estimated the then Population of the different Islands in the South Seas, stated that of the Northern Island of New Zealand at 100,000. Now if that Estimate approximated at all to the Truth, and I think the Presumption is that it rested on less satisfactory Data than that of Mr. Williams, which I have just stated to the Committee, it will be found that the Population in 1834, the Date of Mr. Williams's Letter, was to the full Extent as considerable as it was supposed to be by Doctor Foster when Captain Cook visited the Island. Such being the State of Facts, as far as I am acquainted with them, I venture to infer, that the actual Depopulation of the Island is probably not so considerable as has been lately represented.

*D. Coates, Esq.
Rev. J. Beecham.*

Have you any Information from the Missionaries upon that Point?

Yes; the increasing Depopulation of the Island is stated in our Information.

The Opinion of the Missionaries who are stationed there is that the Population is wasting away?

Yes.

The only Reason you have for doubting the Fact is a Comparison of the reported Population in the Time of Captain Cook and the Report you have read?

Yes.

It is the Opinion of the resident Missionaries that the Population is wasting?

That under the Influence of the Causes which I have pointed out, the Population is diminishing there, unquestionably.

With respect to the Two Causes you have mentioned,—the insufficient Food, and the Tendency to War,—did not both those Causes exist rather to a greater Extent in old Times than they do at present?

Most unquestionably. I am confident that the Operation of the Missions formed in the Island has very powerfully tended to counteract the Operation of both those Causes.

(*To Mr. Beecham.*) Do you concur in the Opinion just stated?

I do generally concur in the Opinions which Mr. Coates has stated.

Is your Information of the Number connected with the Stations of the Wesleyan Missionary Society consistent with his?

Yes; about 5,000 or 6,000 is probably the Number at Hokianga.

(*To Mr. Coates.*) Your Statement with respect to the Migration of the Tribes is not a Ground for stating that the Population is on the Increase; but only that that renders it very difficult to ascertain what the Amount of the Population is?

Precisely so.

You stated that you had Reasons for supposing that the Depopulation had not been so great as had been represented; you alluded to the Period between the First Visit of Captain Cook to the Island and the Period of 1834?

Yes.

Your Answer did not refer to the Depopulation at present going on under the Influence of the various Causes now operating?

No; I do not think I have any Data from which to ascertain the Extent of the Operation of those Causes since 1834; but that the last Two of those Causes which I mentioned operated to a great Extent I have no Doubt, viz. the European Diseases introduced by Whalers and other Ships which touch at the Island, and the Use of ardent Spirits.

Those Causes could scarcely have been in operation much anterior to the Date of that Return?

The First from the Period of the Visit to the Islands by Captain Cook. One of the most virulent of the Diseases alluded to was introduced into the Island at that Period.

D. Coates, Esq.
Rev. J. Beecham.

With respect to the Tribes migrating, do they migrate into the Lands of another Chief?

I am not aware at all how that Fact may be; I only know the Fact that the Tribe which I referred to migrated from the Neighbourhood of Tara Nake to a different District; but under what Circumstances, or how the Rights of other Chiefs may be affected, I have no Means of forming an Opinion.

You are not aware whether they migrate into another Portion of their own Lands, or into the District of another Chief?

I am not.

Do they migrate regularly?

I have no Facts from which I can infer that there is any Regularity in their Migration.

It does not depend upon the Season of the Year?

No, not at all, I apprehend.

Their Notions of Property are very correct, are they not?

I believe they are; as to the Lands belonging to the different Tribes.

You say the Use of ardent Spirits, which is one of the leading Circumstances which has occasioned Depopulation, is of recent Use; how comes it to have been so recent, and when has it grown up to be the great Nuisance you are speaking of?

I have not the Date distinctly in my Mind; but I should think certainly within the last Five, Six, or Seven Years; and it has resulted from the Settlement of Europeans in the Neighbourhood of the Bay of Islands, who have introduced considerable Quantities of Rum; and I believe I am not violating the Obligation under which I speak, when I say that it was not without considerable Efforts, cruelly successful, that a Taste for ardent Spirits was introduced among the Natives; antecedent to that Period I understand the Natives were disinclined to the Use of ardent Spirits.

The Missionaries have not been able to combat that?

No, generally speaking.

Though they have attempted it?

Yes; and I find among our Documents the Formation of a Temperance Society, directed to limit the Use of ardent Spirits among the Natives. This, to the Extent of the Influence of the Missionaries over their own People, has, I have no Doubt, been successful.

(*To Mr. Beecham.*) Have you understood that in the Neighbourhood of the Wesleyan Mission the Natives have taken very much to ardent Spirits?

After ardent Spirits were introduced in the Neighbourhood of Hokianga, the Christian Natives themselves became so sensible of the Evil resulting from the Use of them, that under the Influence of the Missionaries the Chiefs assembled, and agreed to certain Regulations, the Effect of which was to prohibit the Introduction and the Sale of ardent Spirits; those Regulations received the Sanction of the Governor of New South Wales, and were for a Time partially carried into effect. Our Missionaries have transmitted a Copy of the Resolutions adopted at a Meeting of the Natives at Hokianga for the Formation of a Temperance Society; those Resolutions were signed by Fifteen Native Chiefs. One Chief, who was present, declined for a Time; at length he agreed, and also signed them. Another Chief remarked, that it would be desirable that Wine and Porter should also be prohibited; for if they were allowed, the English would say when the Rum Casks came, that they were Wine and Porter, and by that Means Spirits would continue to be smuggled into the River. The later Accounts give us Reason to fear that, notwithstanding those Regulations, Spirits continue to be introduced there in defiance of the Laws made by the Native Chiefs.

Did the Natives attempt to give Effect to those Resolutions?

I believe they did.

Do you suppose that any Alteration which might be made, either by the Authorities in the Island, or any thing done by the Government of this Country, could wholly prevent the Introduction of ardent Spirits among those People, if they were disposed to use them?

Mr. Coates.—I feel very strongly the Situation in which the Natives are now

now placed, a Taste for ardent Spirits having been introduced; and I am quite aware that the Disposition to use ardent Spirits is a Practice which, under any imaginable Circumstances, it would be extremely difficult completely to control. At the same Time, whatever Arrangements can be introduced on moral and religious Grounds, which would strengthen the Influence of the Missionaries, would be the most likely Means of diminishing the Extent of the Evil. At the same Time I am deeply sensible how extremely difficult it is to meet that Part of the Subject, the Taste for ardent Spirits having been introduced.

*D. Coates, Esq.
Rev. J. Beecham.*

Was there no fermented Liquor of any Kind used by the Natives before ardent Spirits were introduced?

I think not. I never heard of any such native Manufacture.

Is it not mentioned in Foster's or Cook's Voyage that they have some Means of fermenting the Root of the Fern?

I have no Recollection of it.

Do they not distil any Spirits?

I am not aware of any Circumstance of the Kind. I have not seen any Notice of it.

(*To Mr. Beecham.*) Are you aware of any Distillation of Spirits by the Natives?

I have no Recollection of Reference having been made to such a Practice.

(*To Mr. Coates.*) Have you heard whether any Diseases have been introduced of late Years in consequence of the Natives having taken very much to the Habit of felling Timber for Exportation?

No, I am not aware of the Existence of any Diseases introduced by that Employment.

It is stated by one of the Witnesses that the Natives have left off cultivating their Ground, and gone into the Woods, and that that has introduced glandular Affections?

I have never heard that.

(*To Mr. Beecham.*) Have you ever heard of that?

I am not sure that I should speak correctly were I to say that any particular Form of Disease had been introduced in consequence, although this may have aggravated the Diseases to which they were previously subject. The Case has been thus represented in some of our Communications: it is stated that the Attention of the Natives has been drawn from the Cultivation of their Lands by the Timber Trade, and that in consequence they have suffered much through the Want of Food. It is said they have worked so hard in felling the Timber, and bringing it down to the Water, and their Food has been so scanty and so very mean, that their Health has suffered in consequence; and that thus, through the Want of proper Food and over Exertion, they were injuring their Constitutions, and wearing themselves out

(*To Mr. Coates.*) You stated that the Tribes migrated; can you state to what Part of the Island they went?

To the best of my Recollection from Tara Nake to the Neighbourhood of Cook's Straits.

There has been Evidence of a Tribe migrating to the East Cape; is that the Migration to which you refer?

I think not.

Are you aware what became of the Land which they deserted?

No.

When that Tribe migrated did you hear whether it was an Expedition of Conquest on which they went?

There is no Reason stated, but merely the general Fact, that the Tribes which had been located in the Tara Nake District had migrated, I think, to the Neighbourhood of Cook's Straits. Neither the specific Reason of their Migration nor the Circumstances attending it were stated.

Was it the Case, that in consequence of felling the Timber, their Attention having been withdrawn from the Cultivation of their Ground, they were supplied with Potatoes from a Distance?

That did not take place near our Station.

D. Coates, Esq.
Rev. J. Beecham.

Mr. Beecham.—I am not aware that Potatoes were imported for their Support. I have understood, that instead of having a Sufficiency of Potatoes or Corn they have been obliged to live almost altogether on Fern Root, which has not been sufficient to support their Strength, and to enable them to prosecute their Work without Injury to their Health.

Do you attribute those glandular Affections to the altered Diet, and the Sort of Work?

I think the glandular Complaint is one of the Diseases of the Island; but there is great Probability that it has been increased in the Neighbourhood of Hokianga by the Causes referred to.

Do you know whether there is any thing like the Goitre, which is common in Switzerland?

A Medical Man with whom I have lately conversed speaks of it as the Scrofula. I suppose it is a very severe Form of the Disease.

(*To Mr. Coates.*) How do you account for the Fact of there being Difficulty on the Part of the Natives to obtain sufficient Food when the Land is represented to be so fertile?

Originally, I apprehend, it arose from the Absence of Iron.

It is said that the severe Labour in felling the Woods, and the Insufficiency of Food, have produced this Effect; how comes it, that a People who were so industrious as to work in the Woods, the sawing being so profitable as it is represented to be, should have been without an Abundance of Provisions?

I apprehend it will be found on Examination, and that is one of the Topics on which I should wish to submit some Facts to the Committee, that the Disposition to active and steady Industry among the Natives goes to a very limited Extent, and is found almost exclusively, if not altogether, among those Natives who have been converted to Christianity.

When was the Church Missionary Society in New Zealand formed; and what has been the Result?

The first Missionaries of the Church Missionary Society landed in the Island in December 1814. It has had many Difficulties to contend with, in consequence of the Habits of the People, which I cannot better illustrate than by a Quotation from the Observations of the Reverend Mr. Marsden. He says, "After these awful Events" (the cutting off the Boyd, 1809, and the Massacre of Natives by Whalers in Revenge,) "the Way to New Zealand appeared to be completely hedged up, though I did not despair of the ultimate Success of the Mission, from my personal Knowledge of the real Character of the New Zealanders, provided I could get any Vessel to take the Missionaries to New Zealand who were then with me at Parramatta, and willing to go. I waited more than Three Years, and no Master of a Vessel would venture, for Fear of his Ship and Crew falling a Sacrifice to the Natives. At length I purchased a Brig called "the Active," which had come from India, and applied to the then Governor, Macquarie, for Permission to go with the Brig myself along with the Missionaries; but his Excellency refused my Request; at the same Time he promised, that if I sent the Active, and she returned safe, I should then have Permission to go. I was satisfied with this Answer, but felt at a Loss to find a suitable Person to navigate the Brig, because the Risk of being murdered and eaten by the New Zealanders prevented several Shipmasters from accepting the Office." "22d August 1819. Their Misery is extreme. The Prince of Darkness, God of this World, has full Dominion over both their Bodies and Souls. Under the Influence of Darkness and Superstition many devote themselves to Death; and the Chiefs sacrifice their Slaves as a Satisfaction for the Death of any of their Friends, so great is the Tyranny which Satan exercises over this People, a Tyranny from which nothing but the Gospel can set them free, and we cannot hope for the Gospel having its full Effect according to the ordinary Course of the Divine Proceedings without the united Aid of the Christian World. Suitable Means must be provided for the Civilization and Evangelization of the Inhabitants of New Zealand, and if this be done there can be little Doubt that the important Object will be attained." "27th August 1819. On examining the Canoe I observed in the Stern the Head of a Chief, the Features of the Face as natural as Life, and one of the finest Countenances I ever saw. The Chief must have been about Thirty Years old. The Hair was long, every Lock combed and straight, and the whole brought up to the Crown and tied in a Knot, and ornamented with Feathers, according to the Custom

Custom of the Chiefs when in full Dress, the Hair and Countenance both shining with Oil with which they had been lately dressed. From the beautiful tattooing of the Face the Chief must have been of high Rank. I inquired whose Head it was, and was told it was the Head of a Chief who had been killed beyond the River Thames by Shunghee. It is possible that the Death of this Chief may be revenged by his Children, if the Tribe to which he belonged should ever have Strength to retaliate on Shunghee or his Posterity. Hence the Foundation is continually laid for new Acts of Cruelty and Blood from Generation to Generation, as the Remembrance of these Injuries seems never to be forgotten by them." "29th August 1819. A few Months ago the Brother of the present Chief at Rangheehoo died. The People believed that he was killed by Incantation or Charm, as he told them that this was the Cause of his Death. Towha, the Son of the late Tippahee, lived with me at the Time of this Man's Death, and had Two Female Slaves, whom he had left at Rangheehoo. When the Chief's Brother died, in order to give Satisfaction to his departed Spirit, to appease his Anger, and to prevent him coming again and destroying them, these Two young Women were killed by the Relatives of the departed Chief." "17th September 1819. I believe that there is Ten Times more Land in cultivation at the present Time, in the Districts round the Bay of Islands, than there was in 1814, when the Settlement was first formed. This Improvement in cultivation is wholly owing to the Tools of Agriculture which have been sent out from Time to Time by the Society." The Rev. J. Butler, writing on the same Subject, in a Letter dated Kerikeri, 10th October 1821, says, "The New Zealand Mission is different to any other of the Society's Missions. In short, New Zealand is covered over with Fern, Weeds, Brush, and Woods, and the Natives are covered with Lice and Filth to the last Degree, and withal, a proud, savage, obstinate, and cruel Race of Cannibals; and therefore every Missionary has a great deal of heavy Labour to perform, and many Privations to undergo, before he does any thing according to the Ideas of the Religious World."

*D. Coates, Esq.
Rev. J. Beecham.*

The Mission has subsequently been extended?

Yes; the Stations have been successively enlarged, so that they ultimately form Five in the Northern District of the Island, in the Neighbourhood of the Bay of Islands, and Five in the Southern Part of the Island, in the Neighbourhood of the Thames, and extending across to the Wackato River on the Western Side of the Island. Three of these Southern Stations have been temporarily suspended in consequence of the late Wars between the Tribes in that Part of the Island. The present Establishment of the Mission consists of Five ordained Missionaries, Twenty Catechists, One Farmer, One Surgeon, One Superintendent of the Press, One Printer, One Wheelwright, One Stonemason, Two Assistant Teachers, and Two Female Teachers; making an Establishment of Thirty-five, exclusively of Agents occasionally taken up on the Island for temporary Purposes. I beg to hand in a Table of the Missionaries and others employed, and also of the Congregations and Schools.

The same is read as follows :

STATEMENT of SCHOOLS, SCHOLARS, CONGREGATIONS, and COMMUNICANTS in the MISSION of the CHURCH MISSIONARY SOCIETY in NEW ZEALAND, 1st May 1838.

Northern District.

Station.	When formed.	No. of Schools.	Number of Scholars.					Congregations.	Communicants.
			Boys.	Girls.	Sexes mixed.	Youths and Adults.	Total.		
Remgihona, - removed to Tepuna -	1814 1832	4	60	38	—	—	98	—	2
Kerikeri -	1819								
Pailhia -	1823	7	40	22	134	—	196	330	33
Waimate -	1830	17	116	139	42	94	391	950	120
Kaitaia -	1834	3	50	40	25	—	115	90	7
		37	266	239	337	94	936	1,630	176

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*Southern District.*D. Coates, Esq.
Rev. J. Beesham.

Station.	When formed.	No. of Schools.	Number of Scholars.				Total.	Congregations.	Communicants.
			Boys.	Girls.	Sexes mixed.	Youths and Adults.			
Puriri - -	1834	4	40	10	25	—	75	166	2
Mangapouri - -	1834	4	70	60	—	—	130	290	—
Matamata - -	1835	3	—	—	120	—	120	230	—
Rotorua - -	1835	3	—	—	90	—	90	—	—
Tauranga - -	1835	3	—	—	80	—	80	160	—
Northern District		17	110	70	315	—	495	846	2
		37	266	239	337	94	936	1,630	176
		54	376	309	652	94	1431	2,476	178

TABLE of MISSIONARIES, CATECHISTS, and others employed in the MISSION,
4th May 1838.

Name.	Office.	District.	Station.	Entered the Mission.
Brown, Rev. Alfred Nesbit -	Missionary -	Southern	Matamata -	29 November 1829.
Maunsell, Rev. Robert - -	Ditto -	Ditto	Mangapouri	25 November 1835.
Taylor, Rev. Richard - -	Ditto.			
Williams, Rev. Henry - -	Ditto -	Northern	Paihia - -	6 August 1823.
Williams, Rev. William - -	Ditto -	Ditto	Waimate -	5 March 1826.
Ashwell, Mr. Benjamin - -	Catechist -	Ditto	Paihia - -	23 December 1835.
Baker, Mr. Charles - -	Ditto -	Ditto	Ditto -	19 January 1828.
Bedgood, Mr. John - -	Wheelwright	Ditto	Waimate -	August 1836.
Chapman, Mr. Thomas - -	Catechist -	Southern	Rotorua -	31 July 1830.
Clarke, Mr. George - -	Ditto -	Northern	Waimate -	4 April 1824.
Colenso, Mr. William - -	Printer - -	Ditto	Ditto -	30 December 1834.
Davis, Mr. Richard - -	{ Catechist and Farmer - }	{ Ditto }	{ Ditto - }	{ 13 August 1824.
Davis, James - -	Storekeeper	Ditto	Ditto -	{ Went out with his Father.
Davis, Serena - -	Teacher -	Ditto	Ditto -	Ditto.
Edmonds, Mr. John - -	Stonemason	Ditto	Kerikeri -	7 February 1834.
Fairburn, Mr. William T.	Catechist -	Southern	Puriri - -	July 1819.
Ford, Mr. Samuel Hayward	Surgeon -	Ditto	Paihia - -	22 August 1837.
Hamlin, Mr. James - -	Catechist -	Ditto	Mangapouri	25 March 1826.
Kemp, Mr. James - -	Ditto -	Northern	Wangaroa -	12 August 1819.
King, Mr. John - -	Ditto -	Ditto	Tepuna -	December 1814.
King, Mr. Philip Hansen	Ditto -	Ditto	Tauranga -	7 February 1834.
King, W. - -	Assistant -	Ditto	Waimate -	{ Born in New Zea- land.
Hadfield, Mr. Octavius - -	Catechist -	Ditto	Ditto -	On his Voyage out.
Knight, Mr. Samuel Marsden	Ditto -	Southern	Rotorua -	20 June 1835.
Matthews, Mr. Joseph - -	Ditto -	Northern	Kaitaia -	26 March 1832.
Matthews, Mr. Richard - -	Ditto -	Ditto	Ditto -	1837.
Morgan, Mr. John - -	Ditto -	Southern	Mangapouri	21 May 1833.
Pilley, Mr. Henry Miles - -	Ditto -	Ditto	Rotorua -	7 February 1834.
Preece, Mr. James - -	Ditto -	Ditto	Puriri - -	21 December 1830.
Puckey, Mr. William Gilbert	Ditto -	Northern	Kaitaia -	1821.
Shepherd, Mr. James - -	Ditto -	Ditto	Kerikeri -	February 1820.
Stack, Mr. James - -	Ditto -	Southern	Tauranga -	1834.
Wade, Mr. William Richard -	{ Superinten- dent of the Press - }	{ Northern }	Waimate -	30 December 1834.
Williams, Marianne - -	Teacher -	Ditto	Paihia - -	{ Went out with her Father.
Wilson, Mr. John Alexander	Catechist -	Southern	Matamata -	11 April 1833.

As to those Members of the Mission you have represented as Tradesmen, Carpenters, and so on, in what Manner are they connected with the Mission; are they working in their Business on their own Account?

No, not at all. The Artizans are employed in the Mission in the Week Time exclusively in Objects connected with their respective Businesses, for the Purposes

Purposes of the Mission. On the Sunday they are employed to administer Religious Instruction, suitably to their Circumstances, in the Way of teaching Children in the Schools, and other Modes of that Kind; but they are employed exclusively in the Mission.

*D. Coates, Esq.
Rev. J. Beecham.*

They are not working on their own Account?
Not at all.

They are paid by the Society?
Yes.

They have been sent out at the Society's Expense?
Yes; those I have enumerated.

(*To Mr. Beecham.*) Will you state the Number of Wesleyan Missionaries?
We have Five European Missionaries at present employed, and there are others on the point of Embarkation.

(*To Mr. Coates.*) What has been the Result of the Operations of the Church Missionary Society?

If the Committee will allow me, I should be glad to state that Part of the Subject at some Length, in order that the Committee may be aware of the Importance of the Position occupied by the Church Missionary Society in New Zealand.

(*To Mr. Beecham.*) How far to the South do the Wesleyan Stations extend?

They are entirely on the Western Coast, and extend as far as Waingaroa and Kawia; but I am not quite certain that those are our Southernmost Stations. I incline to the Opinion that by this Time we may have a Mission established at Tara Nake; our latest Information from New Zealand would lead us to expect that this may be the Case.

Have you any intermediate Station between Tara Nake and Waingaroa?

Not between Tara Nake and Kawia. To the North of Hokianga, which is our principal Mission, we have native Stations; I mean Stations under the Care of native Teachers. I am not able to point out precisely their Distance, but I suppose Forty or Fifty Miles to the North of Hokianga.

(*To Mr. Coates.*) Will you have the Kindness to state the Results of the Operations of the Church Missionary Society?

With regard to Schools, I find it stated in the Report in June 1835, with respect to the Paihia Station, Mr. C. Baker reported, "Many Applications have been made for Books, Reading Lessons, and Slates, and several Schools have lately been commenced at some of the distant native Settlements." In June 1835, Mr. Williams reported from Waimate: "The Schools in the Neighbourhood are Twelve in Number, and average on the whole about 331." And in June 1836: "The Schools connected with the Mission are Fourteen in Number, in which there is an average Attendance of 411 Natives. Instruction is given as heretofore in Reading, Writing, and Catechisms, and in the Schools in Waimate the first Rules of Arithmetic are added, and in the Girls Schools Needle Work." That Fact shows that it is not merely the direct Instruction given by the Missionaries which is operating upon the Population, but that those who have received Instruction in the Schools of the Missions are themselves becoming Teachers in the Districts with which they are respectively connected. By the latest Returns I have been able to make out the total Number of Schools in the Northern District is Thirty-seven, giving a total Number of Scholars of 936; and the Congregations in that District include 1,630 Natives. In the South there were Seventeen Schools, and 495 Scholars. The Congregations may amount to 846, making a Total in the Two Districts of Fifty-four Schools, 1,431 Scholars, and 2,476 who form the Congregations at the different Stations in both Districts.

Can you state what Proportion of Chiefs you have?

I cannot state the Proportion of Chiefs. We find, I think, the Chiefs in the Districts where the Missionaries are situated as much disposed to receive the Instruction of the Missionaries as the other Natives, but what the Proportion is I am unable to state. With reference to the general Results of the Mission, I

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Rev. J. Beecham.

think I should best inform the Committee upon that Point by a Series of Extracts from the Communications of the Missionaries, if it will be consistent with the Convenience of the Committee to allow me to read them. The first is a Letter from the Rev. William Williams at Waimate, 9th August 1835.

“ Lord’s Day.—We had a crowded Chapel this Morning, having many Christian Natives from the surrounding Villages. At the Sacrament we had Seventy, which is a goodly Family gathered from among this People, and a Family I believe them to be in the best Sense of the Term, being united in the Bonds of Christian Love. Among them were some of the leading Chiefs, and many Slaves, who are now made free in the Liberty of the Gospel, and are beginning to experience the Blessings attendant upon Christianity even in this Life.”

“ 12th January 1836.—At Mr. Busby’s Request I attended a Meeting at his House, which was convened for the Purpose of deciding a Difference respecting the Ownership of a Tract of Land lying in dispute between the Natives of Rangihona and the Kanakana. The Meeting promised to be one of much Interest. A large Party was present from the Kanakana, at least 150 Men, and many of their Wives and Children; of the Rangihona Natives there were about Forty. Of the former many are Christians, and nearly all are regular Attendants on the Means of Grace, and they came in a peaceable Manner without any hostile Weapons; while the Rangihona Natives, as we afterwards learnt, were armed, and having loaded their Muskets at a retired Spot where they landed, they carried them in a concealed Manner, and hid them under some Bushes near Mr. Busby’s Fence before the other Party made their Appearance. The Speeches had scarcely commenced when the Rangihona Natives began to express themselves in a most outrageous Manner, and upon an Expression of Indignation from the other Party, they moved away to their Arms, and fired several Shots among the peaceable Natives of the Kanakana. The Result was that Two Natives were killed and Two severely wounded. They then decamped as speedily as possible before the rest had any Means of Retaliation. Mr. Busby has since communicated with the Kanakana Chiefs, who express their Determination not to retaliate, though by their Number they could easily overpower their Opponents. Mr. Busby will make this Case, in addition to many others, the Ground of an Application to the British Government for a more efficient Support to his Authority.”

“ 14th January 1836.—We hear that a large Party is assembled at Paihia to assist the Kanakana Chief, in the Event of further Hostilities, but the latter are strongly opposed to any further Proceedings. This may be viewed as the Effect of the Gospel, and undoubtedly would not have been their Line of Conduct a few Years ago.”

Has any War occurred in consequence?

No, not in consequence of that. A War has occurred in that District in consequence of other Circumstances.

Mr. Williams proceeds:—“ 11th May 1836.—Attended a Meeting at Kororika held on Occasion of the Formation of a Temperance Society. The Meeting was well attended and highly satisfactory; several of the Grog Sellers delivered their Sentiments in opposition to the Measure, but they spoke with Moderation, and some of them contributed Money towards the Purchase of Tracts to promote their own Downfall. A Collection was made amounting to 4*l.* 13*s.*”

The Reverend W. Williams in his Report in June 1836 says, “ Christians of different Tribes are brought together, and they feel that they have a common Tie, a Bond of Union which is superior to the petty Jealousies in which they have heretofore indulged. The Religious Services in the Station and in the neighbouring Villages are conducted with Regularity, and every Encouragement is given in the Attention of the different Congregations. In those Districts indeed where there is any Profession of Christianity there is a larger Proportion of the Inhabitants to be found in the House of God than in most Christian Countries.”

Reverend Mr. Williams states in his Journal, “ 5th September 1836.—We had a very distressing Case this Morning in the Death of David Tira’s Child. Yesterday Morning the little Girl walked with its Parents to the Chapel apparently in good Health; toward the Conclusion of the Service she was taken ill,
and

and this Morning was brought up in a dying State, and in the course of an Hour expired. It is however instructive to hear the poor Man speak; he is a Man, I should suppose, of strong natural Affection, but yet he seems to rejoice under his Affliction in the Assurance that his Child is with Christ.

*D. Coates, Esq.
Rev. J. Beecham.*

“ 10th November 1886.—Went to Kaikoke and pitched my Tent at David Tarwanga Kainga. He has now a fine Crop of Wheat in the Ground. His Cows produce about 8 lbs. of Butter a Week, which he sells in the Bay of Islands; and his Children, and those of several of his Neighbours, are much the better every Day for the Milk.

“ 11th November 1886.—Visited David's School, which is kept up regularly, but in bad Order. Proceeded on my Way to Otana; it is pleasing to see on the Road an Improvement in the Cultivation. They have now a few Head of Cattle among them, and this has induced them to fence their Ground in a more substantial Manner.

“ 1st January 1837.—Lord's Day—went to the Kanakana, which Place I had not visited since my Abode at Waimate; Two Years ago this Party was in a very promising Way, but their continued Improvement since is unequivocal. The Congregation is much increased, and now assemble in a comfortable airy Chapel, and much Order and Attention are manifest. On reaching the Place the Morning Service was just concluded, after which the Schools for Men and Women met, and in the Afternoon we had Service again.

“ 31st March 1837.—School—gave a Set of Reading Lessons to a Native who is going on a Visit to the Mahia, below the East Cape. I was much gratified to learn that a Native whom I left there Three Years ago, though not a Christian, has introduced the Observance of the Sabbath, and has kept up an outward Form at least of Worship.

“ 21st and 22d April 1837.—School—conversed with Communicants. The present disturbed State of the Natives will be a Source of much Trial to the Christians. Some have been tempted to act with much Inconsistency. Thus a few are gone, without any Necessity, to join the contending Parties, and others are said to have given vent to Expressions which show that their natural Feelings have often the upper Hand of the Grace within them.

“ 12th June 1837.—Several of our Christian Natives are now placed in great Difficulties, in consequence of the present quarrelling of the Natives. Their Relations who reject the Gospel are warmly engaged in the Contest, and assail them on every Side with Threats and Jeers; some are unable to withstand this and are gone to the Bay, but the greater Number stand aloof.”

From Paihia, the Reverend Henry Williams reports in June 1836.—“ At the Kanakana a good commodious Chapel has been erected during the Year; it is not yet completed. The Congregations here have been large and regular in their Attendance, the Means of Grace have been well appreciated by many. As a Community of Christians they give good Proof of their Sincerity. We trust they are growing in Grace as well as in Divine Knowledge. The Services at this Place are held on Sunday in the Morning and Afternoon. Several of the Christian young Men move out on Sundays and other Days for the Purpose of carrying Instruction to the neighbouring Villages. The Natives of Waikari have for some Months past paid Attention to the Gospel Message. This Place had been generally visited from Year to Year without any real or apparent Good resulting therefrom. There are now Two Christian native Teachers with their Wives living among them. At their Request, regular Services are now held there by their Teachers, or by one of us visiting the Place. A Day School has also been commenced at this Place; Wangai, Waikino, Waiomio, Wangaruru, Waitangi, and Paroa Bay have been occasionally visited by ourselves and Natives. Our Schools have been on the Increase; many Applications have been made by Natives living far and near for Books, Slates, &c. where there have been well-taught and good-disposed Natives willing to teach their Countrymen. The English Girls School has now become a Charge of considerable Importance. There are at present Twelve under Instruction in the School.”

Mr. King writes from Tepuna in February 1836, “ What has already been done appears but little, when we look forward to the Work that lies before us. At Warengaue and Tangitoo the Natives have built Two Places of Worship of their own Accord, and they have in general Morning and Evening Prayers, and catechise the People of those Places, and those who may occasionally visit them.

D. Coates, Esq.
Rev. J. Beecham.

them. 9th September 1836.—A great Change has been effected, and a great Work is going on. At the same Time I would not be understood to mean that all, even of those who are baptized, have taken up all the Manners and Customs of the English. Some of our new Friends come out (at least I should so conclude from their Remarks), with the Conviction that the Work in New Zealand was done, and they have only to give the finishing Stroke. It requires the same patient Continuance in well doing, and in well suffering, and in well bearing the Will of God as in former Years, and without it but little Progress can be expected. When a Native begins to consider about his Soul, and to seek Salvation by Christ Jesus, he finds himself ignorant of every good Thing, and knows not how to proceed, and he does not cast off all his Sin and Ignorance in a Day, and become an enlightened and civilized Christian. You know it requires not only Prayer and Watchfulness, and the constant Use of the Means of Grace, but a Course of Time before many Seekers are brought to a clear Knowledge, and an established Faith and Hope in Jesus Christ. If this be the Case with one brought up in civilized Life, under the Sound of the Gospel, and under the Laws of his own Country, which forbid to steal, &c. on Pain of Death, Banishment, or Confinement, what must be the Case of a New Zealander who has been from his Childhood encouraged in every Sin by his Friends and Neighbours, when he begins to discern a little Light in the Midst of Darkness. Even when they are brought to know a little of divine Things, how low must be their Ideas of Truth, Honesty, and Industry, I must leave you to judge.”

In June 1836 Mr. King writes, “ The Lord’s Day Services have been regularly held, and the Natives visited at their Villages. Some of them assemble to Morning and Evening Prayers, reading the Scriptures, and catechising each other during the Week Days, which helps to restrain and subdue their former bad Habits, and prepare their Minds to hear the Word with Profit. They are slow in their Improvement, being so very ignorant of themselves, of God, of Sin, of Holiness, and of many Things pertaining to this Life, that it is difficult to impress their Minds with just Ideas of Spiritual Subjects; while endeavouring to shew them their State as Sinners, and the Way of Salvation as pointed out and prefigured in the Parables of the Gospels, they will often be forming wrong Ideas upon the Subject. Therefore they need Line upon Line, and constant Care and Attention, to direct those aright who are seeking to know the Truth.”

Then Mr. Kemp from another Station, Kerikeri, writes, in June 1835, “ At Toheranni we have a Congregation of about Fifty Natives; a stated Service is held in their Rush Chapel which they built at their own Expense; they have also cleared a Road Ten Miles long, that they may be regularly visited by one of the Kerikeri Members on the Lord’s Day, which has been always attended to when the Weather would permit, by Messrs. King and Shepherd, and a good Attention is paid to the Word spoken, which will, we hope, bring forth Fruit in due Season. Taikon, Waiana, Matauri, and Wainni are native Villages visited by Messrs. Kemp and Shepherd. At most of the above Places the Natives very often express a strong Desire to be visited more frequently by Christian Teachers. At Wangaroa we have Two Congregations of Natives, one at the Pupuke, the other at Karangahape. At the Pupuke we have a Christian Native and his Wife, residing as Teachers to the Natives of that Place; and Service is held there every Sabbath in their Rush Chapel, which they have lately built. The Congregation consists of about Sixty Natives, some of whom have, during the last Year, learned to read the Scriptures. We have good Reason to hope, from the regular Attention paid to the Means of Grace, that Good will be done among that Tribe. At Karangahape our Congregation consists of about Seventy Natives, with the principal Chief at their Head, who is a decided Christian. He, with his Wife and Four Children, his eldest Son, and his Wife and One Child, were all admitted in March last, by the Reverend W. Williams, to the sacred Ordinance of Baptism at the Kerikeri Chapel. They are, we have great Reason to believe, walking consistently with their Christian Profession. It is pleasing to see that others of the same Tribe are inquiring after the Truth. In this Place they have a very good Chapel, in which Service is performed every Lord’s Day. At the above Places, which are visited by Messrs. Kemp and Shepherd, there are not fewer than 1,000 Souls, who have the Opportunity afforded them of hearing the glad Tidings of Salvation proclaimed through a crucified Saviour.”

Mr.

Mr. Kemp reports, in June 1836.—“At Three Places Divine Service is regularly held by Christian Natives on the Lord’s Day, when a good Number attend the Services. At the same Places many of the Natives, both old and young, devote a Portion of their Time to schooling; and many have learned to write, and to read the Scriptures, and have committed to Memory most of the Catechisms. We do trust that a Divine Blessing will continue to attend those Portions of the Scripture which many of the Natives are now reading in their own Language. Henari Wahanga, one of the native Christian Teachers at Wangaroa, in consequence of the Sickness of his Wife Ripeka, was obliged to retire to Kerikeri; and in March last Ripeka, after a long Illness, died triumphant in the Faith, and is now, we doubt not, with her Saviour in Glory. During their Residence at Wangaroa they were useful, and much respected by the Natives of the Place where they resided.”

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Rev. J. Beecham*

Mr. J. Shepherd writes from the same Station, Kerikeri, on the 20th of July 1837.—“We have Cause to be thankful that Tupe, with his Party, at Wangaroa, have kept themselves clear from the War. Our Congregation at Toheranni has, upon the whole, behaved pretty well,—a few excepted, who joined the Warriors in One Battle, after which they returned, and have behaved much to our Satisfaction.”

Another Individual, Mr. W. R. Wade, writes from Waimate, 7th April 1837.—“About a Month ago I visited the Natives of Otana, a small Village Twenty Miles from the Waimate, and was somewhat cheered in the Midst of many Discouragements by the apparent State of the People. It was on a Saturday Morning I set out, accompanied by Two Native Lads. Our Way led us past David’s Farm. The Name of this Man (formerly Taiwanga) is not unknown in the Missionary Record. David came forward to welcome us; he said, ‘Would you like some Milk?’ a good Draught of which was speedily brought for each of us; and this was followed by the liberal Gift of nearly a Pound of Butter, with which Article one of the Merchants in the Bay is pretty constantly supplied from David’s Dairy.” The Members of your Lordship’s Committee acquainted with the State of New Zealand at the Period when the Missionaries visited it, will appreciate the Importance of the Fact of finding Milk and Butter thus supplied from the Natives of the Island. “He possesses Twenty Head of Cattle, and at that Time had Seven Cows in Milk. He showed me his Barn, with a pretty Sample of Wheat in it, and pointed out the Piece of Ground which he was clearing and fencing for the next Wheat Sowing. There is no Native equal to David as to Progress in Civilization, and he has hitherto maintained the Consistency of his Christian Profession; he sometimes conducts the Sunday Services at Kaikohi. We reached Otana about Five o’Clock, P. M. Mr. W. Williams occasionally visits this Place, and my Tent was pitched where his usually is, close at the Back of a very neat Native Chapel. The Congregation on Sunday Morning did not exceed Sixty or Seventy, but their Attention was very marked; and their Afternoon School, conducted entirely among themselves, much pleased me. The School was divided into Three Classes, which were so arranged as quite to occupy the Area of the Chapel; and I found the First Class capable of reading the Scriptures with tolerable Facility. At their Request, our Evening Service was held at an early Hour. A baptized Native from Kaikohi, named Benjamin, an interesting young Man, happened to visit Otana on that Sunday, as he sometimes does for the Purpose of conducting Divine Service; he begged Permission to say a few Words at the Close of my Address in the Evening, and spoke with great Propriety to the People. After the Service, he, with several others, came to the Front of my Tent, and, sitting down, began to ask me a Variety of Questions concerning Portions of Scripture, which in the Course of their Reading had puzzled them. They remained with me till it was Time to close in for the Night. Some, both on Sunday Night and on Monday Morning, when I was taking my Departure, repeated frequently, ‘Do not forget and forsake us,’ expressing their earnest Desire that one or other of us would visit them more frequently. Several of the Otana People have been in the Habit of coming all the Way to Waimate every Fort-night or Three Weeks, for the sole Purpose of Religious Inquiry; and out of a Number baptized last Sunday at Waimate Chapel, Seven were from that Place.”

4th September 1836, Mr. Wade writes as follows:—“Lord’s Day. At Home this Morning to partake, with the Missionary Brethren and the Natives,

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of the Lord's Supper. The Chapel was filled with Natives, and many were sitting or standing Outside who could not gain Admittance. The Reverend W. Williams addressed them at some length from Revelations vii. 9, ad Finem; he having just finished the Translation of the Book of Revelations. When those Natives only remained in the Chapel who were to join in the Holy Communion, and they were arranged conveniently for that Purpose, the Area of the Chapel was pretty well filled with them. There were 120 native Communicants. Messrs. W. Williams and Bobart officiated. It was the first Time I had sat down to the Table of the Lord with so many Natives, and it was a Season of much Interest. It is true a Knowledge of the native Character leads one to make large Deductions from the Interest which a new Comer would feel on such an Occasion; yet one cannot but hope and believe that among these the Lord has a People who shall hereafter partake of the Marriage Supper of the Lamb. The mere outward Circumstance of so many meeting in an orderly and devout Manner to commemorate the dying Love of the Redeemer, is in itself interesting and encouraging, when we remember that there was a Time when the Natives scorned and ridiculed the Ordinances of Religion, and scarcely One could be found willing to attend to them."

Do you recollect the Distance between Waimate and that Station?
About Twenty Miles.

I will read a short Communication from another Station, Kaitaia, in March 1836, from Mr. J. Matthews.—“ We are living in Peace with all the Natives, and they are living in Peace with each other. Not one Life has been lost in fighting among the Rarawa since we have lived here. They have also, as a Body, listened to us, and did not go to Tarranga as they intended. We praise the Lord for this. Our Natives are this Day busily employed in the Erection of a large Rush Chapel, our present Chapel being crowded, and Numbers standing Outside. It is a most pleasing Sight to see different Tribes pouring into the Settlement on the Saturday Evening, to be ready on the Sunday, and these coming the Distance of Four, Six, and Eight Miles, and this constantly.”

The next is a Report from Messrs. Pucky and Matthews, in June 1836.—“ With regard to our Settlement Natives, and those who are living near us, we have Reason to hope that many of their Hearts have been touched by Divine Grace. Our Chapel has been well attended, and many Times so thronged that we were obliged to desert our old Rush Building and build another twice as large. It is a Custom with many of the Natives of the surrounding Villages to come to our Settlement on the Saturday Evening, so that they may enjoy the whole Services of the Lord's Day.”

Mr. Brown writes from Paihia, 19th March 1837.—“ In the Afternoon I accompanied Messrs. Marsden and H. Williams to the Kanakana. Nearly 200 Natives assembled for Divine Worship, many of them in European Clothing; they were very attentive, and formed a most pleasing Sight. Mr. Marsden addressed them, Mr. Williams interpreting.”

I quote a short Passage from Mr. Baker at Paihia, the 6th of December 1836.—“ There was a Time when we at the Northward could do apparently nothing more than maintain our Ground, without being sensible as to whether we made any Progress in the Work or not; but the Lord has been graciously pleased to bring many of the poor New Zealanders into His Fold, and has given us Favour in the Sight of the Heathen. There is great Danger of Misrepresentations in Communications sent Home, and a Danger too of our Friends forming wrong Views of the Statements made; and thus to suppose New Zealand to be in a much more forward State than it is. Were Things in this Land contrasted with what they were in the early Stage of the Mission, neither our Friends at Home, nor those who arrive among us, would, I am persuaded, express Disappointment upon seeing and knowing the real State of Things.”

The next Communication I am particularly anxious the Committee should hear. It contains Extracts from Two or Three Letters from Mr. Marsden, the senior Chaplain of New South Wales, who, at upwards of Seventy Years of Age, made a Fifth Visit to New Zealand in March 1837, in furtherance of the Objects of the Church Missionary Society in New Zealand. This Letter is dated 27th March 1837.—“ On the 23d of February we crossed the Bar of Hokianga River. The Sea broke awfully upon the Bar. The Captain was
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much alarmed as we had no Pilot, and were in great Danger of being overwhelmed by the heavy violent Waves constantly breaking about the Vessel, and one rolled upon Deck. Through the Divine Protection we escaped a watery Grave. After we crossed the Bar we came to Anchor for the Night. Next Morning we proceeded up the River, and came to anchor again near the Wesleyan Missionary Station, when I went on Shore and visited the Rev. Mr. Turner, whom I had formerly known. I remained here Thirteen Days,—saw many of the Chiefs whom I had formerly known. I found many were inquiring after the Saviour, and a large Number attended public Worship. I had much important Conversation with them on the Subject of Religion and Civil Government. They have no established Laws among them, and they feel and lament the Want of a Government. When I left Hokianga, a Number accompanied me, — upwards of Seventy. Some met us from Waimate. We had to travel about Forty Miles by Land and Water. The Road lay through a very thick Wood. The Natives carried me on something like a Hammock for Twenty Miles. We reached Waimate as the Sun went down, where we were kindly received by the Reverend W. Williams and his Colleagues. One principal Chief, who has embraced the Gospel and has been baptized, accompanied us all the Way. He told me he was so unhappy at Hokianga that he could not get to converse with me, from the Crowds that attended, that he had come to Waimate to speak with me. I found him a very intelligent Man, and anxious to know the Way to Heaven. I met with Numbers wherever I went, who were anxious after the Knowledge of God. I was much pleased to find that wherever I went I found some who could read and write. The Church Service has been translated into the Native Language, with the Catechism, Hymns, and some other useful Pieces. They are all fond of reading; and there are many who have never had an Opportunity to attend the Schools can read. They teach one another in all Parts of the Country, from the North to the East Cape. The Prospect of Success to the Mission is very great. Since my Arrival at the Missionary Station, I have not heard One Oath spoken, either from European or Native. The School and Church are well attended, and the greatest Order is observed among all Classes.”

At a later Period, on the 6th of May 1837, Mr. Marsden writes:—“ Since my Arrival I have visited many of the Stations within the Compass of 100 Miles, and have observed a wonderful Change has taken place within the last Seven Years. The Portions of the Sacred Scriptures which have been printed have had a most astonishing Effect. They are read every where by the Natives where I have been. The Natives teach one another, and find great Pleasure in the Word of God, and carry that sacred Treasure with them wherever they go. Great Numbers have been baptized, both Chiefs and their People. I have met with some very pious Chiefs, who have been visited by Pomare and Titore to join them in their present War; but they have refused.” This Letter was written in May, when the War had broken out between the Tribes in the Bay of Islands. “ I met with one pious Chief who was a great Warrior, and was severely wounded in Action the very Day I arrived in New Zealand on my last Visit, who informed me Titore had sent for him; but he would fight no more. I visited his Station; he has built a neat clean Place of Worship, which is visited by the Missionaries. In this he teaches School, as well as his Son. I am at present at Waimate, which was formerly one of the most warlike Districts in the Islands, and I could not learn that one Individual had joined the contending Parties. Waimate is the most moral and orderly Place I ever was in.” May I be permitted to remark, this Station is in the Interior, and therefore to a considerable Extent beyond the Reach of European Influence, which has had such a baneful Effect on the Native as well as the European Population. “ A great Number of the Inhabitants for some Miles have been baptized, and live like Christians. There are no Riots, Drunkenness, or Swearing, or Quarrels, but all is Order and Peace. The same Effects I have observed produced by the Scriptures and Labours of the Missionaries in other Districts. My own Mind has been exceedingly gratified with what I have seen and heard, and I have no Doubt but New Zealand will become a civilized Nation. I consider the Missionaries, as a Body, very pious, prudent, and laborious Men, and that they and their Children are walking in the Admonition of the Lord, so as to make them a natural Blessing when they have finished their Labours.”

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On the 11th of August 1837 Mr. Marsden remarks:—"Numbers of the Natives have embraced Christianity, and have laid aside their heathen Customs. I found them much improved in Christian Knowledge. Numerous Schools are established for the Instruction of the Natives of all Ages. Many among them read the Scriptures and instruct one another."

The Rev. W. Williams states in our latest Communication from New Zealand, 7th December 1837.—"In this Part of the Island the Natives have continued at Peace, and our Work, I hope, is quietly progressing. The Congregations keep up as usual, and we much feel the Want of our Church at this Place, the Preparations for the Erection of which are proceeding rapidly. The Natives will now, I trust, be soon presented with the precious Gift of the New Testament. The Revision of the whole Translation has been completed some little Time, and the printing will be finished in about another Week. I bless God that we have been able to accomplish thus much."

There are several Details relative to the Administration of Baptism, which I will beg to read, and also on the Administration of the Lord's Supper. It appears that at the Waimate Station there were 120 Natives who at one Time attended the Lord's Supper. The following is a Report from Mr. Williams in June 1835 from Waimate :

"There have been baptized during the Year Nineteen Men, Fifteen Women, and Eighteen Children. The Adults have not been admitted to this Ordinance until after careful and frequent Examination, and have given to their Instructors sufficient Reason to believe that they had become the Subjects of Repentance from dead Works and of Faith in our Lord Jesus Christ, and it is with continued Thankfulness to Almighty God that they can bear witness to the consistent Walk and Conversation of most of those who bear the Christian Name. The Reality of the Change is evidenced by their Love and Harmony among each other, and by a Desire to promote the best Interests of others. There are, however, many Cases in which, though the general Conduct may accord with the Principles of the Gospel, there is much Apathy and Indifference. They seem to be contented with having attained to a certain Point in the Christian Course, and lose Sight of the Apostle's Injunction to forget the Things which are behind, and to reach forward to those which are before." Then he writes :

"4th October 1835.—Lord's Day. Twenty-nine Natives were admitted this Morning to the Ordinance of Baptism. In the Afternoon I went to Mawe, and baptized Eight Children, some of whom are Children of Persons admitted in the Morning, after having seen to the Appointment of Sponsors to each Child. This salutary Regulation of our Church they fully enter into, and will appreciate the Benefits of it with more Simplicity than many in the present Day.

"13th March 1836.—Lord's Day. Baptized Forty-four Natives, in the Presence of a large Congregation of Natives, many of whom were Christians.

"2d May 1836.—Examined Eleven Candidates for Baptism, all of whom gave good Evidence of a Change of Heart.

"3d May 1836.—We held a special Service in the Chapel, at which many were present to witness the Baptism of their Friends. It was an interesting Sight to witness some of the elder People coming forward to this Ordinance ; and it is still more encouraging to learn that their Example is likely to be followed by many others. Of those who have been already baptized, all, with One Exception, have walked consistently, and that One is returning to a Sense of his Christian Obligations.

"22d May 1836.—Lord's Day. Heavy Rain prevented us from holding our regular Service until the Afternoon, when Three Candidates were admitted to the Ordinance of Baptism, having for a long Season been under the Observation of our Brethren, Kemp and Shepherd.

"20th November 1836.—Lord's Day. In the Afternoon baptized Fifteen Adults and Six Children ; among the former was Panakareao, the Chief of this Place. He is a Man naturally of turbulent Disposition, but he now seems to be subdued by the Power of the Gospel. His Wife also and Three Domestic were among the Number.

"2d April 1837.—Lord's Day. Baptized during the Morning Service the Natives (Twenty-six) mentioned Yesterday. It was interesting to observe in the Congregation many of the Relatives of those who were about to be admitted

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to this Ordinance anxiously waiting to witness, having themselves been previously gathered into the Fold; some to welcome their Wives, some their Brothers; and in the Case of one, an aged Mother, who had for a long Time been under the Instruction of her favoured Son. In the Afternoon went to Taiamai. One of our Catechumens has been blind for Three Years, but though deprived of the Sight of the Body, his Understanding has been enlightened by Grace."

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In January 1836, Mr. J. Kemp reported from Kerikeri.—“In November last Six Adults and Four Children were admitted by the Rev. W. Williams to the Ordinance of Baptism at Kerikeri Chapel.”

The following Report is from Messrs. Puckey and Matthews, Kaitaia, June 1835.—“On Sunday the 15th of February, Seven Adult Natives, after a careful Examination, were admitted to the sacred Rite of Baptism.”

In November 1836, Mr. J. Matthews says, “Fourteen Adults and Six Infants were admitted by Mr. Williams to the Ordinance of Baptism.”

With regard to the Admission of Natives to the Lord's Supper, the following are the Reports of Mr. Williams.—“Waimate, June 1835. Of the Christian Natives connected with this Station, about Fifty have been admitted to the Lord's Supper.” “4th September 1836.—Lord's Day. We had a Season of great Refreshment To-day in partaking of the Lord's Supper, with 120 Native Christians; the Number of Europeans was Eleven.”

The next Communication relates to the Observance of the Lord's Day in the Stations, it is from Mr. C. Baker, dated Paihia, 2d November 1835. “The Services of the Lord's Day are regularly attended, when whole Families attend Divine Worship. The Morning Service begins at Nine o'Clock; afterward the most promising young Men move out to give Instruction to the surrounding Villages. About Half an Hour after the Morning Service the Bell rings for Catechism, when old and young attend; Catechism being concluded, all who are able to read proceed to read a Chapter or Two; the School concludes with a Hymn and Prayer and disperses, when at Three o'Clock the Natives assemble again for Afternoon Service.”

The next Extracts from the Missionaries Communications relate to the Employment of the Natives as Teachers of their Countrymen. In June 1835, Mr. Williams writes from Waimate as follows:—“It has already been stated that the Religious Services in the surrounding Villages have been in part conducted by native Teachers. The Exertions of some of these young Converts have been carried also to more distant Places, whither the Missionaries have been unable to go. In this Way Instruction has been conveyed to Mangakahia, to Waipona, on the Western Coast, South of Hokianga, and to other Places.”

From Kerikeri Mr. J. Kemp writes under Date of 29th October 1833.—“I have lately sent another Christian Native and his Wife as Teachers to live with a Christian Chief and his Party at the Heads of Wangaroa. The young Man whom I have sent has lived with me many Years, and has had the Benefit of a regular Course of Instruction, which has prepared him in a great measure for the Duties he has entered upon. The Natives to whom he is gone were very anxious for a Christian Teacher to reside among them, to instruct them to read the Scriptures, and to act as a Teacher to the Tribe in general. May a Divine Blessing rest on his Labours!”

Mr. C. Baker reports from Paihia in March 1836.—“We are greatly assisted in our Work by some of the young Men living at Kanakana, who itinerate many Miles along the Southern Coast, and into the Interior to Mangakahia and the Wairoa. Much of our Time is taken up in holding Conferences with these young and interesting Men. We cannot visit every native Settlement ourselves, but by the Assistance of these native Teachers we can hold Communication with all who are desirous for the Word of Life, and these Teachers frequently bring Parties to our Station from a Distance of Forty Miles.”

I come now to some Particulars of a Nature more illustrative of the Progress of Civilization; these refer to the Printing Press. I may state as introductory to this Part of the Subject, that the Language of New Zealand was fixed by Professor Lee, about the Year 1821, from Vocabularies supplied to him from Mr. M. Kendall, then a Missionary of the Society, and Two native Chiefs then in this Country. That Grammar has been the Basis of the subsequent Labours of the Missionaries in their Translations. Considerable Portions of

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the Scriptures have been translated into the Language. The whole of the New Testament and Parts of the Old. The principal Parts of the Liturgy are also translated and used in the native Congregations, besides Catechisms, Hymns, and other Books.

Do they preach in the native Language?

Yes, the ordained Missionaries; the others, of course, only give oral Instruction suitably to their Lay Character. The Two Mr. Williams's, and those Missionaries who are in Holy Orders, preach in the native Language. The native Language is almost the exclusive Medium of administering Religious Instruction.

The Press was introduced into the Island in January 1835; it was received by the Natives with the strongest Expressions of Satisfaction. I have in my Hand Two or Three short Reports of the Printer employed in the Press, which will inform your Lordships of the Use to which it is applied. "9th January 1836.—I am glad to have to present you with another Portion of God's Word in the native Tongue,—the Gospel of St. Luke, which I have been permitted to begin and finish since I last wrote. I struck off 1,000 Copies, have bound upwards of 400, and am going on with the Remainder; I cannot bind them fast enough for the Natives; they are very impatient to obtain them. I have also printed 600 Copies of the Addition, Multiplication, and Shilling and Pence Tables for the Natives, and 200 Circular Letters (Part of the Number in English and Part in Native) for the British Resident, J. Busby, Esquire."

In July of the same Year he writes, "During the last Six Months I have been engaged as follows:—in the Printing Department, English, composing and printing Fifty Advertisements for establishing a Temperance Society, composing and printing 300 Copies of the First Report of the said Society, Eight Pages of Foolsap Octavo; native composing and printing 100 Declarations of the united Chiefs of Tokeran, Foolsap Folio; composing and printing 5,000 Copies of the First Sheet of the New Testament, containing the First Twelve Chapters of Saint Matthew's Gospel, Demy Octavo."

A Twelvemonth afterward he reported, in June 1837, "During the last Six Months I have been engaged as follows:—Composing and printing New Testament, Demy Octavo, 5,000 Copies, advanced as far as 1 Corinth. xiv. 10.; composing New Zealand Grammar in English, Demy Octavo, First Half Sheet, Twelve Pages." These are an Illustration of the Operations of the Press in the New Zealand Mission.

I wish likewise to submit to the Committee some Illustration of the Progress of Agriculture. We have felt much interested in promoting that among the Natives, as tending not only to increase the Quantity of Food for their Advantage, but by Habits which Attendance on Agriculture necessarily generates of steady Industry, and, by fixing the Natives in particular Localities, is calculated peculiarly to improve their general Condition. I might add further that, by the Property which they thus acquire from the Extension of Cultivation, a considerable Inducement is introduced among them, preventive of Wars among themselves. Mr. Davis is at the Head of the Society's Farming Establishment, and who was, previously to his going out to New Zealand, a Farmer to a considerable Extent in Dorsetshire, and went out principally with a view to promote the general Welfare of New Zealand, without any Purposes of personal Gain. He writes in February 1836, "At this Time I have by me in Sheaf not less than 800 Bushels of Wheat, 600 of which have been grown this Year. I expect also to be able to purchase not less than 200 Bushels for the different Growers, so that we have at least a Twelvemonth's Supply of Flour for the whole Mission within our Reach. I do not know what you will think of me, but the Steps I have taken in farming have been the Means of making many Farmers in this Country, both among the Missionaries and Natives."

In July of the same Year he reports, "During the last Six Months we succeeded in harvesting and securing Thirty-three Acres of Wheat, Nine Acres of Barley, and Two Acres of Potatoes. The Crop was quite as good as could have been expected, as some of the Land on which it grew was poor. The Three Acres of Vetches, which I reported, were destroyed by the Caterpillar, so that it was with Difficulty I secured about Two Bushels for Seed. This Season we have sown Thirty-five Acres of Wheat. This has been done

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with much Difficulty from the extreme Wetness of the Season. The Plants on the first sown Lands are looking very weak and bad ; I fear the Crop cannot be depended upon. The whole of the above-mentioned Thirty-five Acres of Land has been laid down to Clover. About Forty Acres of Land have been cleared and rooted for the Breaking Plough, on which the Horses have commenced their Work. The Horses have also carted the usual Stores from Kerikeri, and Mr. Bobart's and Part of Mr. Wade's Goods, &c. A Portion of Flour has also been carted to Kerikeri for Want of a Threshing Machine ; it being extremely difficult to obtain sufficient native Labour, I much doubt whether a Supply of Flour for the whole Mission can be depended on." Perhaps I should say that we have established a Water-mill at the Waimate Station where Mr. Davis is placed, which has been for about the last Two Years in effective Operation ; and have likewise sent out a Two-horse Threshing Machine, which came into Operation the last Year. "In addition to my other Avocations, I have attended to the Duties of the Mill ; 12,282 lbs. of best Flour, and 2,192 lbs. of Seconds, have been made. I have also had the Pleasure of grinding into Flour several Bags of Wheat for the Natives. This Season I have had several Applications from them for Seed Wheat, and from Fifteen to Twenty Bushels have been supplied for that Purpose. It is pleasing to see their little Fields of Wheat increasing around us."

In July 1837, he says, "We have this Year sown about Forty Acres of Wheat, and from the State of the Land, in connexion with rather a promising Season, I hope we may expect a favourable Crop."

In June 1836 Mr. Williams reports, "The Produce of the Farm during the Year has been a Crop of Thirty-three Acres of Wheat, Nine Acres of Barley, and Two Acres of Potatoes ; Thirty-five Acres of Wheat have been sown this Season, but with much Difficulty, owing to the extreme Wetness of the Season. The Plants upon the first sown Lands are looking very weak and bad, and the Crop cannot be much depended on. The whole of the above-mentioned Thirty-five Acres has been laid down to Clover. About Forty Acres of Land have been cleared and rooted for the Breaking Plough, and the Horses have now commenced their Work upon it. At the Mill there have been made about 14,000 lbs. of Flour ; a Portion of Wheat has been also ground for the Natives, and a Quantity of Maize. The Example of European Industry, and the Effects of agricultural Skill are beginning to excite in the Natives a Desire of Imitation, and many Acres of Land are now sown with Wheat by them on their own Account, while a few are already eating the Fruit of their Labour."

The following is from Mr. Wade, 10th July 1836.—"Lord's Day. Walked this Morning to Te Wui. The Approach to this quiet native Village is rendered peculiarly pleasing, by Fields of Wheat round about it belonging to the Natives."

1st December 1837, Mr. Matthews says, "I am at present at the Waimate, where I have been since Mr. Davis's Voyage to New South Wales ; I remain here till after his Return. Since my Arrival here, I have attended to his Duties, in conjunction with his Children. The Crops are very promising indeed. The Society's Wheat bids fairer than ever this Summer. The Farm, with a Flock of Sheep, will answer, no Doubt, the Expectation of its Manager. The Natives too this Year have some fine Crops ; I should judge from what I have seen that the Natives have about Forty Acres in their different Villages. Very few of them, however, will be efficient Farmers. It requires too great an Outlay for them, and also too much hard Work and genuine Perseverance. It is however to me a pleasing Sight to see them growing sufficient to help them when sick."

With regard to the Water-mill to which I alluded, Mr. G. Clark says, 29th January 1834.—"It will eventually be a great Saving to the Society, as well as a great Comfort for the Natives, who will be able to get their Indian Corn ground as Food for their poor Children, who, for Want of proper Food from the Time when they are weaned till they are Two or Three Years old, are very great Sufferers. I believe that Two Thirds of the Children of New Zealand die for Want of proper Nourishment for them after weaning from the Breast. Many a poor Mother have I visited, who has actually brought herself to a premature Grave by suckling, and when we have told them that they should wean their Children, they reply, 'We have no Food for our poor Child, why should it die?' By the Erection of a Mill, the poorest Family about us will be able to procure nourishing Food for their Children, we gladly

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therefore undertake the Erection of a Mill, believing that it will add much to their Comfort."

The following is an Extract of a Letter from the Committee of the Society to the Missionaries; and is explanatory of their Views with regard to Agriculture. It is dated 1st October 1833.—"There is one general Remark which the Committee wish very strongly to impress on your Minds, both with reference to the Settlements about to be formed and to all future ones. It is this, that in fixing on the Site of a new Station, it should be an indispensable Condition that it affords Facilities and Advantages of a decided and unequivocal Kind for Agricultural Purposes. It is a Point never to be lost sight of, that it is by Agriculture intelligently and steadily pursued that you must mainly look for provisioning the Station, and for the local Means of sustaining and extending the Operations of the Mission. The Effect also of your thus presenting a constant Example of the beneficial Results of Agriculture to the Tribes surrounding the several Missionary Stations will, as Experience has already shown, prove one of the greatest temporal Blessings which it is in your Power to confer upon the Natives; by its Tendency at once to supply them abundantly with Food, and to withdraw them from that Love of War, and those predatory and vagrant Habits to which they are so prone."

The following Series of Extracts relates to the beneficial Influence of the Missionaries in restoring Peace, in which respect their Labours have been certainly highly advantageous. Mr. Morgan, in June 1835, writes, "On my arrival at Nagarnawaha on the 28th of February, the Negatimahuta, Negatiteah, and Negatitamaoho Tribes returning from Nagarnawaha, where they had been residing for about Three Months. Circumstances made it advisable for me to return Home instead of proceeding forward, and aware that there was an angry Feeling between the latter and the Ngatipoa Tribe, in consequence of some Pigs having been killed by Kawae, Chief of Negatitamaoho, about Three Months ago, in return for which Warepu, Chief of Ngatipoa, made an Attack in the Night on the Horo, in which Three were killed, and a small Part of Pa burnt; I advised them to make Peace, but to no Purpose. They proceeded up the River on the same Day, and in the Afternoon a Skirmish took place, in which One was killed and Two mortally wounded. I laboured for a Fortnight endeavouring to make Peace between them; but Ngatipoa refused to come to Terms, saying, 'they must seek Satisfaction for the Death of their Friends.' On the 16th of March, Messrs. H. Williams, Hamlin, and Fairburn reached the Station from the Thames, and on the 19th we proceeded down the River together in a Canoe. We found Ngatipoa encamped within a Mile of the Horo. Messrs. Williams, Hamlin, and Fairburn addressed them, but they refused to make Peace, and in the Evening a Second Skirmish took place, in which One was killed, Three mortally and Two slightly wounded, on the Ngatipoa Side, and One mortally wounded on the Horo Side. Under the Lord's Blessing Peace was made before we left the Ground on Sunday the 22d."

The next Paper is from Mr. Wade, 14th March 1836.—"Last Night we were informed that it was the Intention of Tupaia and Hikareia to bring a Fight to Otumoelai, to seek a Payment, after Native Fashion, for the Crime of Adultery committed by Rangihan's Brother Titipa. Mr. Wilson and myself went over to the Pa this Morning, in hopes of preventing Mischief. Mr. Wilson spoke to them, not blaming them for seeking to punish Crime, but urging them to let the Punishment fall only on the Guilty; at the same Time recommending them to lay down their Arms, if the other Party agreed to do the same, and for both to meet and settle the Matter quietly. Leaving me with them, Mr. Wilson went back to Samuel's End of the Pa; succeeded in persuading that Party to lay aside their Arms; marked a boundary Line on the Sand, which neither Party were to pass, and returned to us. Hikareia and his People were willing, they said, to meet the others peaceably, but we could not persuade them to relinquish their Weapons, which they intended to retain for the Sake of Appearance. Their War Weapons on this Occasion were various; the most common were Muskets and Native Spears, some Twenty Feet long, some more. Many had Iron Hatchets, either slung to the Wrist with a short Handle, or fixed in a Handle as long as a Walking Stick, much like the old Executioner's Hatchets. A few brandished long Native Hatchets made entirely of Wood, and ornamented with Tufts of Feathers; and there was one Man with a long flat Piece of Whalebone slightly curved at the End, and pretty sharp at the Edges.

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Edges. Seeing them prepare for a Sally, we went forward, and placed ourselves near the Line of Separation. The hostile Party first collected on the Beach, to the Number, I suppose, of about 200, and ranging themselves somewhat in Military Order, they made a unanimous Rush toward the Mark with all the apparent Fury of an Attack. A scarcely perceptible Pause in the Front Lines showed that the Mark was observed, but it was not heeded, for they passed with increasing Rapidity beyond it towards their Opponents. We, too, joined the Rush, not knowing whether Mischief might not result from this Irregularity; but, in a Moment, the whole Body stopped, dropping at the same Instant, with the greatest Uniformity, on one Knee, with Muskets and Spears presented. A little Talking followed about passing the Line, as they had not made Room for the other Party to make their Rush. These, however, also about 200, retreated backward to gain Room, and then made their Advance in a similar Manner, stopping at about Forty or Fifty Feet from the Face of the Enemy. A War Dance followed, by each Party separately. This is performed by one and all with the greatest Exactness, the Voice accompanying the Action, and both gradually increasing in Violence till the Sound, which was at first gentle, terminates in hideous Yells; and a simple undulating Motion of the Body is exchanged for violent Leaping in the Air, accompanied by tossing up and catching their Muskets, which are carried Butt-end uppermost. You can have no Idea of the Effect of the Dance from mere Description. Clothes, for the most part, are entirely cast off on these Occasions. Dancing over, Speeches followed; leading Men on both Sides talking one after another, till Hikareia himself rose up and addressed them, when his Party at once got up, and turning round retreated quietly to their old Quarters at the End of the Pa. Thus peaceably ended an Affair, which we were given to understand by the Natives could not have passed off so quietly without our Interference."

The Reverend A. N. Brown writes, 5th July 1837.—“Went up with Messrs. H. Williams and Davis to Pomare’s Pa. We were accompanied by a native Ambassador of Peace from the Hokianga Tribes. A White Flag was hoisted in our Boat, and on approaching the Pa the Natives there hoisted another. There were not many Speeches made; but the Meeting was as satisfactory as could be expected at a First Interview between the hostile Tribes. The great Obstacle to Peace appears to be now that the Ngapuhi wish for a Piece of Land to be given up as a Payment for the Chiefs belonging to their Tribes who have fallen during the War; but Pomare’s Friends seem at present unwilling to yield to this Demand. The Party we took with us were most liberally fed by the Pa Natives, which evinced their friendly Disposition. On our Return in the Evening we left some of the Hokianga Natives behind us at the Pa. July 6th.—Mr. Williams went up to the Pa to fetch the Natives who were left there Yesterday. It seems probable that Terms of Peace will be ultimately concluded. July 17th.—Peace seems at length to be established in the Bay of Islands. To the Prince of Peace be the Praise! The Loss on both Sides during the War has been about Thirty; but Numbers in addition have been wounded; some severely so.”

Mr. G. Clark reports, 29th July 1837.—“I am happy to say that we are again at Peace on all Sides. The Natives seem heartily tired of War, which in every respect was only productive of Misery and Expense. The total Loss of Life on both Sides did not exceed Fifty Souls; but, considering what a thin Population we have, this Loss to the Country is equal to a Thousand Souls from One of our large manufacturing Towns in England, and, viewed in connexion with the Value of an immortal Soul, is a Matter of deepest Regret to us and to the Christian World. Several of the Christian Natives have taken an unnecessary Part in the late Proceedings, and have obliged us to suspend them for a Time from Church Communion.”

In the Report of the Establishment of Missionaries I have mentioned a Surgeon. He had only arrived out in August last, and this is the first Report we have received from him of the Effects of his Medical Treatment. When he arrived, the Influenza was then prevailing in that Part of the Island to a great Extent, and affecting the Natives most seriously. This Letter is dated the 14th of November.—“During the Time I spent at Waimate (about Five Weeks), the Calls upon my Time have been incessant. The Influenza has been prevailing universally among them; its Character has been very severe; and, notwithstanding the greatest Attention that could be paid them, it has in

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many Cases terminated in Consumption, and thus carried off its Victims. But while we have Reason to lament that in many Cases it has proved fatal, yet I would be grateful to God in being able to record that signal Benefit has been derived from the regular Attendance of a Medical Man, and from a proper Exhibition of Medicine. As Proof of this I need only tell you that, during my first Visits around Waimate, the Pas were crowded with Sick; and you could scarcely enter a single House among the whole but you would find some of the Inmates 'down,' as is the emphatic Expression of the New Zealanders when a Person is taken ill. It was quite discouraging to view the universal Extent of Disease among them, combined with their extreme Helplessness and Discomfort under such Circumstances. As soon as they are taken ill, they at once give themselves up to Despair, and make use of no Means for their Recovery. Their Impression during this late Visitation of Sickness among them has been, that God's Wrath was now coming down upon them for their atrocious Sins, and that He was about to sweep them as a Nation. I was, however, going to observe, that in my late Attendance upon them so completely have the Majority recovered, that I have visited many of the Pas in quest of my Patients, and have found not a single Individual in them, all being engaged in attending to their Plantations."

There is another Point to which the Committee of the Church Missionary Society have attached great Importance: it is the Introduction of the Episcopacy of the English Church into the Mission in New Zealand. Previously to the Bishop of Australia going to his Duties, he expressed his Readiness, though New Zealand was not in his Diocese, to do any thing he could for the Promotion of that Mission, which led to Communications referred to in the Paper which I hold in my Hand. The Result is, that while the Bishop stated that his judicial Authority did not extend to New Zealand, such Authority, according to his Views, being derived from the Act of the Crown, those Functions which were inherent in the Episcopal Office it was competent to him to exercise in the Performance of his Office in New Zealand; such as the Rite of Confirmation, and the Ordination of suitable Persons for the Ministry. To this Extent his Lordship was prepared to further the Society's Efforts; and we have since learned that the Bishop made Arrangements for visiting New Zealand at the Commencement of the present Year. The Missionaries of the Society are thus, through the Kindness of the Bishop of Australia, brought into a Situation to participate in the Advantages of the Episcopacy of the Church of England in the future Progress of the Mission. The following Resolutions were adopted by the Committee of the Church Missionary Society, 27th December 1836:—"First, that though the Committee are advised, in reference to the Travancore Case, that a Colonial Bishop cannot grant Licences in Extra-diocesan Stations, nor execute his Office to the same Extent there, nor with the same Authority and legal Sanction, as within the Limits of his Patent; yet that it is nevertheless desirable that the Missionaries and Native Converts in such Stations should, where practicable, enjoy the full Privileges of a Christian Church, by participating in the Benefits of the Exercise of the Episcopal Office, so far as Circumstances may permit, especially the Rite of Confirmation, the conferring Holy Orders, and the Exercise of pastoral Encouragement, Admonition, or Counsel, these Functions being inherent in the Episcopal Office, independently of the Prerogatives attached to it by the Law of England. Second, That the Bishop of Australia be respectfully informed of the Views of the Committee, as stated in the preceding Resolution; and that in furtherance of the Disposition which his Lordship is understood to have expressed to forward the Objects of the Society in its New Zealand Mission, he be invited to visit that Mission at such Time and in such Manner as his Lordship and the corresponding Committee may think advisable; and to administer the Rite of Confirmation to such Candidates as the Missionaries may deem eligible; to admit to Holy Orders any Persons whom he may judge duly qualified, and whom the Corresponding Committee in New South Wales may present to him for that Purpose; and generally to favour the Missionaries with such Encouragement, Admonition, or Counsel as may tend, under the Divine Blessing, to the Efficiency of their ministerial Labours among the New Zealanders."

The following is a Letter from the Secretary of the Society to the Rev. S. Marsden, dated 16th March 1837, enclosing the above Resolutions: "Dear Sir,—

Sir,—In our Letter to the Rev. William Yate, of the 8th December 1836, Paragraph Two, we stated that the Committee were about to address the Bishop of Australia, in reference to those friendly Offices to the Church Missionary Society's Mission in New Zealand which his Lordship had the goodness to express his Willingness to render. The Committee, solicitous to avail themselves of the Bishop's Offer, so far as the Circumstances of the Case admitted, adopted, 27th December 1836, the Resolution of which a Copy is enclosed. 2. The Question of acquiring the Episcopal Offices of a Bishop of our Church for Missions of the Society in his Vicinity, but not within his Diocese, has been brought under the Consideration of the Committee with respect to other Missions beside that of New Zealand. This has been the Case more particularly in reference to the Travancore Mission, that Country being a Foreign State, and consequently not included within the Diocese of the Bishop of Madras, though within the Presidency of Fort St. George. On this Case the Opinion of Serjeant Spankie and Dr. Nicholl was taken, and which is alluded to in the First Resolution. A Copy of the Opinion is enclosed that its Bearing may be more distinctly seen. 3. In adopting the Resolutions which we enclose, the Committee were chiefly influenced by the following Considerations:—1st. The Desire felt by the Committee that the Missions of the Society should participate in the Episcopal Superintendence of a Bishop of our own Church, suitably to the Circumstances in which they are severally placed, under the deep Conviction that such Superintendence, wisely and considerately administered, tends powerfully to promote the Usefulness and Comfort of the Missionaries and the Wellbeing of the Mission with which they are respectively connected. 2d. Adverting to those Parts of the Episcopal Authority of Bishops of the Church of England which are derived from the Enactments of the British Legislature, or with which they are otherwise invested by Law as Bishops of that Church, it is inferred, from the Opinion of Serjeant Spankie and Dr. Nicholl above mentioned, that the Authority so conferred is limited to Countries or Places subject to the British Crown, and cannot be legally exercised beyond those Limits. 3d. The Committee, however, were further led to think that there is no legal Impediment to the Performance in Countries or Places not within the British Dominions of those Offices which are peculiar to a Bishop of the Christian Church, as contradistinguished from the Authority and Rights which he possesses as Bishop of any particular Church. The Second Resolution, therefore, is directed to obtain from the Bishop of Australia such Offices on behalf of the Society's Mission in New Zealand as it may be compatible with his Lordship's other Duties and Engagements to extend to that Mission. The Corresponding Committee will therefore have the kindness to communicate with the Bishop on the Subject, and to afford him such Information and Facilities as may be requisite to enable him to give effect to his friendly Intentions in a Manner most convenient to himself. We address this Letter to you as we formerly communicated to you on the Subject to which it refers.

“(Signed) D. COATES, Secretary.”

The following is the Opinion of Serjeant Spankie and Dr. Nicholl referred to in the above Letter: “We are of Opinion that under the Words of the Letters Patent to the Bishop of Calcutta, the Bishop's Diocese and Jurisdiction are confined to His Majesty's Territories under the Government of the East India Company, and to His Majesty's Territories within the Limits of the Charter of the East India Company, and do not include the Territories of an independent Sovereign or State, though within the Limits of that Charter. The Terms employed in the Letters Patent to the Bishop of Madras equally confine that Diocese and Jurisdiction to His Majesty's Territories in the East Indies, within the Presidency of Madras, and to His Majesty's Territories within the Island of Ceylon. If the Terms of the new Letters Patent to the Bishop of Calcutta are similar to those in the former Patents, we apprehend that the Ecclesiastical Jurisdiction of the Bishop of Calcutta will not extend beyond His Majesty's Territories under the Government of the East India Company, or His Majesty's Territories within the Limits of the Company's Charter. Indeed we do not think that the Ecclesiastical Jurisdiction was intended to be so extensive with the Powers and Authorities for various Purposes conferred by Charters and Acts of Parliament within the chartered Limits; and that the Words ‘His Majesty's Territories under the Government of the East India Company,’ and
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'His Majesty's Territories within the Limits of the Charter of the East India Company,' are contra-distinguished from the Terms 'Territories or Ports within the Limits of the Company's Charter.' (Signed) R. SPANKIE.
JOHN NICHOLL."

The next Document is a Letter from the Reverend W. Cowper, dated Sydney, 12th August 1837, in reply to the Communication of the Secretary: "Your Letter to Mr. Marsden, with its Enclosures, respecting the Services which a Christian Bishop may render to a Mission beyond the Limits of his Diocese, had been handed to the Bishop for his Perusal and Consideration, and he most cheerfully accedes to the Wishes of the Committee; he fully enters into their Views, and will visit the Church Mission in New Zealand so soon as his various Engagements in these Colonies will allow him to be absent from his Diocese; he will also be happy to administer the Sacred Rites and Episcopal Encouragements or Exhortations as the Committee have suggested."

The following is a Minute of the Corresponding Committee in Sydney, 9th August 1837: "Resolved, that the Committee record with much Pleasure their Sense of his Lordship's Kindness in so readily acceding to the Wishes of the Committee of the Parent Society, also that they express themselves highly gratified by the Views and Sentiments of his Lordship with regard to the New Zealand Mission, as they are in such perfect Accordance with those of the Committee at Home, and entirely agreeable to those entertained by this Committee; and this Committee would most respectfully request his Lordship to take an Opportunity as early as his highly important Engagements in these Colonies will permit, to visit the Church Missionary Society's Stations in New Zealand."

The last Communication upon this Subject is a Letter from the Bishop of Australia, dated 11th August 1837.— "The Corresponding Committee here have made me acquainted with the Communications which they have received from the Parent Society, expressive of their Desire that I should render to them the friendly Office of visiting their Missions in New Zealand, and I Yesterday had from the Reverend W. Cowper, by Direction from the Corresponding Committee, a direct Application of the same Tendency. I am gratified to find that in proposing to undertake the Service in question, I have but anticipated the Wishes of the Church Missionary Society, and that their Views and my own, with respect to the Character under which a Bishop may appear beyond the Limits of his own Diocese, are so entirely in accordance. Upon the most attentive Consideration of the Subject, I adhere to the Conclusion that Episcopal Jurisdiction can be exercised only over that Extent of Territory, which it may please the King, as Temporal Head of the Church, to appoint for such individual Bishop, but that Episcopal Offices, such as Confirmation, the conferring of Orders, or Consecration of Churches or Burial Grounds, may be allowably fulfilled by any Bishop wheresoever he shall find a Portion of the Church of Christ unprovided with its own proper Superior, by whom these Offices could be undertaken. There are some Difficulties of a personal Nature attendant on my undertaking the Service which the Church Missionary Society proposes and solicits; but I shall not suffer these to interfere with my proceeding, and by God's Permission, and, I trust, under His Direction, my Design is to embark early in January next, (after completing my Visitations in this Colony, which will occupy about Three Months), and to proceed direct to New Zealand."

I have already stated, that in consequence of the Wars in the Southern Part of the Northern Island of New Zealand, Three of the Missionary Stations had been broken up. Amidst many Circumstances of a most afflicting Kind, one is related which strikingly illustrates the happy Influence of Christianity on the Mind of a Savage Chief. This Fact is the more remarkable as the Stations of the Society in that Part of the Island were only recently formed. These are Extracts from the Journal of the Reverend A. N. Brown. He writes, 19th October 1836, "About Seven o'Clock this Morning Three of the Lads who left Yesterday entered our House in a breathless Condition, conveying the distressing Intelligence that their little Company had been attacked on the Road by a murdering Party from Rotorua, from whom they had made their Escape. As the Lads could give no Information respecting their Companions, we were left in a most anxious State as to their Safety. In about Two Hours afterward

afterward Ngakuku arrived, accompanied by Two other Natives, bearing the mangled Corpse of his only little Girl, who had been murdered by the Fight. They had taken away her Heart and the Top of her Head, as an Offering to the Evil Spirit. It appears that the Fight had been lurking about the Plain; between this Place and Maungatantari, searching for a Payment on account of a Man who was murdered on the Road to Ratorna, when Waharoa's Party attacked that Place; and that, attracted by the Fires of our Natives, they directed their Steps to the Encampment, and arrived there shortly before Daybreak. The barking of a Dog awakened some of the Lads, who, hearing the Sound of Footsteps, endeavoured hastily to rouse their Companions, and then rushed out of the Hut to conceal themselves; some in the Fern, and others in the Wood. Four Girls, however, and Two Boys were still in the Hut when the Fight came up; but, favoured by the Darkness, they all escaped except Ngakuku's Daughter, who was seized and murdered. His only little Boy he saved by fleeing with him on his Back, and hiding him in the high Fern. While talking to poor Ngakuku this Afternoon, and endeavouring to administer Consolation to him, he remarked, 'The only Reason why my Heart is dark is, that I do not know whether my Child is gone to Heaven or to the Reinga. She has heard the Gospel with her Ears, and read it to Mother Brown; but I do not know whether she has received it into her Heart.' 20th October 1830.—Buried poor Tarore at the Pa. Those who so narrowly escaped sharing a like Death followed the Corpse to the Grave, around which were ranged various Groups from the different native Residences. After singing a Hymn, and addressing the assembled Party, Ngakuku asked me if he might also say a few Words; and on my assenting, he said, with deep Solemnity of Feeling, 'There lies my Child. She has been murdered as a Payment for your bad Conduct; but do not you rise to seek a Payment for her. God will do that. Let this be the finishing of the War with Rotorua; now let Peace be made. My Heart is not dark for Tarore, but for you. You urged Teachers to come to you; they come, and now you are driving them away. You are crying for my Girl; I am crying for you, for myself, for all of us. Perhaps this Murder is a Sign of God's Anger towards us for our Sins. Turn to Him; believe, or you will all perish.' Can I doubt who it is that has given Calmness, and Resignation, and Peace to this poor Native at a Time when we could expect little else than the wild Tumult of unsubdued Grief? Let those who treat the Operations of the Holy Spirit upon the Heart as an idle Fable account, on natural Principles, for the Scene I have this Day been privileged to witness. It was not Insensibility on the Part of Ngakuku, for his Feelings are naturally keen. It was not Indifference toward his Family, for he was firmly attached to his Child. No; it was the Manifestation of His Power, who, amidst the loudest Howlings of the wildest Storm, distinctly whispers to His Children, It is I; be not afraid. Peace, be still."

The following Passages of the Missionaries Letters show, also, that in the midst of all their Difficulties their Labour has not been in vain. Mr. Brown writes, 11th August 1836.—"Whether our infant Southern Stations will outlive the present Storm, is a Matter of anxious Solicitude; for the Natives have used many Threats on the Subject, and seem by their Language to identify us with the respective Tribes among whom we reside as Teachers. He whose we are and whom we serve may, however, prove better to us than all our Fears, and the Cloud which has for more than Seven Months so darkly brooded over us may shortly break in Blessings on our Heads. If, on the contrary, Satan should for a Season so far triumph as to drive us from our Post, we shall enjoy the consoling Thought that our Labours have not been in vain in the Lord. The Seed which we have been privileged to scatter in troublous Times is precious Seed, imperishable Seed, which must ultimately spring up and bear Fruit to the Praise and Glory of our dear Redeemer. And even now we are cheered by the steady Refusal of a little Band of Inquirers to engage in the present War, although the powerful Influence of Waharoa has been called into exercise to induce them to do so."

The following is from the Rev. R. Maunsell, 22d August 1836.—"The Natives assembled, during the first Five Days that I was with them, at the Call of the Bell to their Morning and Evening Services, and heard with Patience the Discourses of a Stammerer, resident not yet Nine Months in the Land. What abundant Reason have we for Thankfulness! This same People, Two

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Years previous, when fetching Brother Hamlin and Stores, were peculiarly vexatious and turbulent in their Demands. Scarcely one now, as if by common Consent, asks a Favour, while Chiefs as well as Slaves bring their Books, and quietly sit in their Classes to repeat their Catechisms, which they all seem to know and to take Pleasure in repeating, or to read their Scriptures, which many of them read well; all with considerable Order and Decorum."

Mr. S. M. Knight writes, 1st July 1837.—“ During my Stay at Rotorua, Two young Men came from Tanpo to beg a Copy of the Scriptures. They had commenced a School there, but had no Copy of the Scriptures, and had therefore depended on Memory in instructing their Neighbours. I had much Conversation with them. One of them especially seemed to feel the degraded State of his Countrymen, and an earnest Desire to instruct them. I understood that many of their Neighbours expressed a Wish for Instruction in the Things of God. Of course this Desire is mixed with much Ignorance and carnal Seeking of temporal Things; but we must not despise the Day of small Things: ‘The Lord’s Ways are not as our Ways.’ From conversing with them, I found one of them had been in the Waikato, and had attended Mr. Hamlin’s School and Preaching, and having seen a little Light, felt desirous of drawing his Relations to see the same. ‘We have found him of whom Moses and the Prophets did write. Come and see.’ I gave them a Copy of the Scriptures and Prayer Book, with some printed Lessons and Two or Three Slates, with which they were delighted.”

Mr. T. Chapman, under Date of 20th July 1837, states, “ I write from Tanranga, having come hither to winter, and to be in Readiness to return back to Ratorna in the Beginning of Spring, by which Time I expect my new House upon the Island will be built, that is, the Walls and Roof, the rest will be a Work of Time. I paid the Natives of Ratorna a Visit a few Weeks ago, and have Reason to believe, that my returning to dwell among them again will really be gratifying to them, and from a better Cause than actuated them on my first going. It is exceedingly gratifying to be enabled to state, amid all that has so cast us down, that the great Head of our Church has owned the Labours of his Servants in this District, and that many in every Quarter are inquiring after Salvation, and though more cannot be said generally than that the Spirit of Inquiry is abroad, yet it is seen in so decided a Form as to give just Cause to hope that ere long many will be gathered into the Fold of Christ. The Spirit of Inquiry that has arisen seems generally among the young Men, and some of them have made a noble Stand against joining in the murderous Fights of their Countrymen.”

The following Extracts are illustrative of the destructive Character of the late War in the South. The first is from Mr. Wade, 4th May 1836.—“A desperate Fight ensued, with Loss to both Parties. The total Loss of Life, at Maketu and the Tamu together, including Women and Children, may be fairly estimated at about 400.” The next is from Mr. Chapman, 12th September 1836.—“ Waharoa made his Appearance at Rotorua on Sunday, moved nearer the great Pa on the Wednesday, and attacked it on Friday August 5th, or rather sent about Thirty, who made a Show of an Attack, and then retreating, drew after them a Party into an Ambush laid for them, by which Ambush this Party were beaten, and about Fifty cut off.”

The next is from Mr. Knight, 22d September 1836.—“ We had not proceeded far through the Fern, when I suddenly stepped by the Side of a Body of a Man just killed; he lay weltering in his own Gore. I shall never forget the Shock it gave me. I walked, almost petrified, past Bodies which here and there strewed the Ground, until I came to a Place where a Number of Bodies were laid out, previously to their being cut up for the Oven. I turned away in disgust and sick at Heart; but whichever Way I looked some Sight of Horror saluted me. I walked to a short Distance, but had not been there long when a Body, apparently that Moment killed, was dragged into the Camp before me. His Head was cut off almost before I could look round. This did not satisfy the Wretches; his Breast was opened, and his Heart, &c. streaming with Warmth, pulled out and carried off. I did not see such another Scene as this; though during the whole Time of my being in the Camp I was exposed to the most revolting Scenes; Halves of Bodies, Quarters, Legs, Heads, &c., were seen carried away, some of which were thrust purposely in my Face.” During the Wars in the South, some of the most revolting Scenes of Cannibalism took

took place that have ever transpired during the whole Course of the Operations of the Society in the Island. I produce these Extracts to show what the State of the Natives of New Zealand is, in the Absence of Christian Principles and Christian Instruction. The Rev. A. N. Brown writes, 25th August 1836.—“ We visited To-day the Site of the Mission Station, and the Spot where the Battle was fought. Sticks and Native Weapons were placed about in different Directions on the Plain, denoting where the several Natives who were shot fell. We then went on to the Spot where Waharoa's Party lay encamped, and where, for Two Days after the Battle, they remained to gorge on Sixty human Bodies. The Sight is even now horrifying; human Bones of all Kinds, the Remains of their Cannibal Feast, are spread about in all Directions, many of them evidently broken for the Purpose of extracting the Marrow, and all of them picked as clean as they could have been by the Wolf or the Vulture. On a Pole in the Centre is placed a ghastly-looking Skull, with a large Gash over the Temple, and the Back of the Head broken in; while Two long Lines of Native Ovens mark the Spot where the Bodies were cooked, and a smaller Oven with a Wreath of the Kahikaloa Bush around its Edge, and Two pointed Sticks by the Side, on the one of which was a Potatoe, and on the other a Lock of Hair, points out the Place where these Children of Wickedness set apart, according to the Native Custom, a Portion of their horrid Repast for their Father the Devil. But I will not dwell longer on this heart-withering Scene.”

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The next is a Communication from Mr. Wade.—“ 29th March 1826. A little beyond the Spot where we conversed with Waharoa on Sunday, we were shown Native Ovens in which Part of the murdered Eleven had been cooked; by the Side lay, as a sad Token of the Fact, the Arm Bones and Shoulder Blade, apparently of a young Man, with Remnants of Flesh still Red upon it.—1st April 1836. A little Boy displayed before us, as if a Plaything, One of the slain Chief's Hands, which we afterwards saw him carefully nursing in his Lap; and near the Place where he sat was the Head of the unfortunate Hanpapa, like a Trophy of the Prince of Darkness, on the Top of a short Pole which they had fixed in the Ground. There was Yesterday a grand Division of Heads among the leading Hands at Mangaotapa. Some of the People To-day were carrying small Baskets containing Parts of the Bodies of their Enemies; as Hands, Pieces of cooked Flesh, &c.”

Before I quit this Part of the Subject, there is a remarkable Fact connected with the late Wars, remarkably illustrative of the beneficial Effect of the Instruction given by the Missionaries. In the Southern Part of the Island all the Chiefs were engaged in the Wars, and their respective Tribes, and the Number of the Slain was most afflicting, amounting to from 450 to 500 Individuals, Men, Women, and Children. In the North, where the Missionaries have for many Years been actively labouring, War prevailed about the same Time. Though a Conflict actually took place, the whole Extent of the Slain did not exceed Fifty, some Accounts represented it as not more than Thirty; and while there were those horrible Details of Cannibalism to which I have referred in the South, I do not perceive a single Trace of Cannibalism on the Slain in the North. In the North many of the Chiefs opposed the Continuance of the War, and I believe, in conjunction with the Missionaries, successfully interposed to put an End to it, while it prevailed with such desolating Effects in the South. Perhaps the happy Influence of Christian Teaching has never been more clearly manifested in New Zealand than in the Character of the War in the South contrasted with that in the North. The different State of the Two is so strongly marked as to have forcibly impressed the Mind of Captain Hobson, commanding Her Majesty's Ship the Rattlesnake, then on the Coast of New Zealand. Mr. Brown writes, July 1837, “ Accompanied Captain Hobson to the Waimate and Kerikeri. He expressed himself much pleased with his Trip, and with the striking Contrast which the professedly Christian Natives afforded in their general Appearance and Manner to those Natives whom we saw at Cloudy Bay.”

There is only one other Point I would wish to refer to with regard to the Progress of Missionary Operations in the Northern Island of New Zealand; it is this; that though I have been enabled to present the Committee with these striking Results, as I may be permitted to call them, of the Labours of the Missionaries, those Results have been reached by a long and painful Course of

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Labour on the Part of the Missionaries, extending to a Period of now about Twenty-four Years. I think it important that this Fact should be distinctly borne in Mind, because if considerable moral Results are to be produced among a People in the State of the New Zealanders, it can be reasonably expected only by the steady Application of the Means and Causes which, under Divine Providence, are calculated to lead to that Result. This Consideration is referred to by Mr. King, the oldest Missionary resident in New Zealand, and one of those who went out with Mr. Marsden in 1814; he therefore has had the whole Scene, I may say, passing under his Eyes. He writes thus in September 1836, "New Zealand is not in that forward State of Civilization which you may be led by different Reports to entertain; to raise a barbarous Nation is not the Work of Twenty, neither of Forty Years, with the slender Means which have been employed. The Europeans living here hinder rather than forward the Work, and what could the Missionaries have done had not their Weapons been mighty, through God, to pulling down the Strongholds of Sin and Satan. It was by dint of Labour and Exertion that this Mission was begun and carried on, and it requires the same to continue its Operations."

(*To Mr. Beecham.*) Have the goodness to state to the Committee when the Wesleyan Mission was first established?

The Wesleyan Mission in New Zealand originated in a Visit made to that Country, in the Year 1819, by Mr. Leigh, a Missionary of the Society then stationed in New South Wales. He made the Visit with a view to the Benefit of his Health, on the Recommendation of the Reverend Mr. Marsden, the principal Chaplain of the Colony, who had some few Years previously accompanied the first Missionaries of the Church Society who had visited New Zealand, and placed them in the Bay of Islands. Mr. Leigh during his Visit to New Zealand had an Opportunity of witnessing the New Zealand Character under some of its most revolting Aspects; but on his Return he was notwithstanding induced strongly to recommend to the Committee the Establishment of a Mission in New Zealand. With your Lordships Permission I will advert to the Report which he made to the Committee; it is only an Extract which refers to the Customs of the New Zealanders, and the encouraging Circumstances which he conceived to exist. "The New Zealanders are Cannibals. The following awful Circumstance I witnessed myself, while I continued in the Island. One Day, as I was walking on the Beach conversing with a Chief, my Attention was arrested by a great Number of People coming from a neighbouring Hill. I inquired the Cause of the Concourse, and was told that they had killed a Lad and were roasting him and going to eat him. I immediately proceeded to the Place, in order to ascertain the Truth of this appalling Relation. Being arrived at the Village where the People were collected, I asked to see the Boy. The Natives appeared much agitated at my Presence, and particularly at my Request, as if conscious of their Guilt; and it was only after a very urgent Solicitation that they directed me towards a large Fire at some Distance, where they said I should find him. As I was going to this Place, I passed by the bloody Spot in which the Head of this unhappy Victim had been cut off; and on approaching the Fire, I was not a little startled at the sudden Appearance of a savage looking Man of gigantic Stature, entirely naked and armed with a large Axe. I was a good deal intimidated; but mustered up as much Courage as I could, and demanded to see the Lad. The Cook, for such was the Occupation of this terrific Monster, then held up the Boy by his Feet. He appeared to be about Fourteen Years of Age, and was half roasted. I returned to the Village, where I found a great Number of Natives seated in a Circle, with a Quantity of Coomery (a Sort of sweet Potatoe) before them, waiting for the roasted Body of the Youth. In this Company was shown to me the Mother of the Child; the Mother and Child were both Slaves, having been taken in War. However, she would have been compelled to share in the horrid Feast, had I not prevailed on them to give up the Body. After reasoning with them for about Half an Hour on the Inhumanity and Wickedness of their Conduct, at which Time I wept much, I prevailed upon them to surrender the Boy to be interred, and thus prevented them from gratifying their unnatural Appetite. But notwithstanding this melancholy Picture of New Zealand Cannibalism, I believe

believe they are very capable of receiving Religious Instruction and Knowledge of Arts in general. They are very ingenious and enterprising, and discover a surprising Willingness to receive Instruction. I did not visit any one Village where the principal Chiefs did not strongly urge my Residence among them; and I believe that God is preparing them to receive the ever blessed Gospel of Peace." The Committee of the Wesleyan Missionary Society, principally in consequence of Mr. Leigh's Recommendation, other favourable Circumstances concurring, determined to establish a Mission in New Zealand at a Place which was pointed out to them as favourable for the Attempt, sufficiently remote from the Settlements of the Church Missionary Society not to interfere with the Operations of their Missionaries; and which Place was also under the Protection of the celebrated Shunghee, who had visited this Country, and had been introduced to His Majesty George the Fourth; and accordingly Mr. and Mrs. Leigh embarked on the 1st of January 1822, at Sydney, with a view of settling in New Zealand, understanding that they were shortly to be followed by Two other Missionaries. As I do not conceive it to be possible for any one duly to appreciate the Benefits which have resulted from Missionary Exertions in New Zealand, who should overlook the Circumstances of Privation, Hardship, and Peril, in the Midst of which those Exertions have been made, and should forget also, or not be acquainted with, the original Character of the New Zealanders, I have made from our very extensive Correspondence a limited Selection of Extracts, for the Purpose of describing the Circumstances of Hardship and Danger in which the Missionaries have conducted their Labours, and also for the Purpose of illustrating the Character and Habits of the New Zealanders generally, as well as of some of those Chiefs who have been most conspicuous in the History of New Zealand for the last Twenty or Thirty Years; and also descriptive of the Hardships which the Missionaries had to endure, and the Dangers to which they were exposed in an unsuccessful Attempt to establish a Mission at Wangaroa, upon the Eastern Coast of New Zealand. With your Lordships Permission, I will refer to an Extract from Mr. Leigh's Letter, in which he gives an Account of his Reception in New Zealand. "Before I left New South Wales," Mr. Leigh writes, "I had heard that the New Zealanders were at War among themselves, and so I found it on my Arrival. When Shunghee returned from England to Sydney, on his Way to New Zealand, he met with several of his Countrymen. Shunghee informed them that I and several of my Brethren were appointed for New Zealand, with which they were much pleased, and agreed that we should reside at Mercury Bay, near the River Thames. Soon after Shunghee had arrived, he was informed that in his Absence One of his Relations had been slain by some of his Friends at Mercury Bay and the River Thames. This Report was too true. Shunghee immediately declared War against the People, although they were Relations. The Chief who belonged to Mercury Bay, and with whom Shunghee had sailed from New South Wales to New Zealand, earnestly desired Reconciliation, but in vain. Nothing but War could satisfy Shunghee; he collected 3,000 Fighting Men, and commenced his March. The Battle was dreadful, and many fell on both Sides; but Shunghee proved victorious, and returned to the Bay of Islands in great Triumph. After my Arrival in New Zealand, I learned that Shunghee and his Party slew 1,000 Men, 300 of whom they roasted and ate before they left the Field of Battle. Shunghee killed the Chief above mentioned, after which he cut off his Head, poured the Blood into his Hands, and drank it. This Account I had from Shunghee and Whycatoa, who related it with the greatest Satisfaction. In War the New Zealanders give no Quarter to the Men, and take all the Women and Children Prisoners. These they divide among themselves according to the Number of Men killed. The Slaves are conducted to the Villages of those who have taken them captive, and are compelled to labour for their Owners, and are sometimes used in the most afflicting Manner, being frequently killed and eaten as an Act of Revenge. Shunghee and his Party have killed more than Twenty Slaves since their Return from War, most of whom they have roasted and eaten. When the Slaves meet together, they often weep for Hours lamenting the Loss of their Friends and their own Captivity. Before they separate they cut themselves on the Face, Breast, and Arms until they are covered with Blood. Such Scenes are very afflicting to an European Beholder, but it has no such Effect on the New Zealanders. Since my Arrival in New Zealand, I have conversed with

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Shunghee and several other Chiefs on the Subject of my Residence among them. Shunghee observes, that it will not be safe for me to proceed to Mercury Bay, or to any Place near it for the present, as he intends to kill all the People at that Place and the River Thames; he recommends a Place called Ho-do-do, near the North Cape. The Chiefs of Ho-do-do, having heard of my Arrival, and the Wish of Shunghee that I should reside among them, came to the Bay of Islands and are now with me. They say it will be 'very good' for me to live with them after the War is over. Four other Chiefs are also come requesting me to reside among them. Indeed, there is not a Tribe in New Zealand who would not rejoice in having a Missionary with them. I cannot say they desire this from a pure Desire to be instructed in the Truth of the Gospel, for they have no Knowledge of its Worth at present. The great Obstacle to the Spread of the Gospel here, is the great Delight the People take in War. They never forgive an Offence without Satisfaction, and as Offences frequently arise among them, Wars ensue. Our Encouragements to attempt the Introduction of the Gospel among the numerous Tribes in New Zealand are, however, not a few. Their Houses are near each other; a Village contains from One to Two hundred Dwellings, and in every Village a Missionary may have One, Two, or Three Congregations, as he may judge best for Convenience and Instruction. The New Zealanders are willing to have their Children instructed to read any Book we may think best, or as they say, — To crack hear the Book-a-Book-a. I have also found that the old People are not against joining their Children in repeating Letters and Words. For several Weeks I have visited the Children and their Parents by the Sea-shore, and collected both young and old, Parents and Children, formed them into a Circle, and then began myself to repeat a Letter and to spell a Word, when they all repeated after me both Letters and Words for Half an Hour together. Indeed, I have always found the New Zealanders willing to listen to any Subject, and I have no Doubt but the English Language may be introduced without much Difficulty. Mrs. Leigh has this Morning spent some Time in teaching several young native Females to read and pray. The young People are much pleased with their Exercises, and are very willing to learn." Mr. Leigh remained some Time at the Station of the Church Missionary Society awaiting the Arrival of the other Two Missionaries, Messrs. Nathaniel Turner and White, who were sent to assist him. While there, he wrote to the Committee an Account of his Proceedings, from which I will read an Extract throwing Light on the Opinions and Conduct of the People. "20th August 1822. A few Evenings ago I went to a native Hut to spend the Night. During the Evening there was much Conversation on the Subject of Religion and the true God; and among others with a heathen Priest, who was so far interested as to listen with Attention; a young Man, who was sick and far gone in a Consumption, asked me if the White Man's God was a good God; and when I answered in the Affirmative, he observed, that the New Zealand Man's God was a very bad God, for he eat their Inside and made them very ill; 'besides, said he,' 'our God gives us no such Bread and Clothes and good Houses as your God gives you.' So earthly are all their Views. One Tribe of Natives in New Zealand object to Europeans settling among them, and give this Reason: 'that if the White People came to live among them they would bring the European God with them, who would kill the whole Tribe. Since the White People have been at the Bay of Islands, many New Zealand Men have died, and their God is very angry with us.'—25th. Last Sabbath Mrs. Leigh and I visited a Number of Natives who were planting Potatoes. I conversed with them for the first Time in their own Language on the Evil of working on the Sabbath Day, and recommended that they and their Slaves should rest on Sundays. After a short Sermon on the Subject, the People said they would work no more upon that Day, but rest until the Day after, which I believe they did. I lately met with a Priest who directed my Attention to a Place where the Bones of a young Woman lay; he said he had killed her for going with a Sailor to a Ship, which was contrary to his Order, and that after he had put her to Death he gave her Body to his Men, who ate it near the Place where her Bones were now strewed. At a little Distance from the above-mentioned Place, he showed me another Spot where were the Bones of a Man whom he had killed for stealing Potatoes. Among themselves Theft is punished with Death; but not so if they steal from Persons of another Nation or from their Enemies.

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The first Pig I bought in New Zealand was with the Hat which I took off my Head; nothing I had besides would procure it, and we had been in the Land Four Months without Animal Food. I always disapproved of Missionaries procuring Food or any thing else with Muskets and Powder, and although we have suffered for a Time in consequence, I hope the Trial is nearly over. We have lately been able to purchase Pigs for Dollars.—30th. In one of the Native Villages a young Man was lately taken sick; Tea and Bread were sent him from Time to Time; but when he himself seriously thought that he should die, he observed to the Person who conveyed the Food to him that he should not eat the Bread at that Time, but would save it for his Spirit to eat after it had left the Body, and was on its Way to the North Cape.—3d September. A sick Chief was asked by a European, ‘Do you pray to God to restore you to Health?’ Answer, ‘No, we have no good God; our God is a bad Spirit. He gives us no Food; he makes us sick; he kills us. Yours is a good God; when you pray, your God hears you and gives you good Things. Do you pray for me? Pray for me, and I shall get well. Yours is a good God. Teach us to know him. New Zealand People know nothing that is good; we have too much Fight and too much eat Men. European no eat Men; that is very good.’ On a Journey lately in a Boat, I met with some Natives who had been a fishing; I wished to procure some Fish from them; but when I inquired if they would sell me some, they said they could not let me have any, because they were the first they had at that Place that Season, and that they must eat them on the first Beach or Shore they came to; but if I wished to have some on my Return, they would go out and procure more.” At length Mr. Leigh proceeded from the Church Missionary Settlement to Wangaroa. The Missionary Party were received with apparent Kindness by the Chief George, who had acquired an unenviable Notoriety as the Chief who had cut off, in the Year 1809, the Crew and Passengers of the *Boyd*, a fine Ship of 500 Tons Burthen; on which Occasion at least Seventy, or perhaps Ninety, Individuals were cruelly murdered, and feasted upon by the blood-thirsty Savages, and the Ship was burnt down to the Water’s Edge. From this Chief, as well as others who had considerable Influence, the Missionaries, however, soon found that they were likely to have much to endure, as the following Extract from Mr. Turner’s Journal will sufficiently show:—

“15th November 1823. The Chief George has occasioned us no small Degree of Trouble. He professes to be our Friend; but, alas! we have more to endure and dread from him than from any of the rest. A few Days ago he came and drove all the Natives away whom we were employing, used ill Language to Mr. Turner, said the House was his, and he would knock it down, and we should not stay, &c.; but, thank God! we were not afraid of his Threats. I knew that all he wanted was to get something from us, as the Event proved. When he saw that we stood unmoved, and that he could not accomplish his Design, he softened, and wished to be reconciled; and said, ‘his Anger was all gone.’—Thursday 20th. Was sent for to visit an old Chief, who had been taken ill, and was soon expected to die. The *Atua* (their God), they said, had begun to eat him; and if I did not go immediately he would be dead before I got there. I went, and found the old Man ill, but not dangerously so. I talked to him, and taught the Children Lessons in his Hearing, and was much pleased with the Readiness with which they answered almost every Question.—Friday 21st. This Morning Three Natives (One of them a principal Priest) came and took away by Force Three Spades, with which we were working at the Bank, where we are going to erect our permanent Dwelling.—Tuesday 25th. This has been a Day of hard Labour, much Noise and Confusion, and no small Degree of Trial. Many Natives brought fencing Timber in their Canoes for Sale, which I bought of them, and paid for in Frying-pans, Iron Pots, Knives, and Fish-hooks; but my Head was so distracted with their constant Vociferations that I knew not what to do. Two Chiefs behaved very ill To-day; and One of them, because I would not gratify his unreasonable and selfish Desires, struck the Door several Times, and threatened to knock down the House; but we were not moved with his Threats. Truly, they are a barbarous Race; and their Country is justly termed the ‘Land of Savages.’ They are, indeed, like the troubled Sea that cannot rest; they are in perpetual Broils among themselves. Whilst I am writing, their Noises in falling out with each other are stunning my Ears; and this is the Third Night that we have been disturbed by them in this Way. We have, indeed, need of strong

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Nerves and much Grace to bear their Turbulence, and endure their almost constant Provocation.—Wednesday, 26th. This has been a Day of the greatest Trial I was ever called to endure. One of the principal Chiefs brought us a Pig for which I had paid him before-hand; but he wanted a Second Payment for it; it was some Time before I would give him any thing, at length I gave him an Iron Pot, which was what he wished; but when he had got that, he claimed a Frying-pan also; this I refused to give him, and he then fell into a dreadful Passion, and took the Iron Pot and dashed it to Pieces. I went and left him, but he very soon followed me with all the Rage of a Fiend, and pointed his Musket twice to shoot me, but the Lord withheld him; he however pushed me about the Bank, and stormed and threatened much for a Length of Time. Mr. Hobbs and James then came up. He said we wanted to make the New Zealanders Slaves; and that all we gave them was ‘krakea,’ Prayers, &c., on all which he poured the greatest Contempt, and said he did not want to hear about Jesus Christ; he wanted Muskets and Powder and Tomahawks, &c., and if we loved him we should give him more of these Things. After some Time he left us, and went back to the House and threatened to kill Mrs. T. and Betsey the Servant Girl, and said he would soon serve us all as he did the Crew of the Boyd (the Ship destroyed by the Tribe). His threatening in this Way, and his entering the Stores, so alarmed the Girl, that she came running and screaming for me. I certainly thought he had taken advantage of my Absence and had killed my Wife and Child; but when I got to the House I found all well, and my Wife quite courageous. He had entered the Stores, and taken out several Articles; but Mrs. T. got them from him, and put them back, appearing quite unmoved amidst the greatest Storm we have been called to witness and endure from the Rage of the Heathen. His Fury in a while abated, and he left the House. We could not but praise our God for his preserving Care amidst the Wrath of Man.—Thursday, 27th. Was so unwell that I was not able to rise very early. The Shock I received Yesterday, together with the almost constant Noise of the Natives, has affected my Head very much. But a still more shocking Scene than that of Yesterday we have been called to witness this Morning. About Ten o’Clock, we were informed that the Heads of a small Tribe not far from us had killed One of their Slaves and were preparing to eat the Body. I went straight down to the Place and found the Chiefs sitting not far from the Fire and apparently glad to see me. After the usual Salute, I went towards the Fire and asked what they were roasting, and in an Instant their Countenances changed, and Confusion, Guilt, and Shame were depicted in them. I went to the Fire, and God only knows what were my Feelings when I saw a Human Being laid at length and roasting between Two Logs, which they had drawn together for that Purpose. They soon read my Feelings in my Countenance, and asked if I was ka-de-de (angry); I told them that the Atua-Nui (the great God) was angry, and that my Heart was very sore at witnessing such a Scene; they then attempted to palliate their Crime by telling me that he was but a Slave, and the Atua of New Zealand had eaten him until he was dead, and that they were only burning his Remains. I had reason to believe that they had killed him, but did not think it prudent to say much to them, as I was alone. I asked one of them if they would give me Leave to bury him in the Ground. He replied, if I would give them an Axe they would. This I refused; but immediately returned home, and brought Mr. Hobbs and James to witness this awful Scene, and to dig a Hole and bury the Body if we could procure it. On our Way back to the Place, a very acute Boy described to me the Manner in which they had put the Slave to death,—by striking him on the Forehead several Times with an Axe. On our Arrival we charged the Murder of the Man upon them, which, now they found it was made public, they did not deny; but by way of extenuating their Guilt, said he was but a Slave, was old and troublesome, and that they had killed him that he might not be a Trouble to them any longer. A considerable Number had now gathered around us, and we endeavoured to improve this awful Circumstance to their Good. Some appeared to be impressed with what was said on the Subject, but others gloried in the Deed. Having begged the unconsumed Remains from them, we dug a Grave and interred them.—Tuesday, 6th January 1824. This Forenoon Three Canoes arrived from the Bay of Islands, on a friendly Visit to the Natives of this Place. They passed us with great Speed, and the Order of their Paddles was very
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pleasing to a Stranger. Their coming caused a great Stir. Young and old were all in motion, running to and fro; some jumping, others shouting, firing Muskets, &c., as Testimonies of their Good-will. They landed near Tabooa's Village, where they had a Dance, after which the greater Part of them came to mataki taki (to look at the White People). One of their Chiefs came in, in almost a forcible Manner; and, had it not been for the faithful Dog which we keep at the Yard Gate, the Mob would have crowded in. The Chief whom we admitted did not please me, for I soon discovered he had 'an evil Eye,' and I was obliged to keep a strict Watch to see that he carried nothing away with him. This Morning, having Occasion to complain to Tabooa of his Son Shonghee's Conduct, in order that he might control him, he replied, that if a New Zealander beat his Child, the Child would hang himself through Vexation, and his Father's Friends in return would put the Parent to Death, so that Correction on any Account is forbidden; and thus are the Children of New Zealand rendered more like young Fiends than human Creatures.—Monday 19th. This Evening we witnessed another Instance of the barbarous Conduct of this cruel untutored Race. A sharp active Girl, for divulging some Fault, was severely cut by her Master on her right Cheek, on the Small of her Back, and on her Forefinger and Thumb of her right Hand, which was nearly severed. We got her to our House, and washed her Wounds, and bound them up as well as we could. Oh, when shall the mild but powerful Rays of the Gospel of our Lord Jesus Christ control and govern the Passions of this savage, barbarous, yet noble Race! From the above Extracts you will discover that we have not been eating the Bread of Idleness, though as yet but little has been accomplished, nor are our Prospects very flattering. I am sorry that we have not been able to establish regular Schools, from which Good would doubtless result. We have tried to get the Natives to erect Schoolrooms, but have not yet been able to accomplish our Object. We have been much occupied in preparing ourselves a Habitation against Winter. But the Children have not been neglected; and perhaps, all Things considered, we have been pursuing the best Plan possible at the First, in collecting them together out of Doors, and there teaching them Letters, Catechisms, Prayers, Hymns, &c.; nor have our feeble Efforts been altogether fruitless. Many of the Children can answer most of the Questions with tolerable Ease; but they are extremely wild and untowardly, and often call our Patience and Forbearance into Exercise; yet they discover a Capability for Learning. We have Two Girls in the House who afford us considerable Encouragement, but from their wild Habits are often exceedingly trying. One of these Girls in about Three Months has made very great Progress indeed, her Needlework would now do Credit to any common English School." The following Year the Missionaries were encouraged in their Labours by witnessing some visible Improvement in the People. I will read an Extract from the Journal of Mr. Turner, describing the Operations of the Missionaries, the Locality of the Station, the Superstitions and Condition of the People, and the Encouragement afforded to the Missionaries to continue their Labours. It is dated the 30th of September 1824.—“ We have now been about Fourteen Months amongst this Cannibal Race, during which Time we have had much to try our Faith and exercise our Patience; but, through the Mercy of our God, we are still preserved, and not a Hair of our Head has perished. We had made up our Minds to meet with Difficulties and endure many Trials in commencing a Mission amongst a People like this, and much we have had to contend with, but no more than we have been enabled to bear. Our gracious Master hath been with us, and hath hitherto proportioned our Strength to our Day. The geographical Situation of our Station is 34° 59' South Latitude, 174° 1' East Longitude. We are on the North-east Side of the northward Island, about Twelve Miles in the Interior. Our Mission Premises stand on a jetting Point of Land, on the South Side of a beautiful Vale, through which runs a fine serpentine River of fresh Water, which empties itself, about Six Miles below our Dwelling, into a very safe and commodious Harbour. The Vale is bounded by Hills and Mountains of almost every Size and Shape, generally covered with excellent Pines, many of which are from Sixty to One hundred Feet in Length without Branch, and from Three to Six Feet Diameter, and most of excellent Quality. The Soil in the Valley is of the best Quality, and I think would grow any thing that grows in England, and many Things in greater Abundance. We

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have enclosed with a Log Fence about Three Acres, Two of which we have cleared and sown with Wheat and Barley, which is now looking very well, and we hope for another Year will well supply us with Bread for ourselves and Food for our Fowls. We have also a good Garden, which is now filled with useful Vegetables, and a Variety of young Fruit Trees are likely to do well. Through the Centre of our Garden runs a never-failing Rill of excellent Water, which empties itself into the River, about 100 Yards below our House. We have built ourselves a good wooden House with a Brick Chimney, the Bricks of which we made on our own Premises; the Lime we obtained by burning Cockle Shells. Besides some necessary Outbuildings, we have with our own Hands at Two of the principal Villages erected Buildings to the Honour of and dedicated to the Service of the Lord our God. These Buildings are not very elegant, but are amongst the best Buildings in the Land, and such as we are thankful for at present; they serve the double Purpose of School and Chapel. The New Zealanders are a noble Race of Men; they have a Body much stronger than that of Englishmen in general, and a Mind in no Way inferior, did they only enjoy equal Privileges; but, alas! they have been trained up from Generation to Generation in Error, Superstition, and Misery. The Name of that Jesus who is the 'Light of the World' has not been heard of by them, nor has the Bible with its glorious illuminating Truths appeared in their Land till of late. Deplorable, indeed, is the Condition of this People in every Sense of the Word. The Words of the Apostle, 'without God, and without Hope in the World,' were never more applicable to any People than to the New Zealanders. Of the One true and living God they have not the most distant Idea, but of imaginary Deities they have Numbers; Birds, Reptiles, and Fishes are included in the Number. Their principal Deities are the Souls of their departed Relatives, of whom they feel the most superstitious Dread. To these they always pray before they go to War, and entreat them to impart their Anger to them to enable them to fight and conquer their Enemies. Those that fall in War are roasted and eaten by the victorious Party; the captured are taken for Slaves, and it is no uncommon Thing for these to be butchered and eaten to gratify the diabolical Passions of their ungodly Masters, or to appease the Anger of some departed Relative, who they fear will come and destroy them if his Anger be not appeased. They that have eaten Human Flesh are considered as Deities while they are alive, and by the Name of Atua (God) they are often addressed; and even the Body itself when the Spirit is fled is called Atua; so that, according to their View, they are themselves deified, Body and Soul, dead and alive. When any are afflicted among them they say the Atua has got within and is eating them; and in this Way, according to their View, all their Afflictions and Death are brought about. When they die they tell us that their left Eye becomes a Star; the bright ones are those of their great Men, the dim ones those of their Slaves. They have an Idea of a future State, but not of Rewards and Punishments for moral Actions. They tell us they all go to a Place called Raing or Po, there to feast on sweet Potatoes, &c. &c. Of pure spiritual Pleasures they have no Conception, their Heaven is all in carnal Delights. Their moral Character is such as might naturally be expected from a Mind so dark and polluted. I may venture to affirm there is no Crime of which they are capable of which they are not guilty. Reason is completely dethroned, and the Reins of Government given up to the Passions altogether, and by these they are carried to the greatest Extremes. Their temporal Condition is equally bad; they are filthy in the extreme; never wash themselves, but as often as they can besmear themselves with Red Ochre and Oil, which in hot Weather makes them very offensive. Many of them literally swarm with Vermin. Their Huts in general are nothing better than poor People's Hogsties in England; are much the same Height and Size, and into them they creep, through a little Hole at one End. They have neither Furniture nor Cooking Utensils, and the poor filthy Mats that serve them for Clothes by Day serve them for Bedding by Night. Their Food in Winter consists chiefly of Fish and Fern Root; in Summer they have Potatoes, sweet and common. They have many Pigs among them, but they are principally reserved to trade with Whalers for Muskets and Powder, Things of great Value to them. Many Obstacles lie in the Way to their Subjugation to the Cross of Christ; but of this glorious Object being gained we have not the least Doubt, and we hope that the Day is not far distant when we shall have the unspeakable Happiness of seeing

seeing some of them 'turned from Darkness to Light, and from the Power of Satan to God.' Many begin to listen to us with Attention. There is a visible Change for the better amongst our People; they have now got a Sunday, and most of them cease from Labour on that Day. The rising Generation are the Objects of our daily Attention. Mrs. Turner's Girls are getting on well in Needle Work." This Account of Mr. Turner's is corroborated by Messrs. Tyerman and Bennet, the Deputation then engaged in visiting the Stations of the London Missionary Society. They called at New Zealand, and thus report respecting the Wesleyan Mission at Wangaroa:—"We passed many Hovels, and were occasionally addressed by their Inhabitants, as well as by straggling Natives whom we met on the Road, with the national Salutation, 'Tenarki kokoe!' Three Hours after leaving the Ship we arrived at the expected Station, where we were most kindly welcomed and hospitably entertained. The little Family consisted of the Rev. Mr. Turner, Mrs. Turner, and the Rev. Mr. White, with Messrs. Hobbs and Stack, Two Assistants, and a young Girl as domestic Servant. Hitherto the Lord has caused them to dwell in Safety in this dark Land, amidst Savages and Cannibals, whose Menaces and Aggressions have only been used as Means to extort Property occasionally from them, but who usually dwell on fair Terms with them, though little inclined to hearken to the good Word of God. On our Walk in the Neighbourhood, we observed, at the Door of one of the Huts, a Man sitting, whose Looks betokened late or actual Indisposition of a severe Kind. On Inquiry we found that he was a principal Priest who had been tabooed,—given over, in this Case, to Death,—forsaken of his Friends, and left to perish; the Symptoms of his Disease (a Pleurisy) being such that the superstitious People fancied the God, or rather the Devil, within was devouring his Heart. The Missionaries, hearing of his Distress and guessing the real Nature of the Complaint, obtained his Consent to lay a large Blister,—a very large one, indeed, it was,—upon his Chest. In the Night afterwards, the Agony of the Disorder and the Irritation of the Remedy were so intolerable that the poor Patient appeared to become insane, and ran like one crazed out of his House. The Cure, however, followed, and he is now convalescent. He says, that during the Crisis of suffering, the bad Spirit within was pulling with all its Might against the Christian (Blister) Spirit without, so that between them he was almost torn to Pieces; the Christian, however, proved the strongest, and in plucking off the Blister, fairly dragged the bad Spirit out of his Breast. Most of your Friends were doing well at the Language, and appeared to us to have made considerable Progress. No Doubt they will soon acquire a sufficient Knowledge of it to preach to the New Zealanders in their Native Tongue the wonderful Works of God. We presented them with some Reward Books in the Tahitian Language, and we hope they will find them of essential Service, as the New Zealand Language is radically the same." In a Letter addressed to the Wesleyan Missionary Committee, the Deputation add, "Your Friends have built themselves a comfortable House, which possesses those Properties of Neatness and good Style, which are desirable among a heathen People; and its Accompaniments of a good Garden and Outhouses are very suitable. They have erected Two Schoolhouses, which also answer the Purpose of Chapels, in different Parts of the Settlement; and they appear to have acquired the Confidence and Esteem of the Natives among whom they dwell, and concerning whom they entertain no Apprehensions of Danger. They seem to have made some Progress in removing their Pagan Superstitions, and in drawing their Attention to the Truths of the Gospel. We confidently anticipate their ultimate Success."

Have the London Missionary Society any Stations in New Zealand?

No. The Prospects of Usefulness, which the Missionaries flattered themselves were thus opening to them, were soon overcast. Two of them were exposed to great personal Violence. An English Ship, the Mercury, had been taken and plundered in the Bay, and although it was ultimately rescued and conducted out to Sea by Two of the Missionaries, the Apprehension was entertained that other English Vessels would come to the Bay of Islands and chastise the Natives, which Visitation would have jeoparded the Missionaries, and the Chief George was ill, and it was apprehended that the Natives would at his Death either kill or strip the Missionaries, as Utu or Satisfaction for the

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Death

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Death of his Father, who was subsequently killed on account of the taking of the Boyd. In these perilous Circumstances it was deemed desirable to remove Mrs. Turner and the Children, to the Settlement of the Church Missionaries, whose Friendship was a never-failing Resource to them in Time of Need ; but Mr. Turner determined, contrary to the Advice of his Friends, that he himself would remain at his Post and await the Issue. The following Extract of a Letter will sufficiently explain the Dangers to which the Missionaries were then exposed. " When we last wrote you, all was Peace and Quietness amongst us, and our Prospects encouraging, but of late Things have been far otherwise. On the 5th of March the Natives gave us a serious Proof that our Lives are in danger amongst them ; on this Day many Natives were gathered round our Settlement and some were troublesome ; several got into the Yard ; Ahoodoo, One of our principal Chiefs, got over our Fences and came direct to the House. I was then working in the Yard, and told him it was wrong for him to act so, as it was setting others a bad Example ; this enraged him, and he threatened and stormed at some Length, shaking his Weapon over my Head as though he would have cut it off immediately. Immediately after this Mr. White came up, and I told him what had passed ; at which he was much displeased ; and as this was not the first Offence of the Kind committed against us by this Chief, Mr. W. reproved him for his Conduct, and wished him to go out of the Yard ; this he refused to do, and began to threaten and storm in an alarming Manner, but after some Time walked out of the Yard and was followed by the others. Soon after they were gone we found that One of them had taken away under his Mat a favourite young Dog that we were rearing for ourselves ; being informed that one of our Sawyers had taken it away, Mr. W. went down to him to get it back, who when he saw Mr. White coming brought the Dog to meet him, and delivered it up without a Word, apologizing for taking it away by saying, ' the Dog had followed him to the Outside of the Fence.' Young Te Booe, the Son of Ahoodoo, for whom the Dog was stolen, came up, and seeing Mr. White with the Dog in his Arms seized it by the Leg and broke it ; he then began to beat Mr. White with his Spear, but was prevented from injuring him much. At this Time I was at my Room Window, and seeing what was going forward I ran out of the House, accompanied by Mr. Hobbs, to Mr. W.'s Assistance. Before I had got half way over our Field, I saw Te Booe, who had left Mr. White, coming in great Haste, with Vengeance in his Looks and, I believe, Destruction in his Design. On meeting me, without saying a Word he made a Blow at my Head with his Spear ; I received the Blow on my Left Arm. The Spear broke in Two Pieces, and with the longest Part he attempted to spear me, and gave me a severe Blow or Thrust on my Left Side, but fortunately for me it happened to be the blunt End of the Spear ; on receiving this Blow I believe I fell senseless, not knowing the Injury I had received. On seeing him upon me another Chief who is very friendly to us ran and prevented him from doing me any further Injury ; at this Time Ahoodoo, the Father of the young Man, had got Mr. White down by the Side of our Fence, and it is likely would have injured him seriously, if not murdered him, had he not been prevented by other Natives who came and rescued him out of his Hands, and he escaped uninjured, except Two of his Fingers being a little cut, and one Arm bruised by being struck with the Spear. Thus far the Lord suffered them to rage against us, and no further. On this Day a Vessel came into our Harbour and was taken by the Natives ; but on this Subject I shall say nothing, as Mr. White will give you all Particulars. Our kind Friends belonging to the Church Missionary Society at the Bay of Islands, hearing of these Things, became concerned for us, and alarmed for our Safety. Two of them, Messrs. Williams and Kemp, kindly came over to see if they could render us any Assistance in this trying Season. They gave it as their decided Opinion, as well as the rest of our Brethren there, that Mrs. Turner and the Children ought to be removed to some of their Settlements immediately, and had previous to their coming devised a Plan for taking them back with them. We took the Subject into serious Consideration, and for several Reasons judged it expedient to remove Mrs. Turner and the little ones immediately. On the 18th we succeeded in getting them over Land to Mr. Kemp's, at the Kiddee Kiddee, where they are at present, and where every Mark of Kindness is shown them by the whole of our kind Friends there. We further judged it necessary to call in the Counsel of our Friends to know what Steps we should take in our

our critical Situation, and for this Purpose requested them to meet Mr. W. and me at the Kiddee Kiddee, which they all did (except Mr. Hall of Rangahoo, who was prevented by Sickness), on the Evening of the 18th, at which Time, and on the following Morning, we seriously considered the Subject; and from what was then considered, it was the unanimous Opinion of all our Friends present, that our Lives were in danger, and that we ought not to stay at Wangaroa, but leave it as speedily as we could, and in the best Way possible. The following Considerations influenced them to come to this Conclusion:— First, the Conduct of the Natives towards ourselves in the Affair above mentioned, and others which are gone by, but which serve to show their general Spirit. Second, The taking of the Brig Mercury. Third, An Expectation that the different Tribes round about the Bay of Islands will come against our People, and punish them for their past Misconduct. Fourth, The Probability that Europeans may call them to account; and if so, it is very likely that we shall fall Victims to their Rage and Malice. Fifth, That after such base Conduct, should we continue amongst them, it may be injurious to our Brethren at the Bay of Islands, as their Natives may take occasion, from the Conduct of ours, to behave ill to them. Sixth, That George, one of our principal Chiefs, is dangerously ill, and has requested in case of his Death that the Natives of Shukeanga should come and strip us of all we possess, if not kill us, as Utu or Payment for the Death of his Father, who was killed through the taking of the Boyd, and for whom, he says, he has never yet had Satisfaction. This Report is believed by our Friends to be a Fact; and I have been repeatedly told by his Brothers, that when he dies we shall be ka wati, broken, or stripped of all; and that this Request must be looked upon as the last Will of one who was about to enter the World of Spirits, and made to those to whom ‘Revenge is sweet,’ and who no doubt would be glad to execute such a Will. Viewing the Subject in this serious Light, we could not disapprove of the Conclusion come to by our Brethren, who I believe, as Brethren, feel for us and our Cause. But though our Judgment approved of the Measure recommended, our Feelings have not suffered us to take any Step towards carrying it into execution; and we now think it will be best to continue at our Post for the present, and quietly wait for the Salvation of God. A considerable Tribe of Natives is now collecting together at the Bay of Islands to come against our People; and Report says, that they intend to take us away by force. The great Shunghee, who is now on a War Expedition against a People on the Western Coast, it is supposed also will take up the Subject seriously when he returns; so that at present we know not how it will go with us; but unto our God we commend ourselves and our all, and are persuaded that if we seek His Glory He will direct our Way. From the preceding Statements you cannot but view us as placed in critical and trying Circumstances, and will, I have no Doubt, feel for us, and even hold us up at the Throne of Grace. Nothing but the Grace of God can enable us to stand and ‘endure Hardness, as good Soldiers of the Lord Jesus Christ,’ amongst this heathen and savage People.” The Missionaries remained for some Time in the most critical Circumstances, from which, however, they were gradually extricated; and the Death of the Chief George, which was anticipated with so much Anxiety, passed over without any serious Consequences to the Missionaries. The People on whom had devolved the Task of taking Satisfaction for the Death of George’s Father, according to the last Will of George, actually assembled for that Purpose, and approached the Dwelling of the Missionaries; but after spending some Time in consultation it was agreed to accept the Blood of a Bird as a Compensation for the Death of the Father; and One of the Party accordingly jumped over the Fence, and bore off a Duck from the Mission Premises. The Storm having thus providentially blown over, Mrs. Turner returned to the Station, and it was hoped all would be well, when new Disturbances arose, which led to the final Abandonment of the Station, and the Destruction of the Mission Premises. The great Warrior Shunghee brought over his Forces, and commenced a War upon the Wangaroa People, in which many of them were cut off. The Missionaries lost all but their Lives, and Shunghee himself received his Death-wound. The following Extracts from a Narrative written by the Missionaries on reaching Sydney will explain these Circumstances of the breaking up of the Mission at Wangaroa, as well as the Progress which had been made at the Period of its Abandonment.

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What

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What was the Period?

Early in the Year 1827. "A substantial and commodious Dwelling House, together with a Barn, Carpenter's Shop, and various other Outbuildings, had been erected. An excellent and productive Garden had been formed, which, with a Plat cultivated for Wheat, comprised about Four Acres. The whole Premises were surrounded by a good Fence; and constituted a respectable Specimen of English Civilization in the midst of a barbarous People. The Natives, who resided in the Valley, amounted to nearly 200, and were called the Nga-te-huru Tribe; they were headed by several Chiefs, of whom the principal was Te Puhi. At a Distance of Five Miles dwelt another Tribe, called the Nga-te-po, which contained 600 or 700 Souls. To these Two Tribes the Missionaries directed their Labours. Having made some Proficiency in the Language, they regularly employed the Sabbath, and as much of their Time on other Days of the Week as could be spared from other Occupations, in communicating to them Christian Instruction. A School was also established, which was attended daily by about Twenty Youths. Eight of these had learned to read and write their vernacular Tongue; and on their Minds, as well as on the Minds of many of the adult Population, the Truths of God had been assiduously inculcated, and in some Cases received with much apparent Interest. We began to be greatly encouraged in our Work; a good deal of the most fatiguing and disagreeable Part of our Undertaking had been accomplished, and we entertained lively Hopes of increasing and permanent Prosperity. This cheering Prospect has however, by a mysterious Dispensation of Providence, been suddenly darkened, and our pleasing Anticipations, at least for the present, blighted. For some Time various Rumours were circulated through the Valley as to some Project which Honghi, the celebrated Chief, whose Name is usually written Shunghee, had in view. It was stated by some that he had sent to Te Puhi, commanding him to remove to some other Part of the Country, to make Room for him, as he intended to take possession of our Valley; by others, that he determined to fix his Residence among the Nga-te-po. Though these vague Reports could not be depended upon, it was evident that Shunghee was preparing for some important Movement; and from his well-known Character the more sagacious suspected that his Designs were mischievous. This singular Man had been driven almost to a State of Desperation by some recent domestic Occurrences, by which his Mind was wound up to a high Pitch of Exasperation, and he resolved to abandon the Spot which had been the Scene of so many Misfortunes, and where he was perpetually reminded of them. Thus chased and irritated, there was much Reason to dread, that wherever he might remove there War and Bloodshed would accompany him. Even the uncertain Intimations that had reached us of his Intention to visit our Neighbourhood spread general Alarm and Consternation. At length we received Intelligence of his being actually on his Way to Wangaroa Harbour; and on Thursday Evening, the 4th of January 1827, whilst engaged in Divine Worship with our native Domestic, we were disturbed by the long-expected Announcement of Shunghee's Arrival in the Harbour. The Father of a native Lad belonging to the Mission Family delivered the Tidings, and requested his Son to join him, as he said he was fleeing for his Life. All now was Commotion and Anxiety, as Shunghee's Intentions were yet involved in Mystery. The Night following the whole Settlement rung with the Cries of the Natives and Te Puhi, with his Brother, and several other principal Men, accompanied by their Slaves, fled to Hokianga, a Place about Forty Miles distant. On Sunday Morning, the Daughter of Shunghee, and the Wife of Taria, one of his chief Allies, with several Attendants, came up the River, to inform us that he did not intend to visit our Village, though he was angry with Te Puhi for running away, and to request that some of our fighting Men would go and assist him in an Attack on the Nga-te-po, which he intended to make the same Day, urging upon them as an Inducement the Duty of taking Revenge on that Tribe for having murdered some of their Friends a few Years ago. The Men readily complied with this Request, and immediately proceeded down the River, rejoicing that the Storm, which wore so black an Aspect towards them, was about to burst on the Heads of their Neighbours. On Monday we were informed that a Skirmish had taken place between Shunghee's Party and the Nga-te-po, in which Two or Three were killed; that the former had been repulsed from the Pa, or Fastness, on the Summit

Summit of a high and almost inaccessible Hill, on which the Nga-te-po had taken their Position; and that a general and more serious Engagement was fixed for the Morrow. Our fighting Men returned this Day from the Scene of War, to fetch their Wives and Children, stating, as the Reason of their Removal, that if any of their Enemies should hear of their being left in defenceless Condition they would come and destroy them, and that they had particular Reason to entertain such Apprehensions as to the Ra Rawa Tribe, who would seek Hutu, or Satisfaction, for their Hostility towards the Nga-te-po. Accordingly, in the Evening, all the Natives embarked in their Canoes, taking with them their Property, and dropped down the River to join the fighting Party in the Harbour. They left us with much apparent Kindness, and with seeming Concern for our Safety, apprizing us that we might expect to be robbed, though they hoped we should not lose our Lives. Being now left alone, and entirely at the Mercy of any marauding Party that might be disposed to take advantage of our defenceless Situation, we determined on Tuesday Morning to acquaint our Friends at the Bay of Islands with our Affairs, and to solicit their Help; but about Noon, whilst employed in writing a Letter to them, Ten or Twelve armed Men of the Nga-pui, that is, Shunghee's Tribe, landed from a Canoe in which they had come up from the Harbour, and having got over our Fence proceeded towards the House. We went out to meet them, and inquired what they wanted. They replied, 'We are come to take away your Things, and burn down your Premises, for your Place is deserted, and you are a broken People.' Happily for us, several of the Party were known to Miss Davis, a young Lady of the Church Mission, who was then on a Visit with us. When they saw her they were evidently intimidated, fearing that if they were to commit any Violence some of the Chiefs would take up our Cause, and punish them for it, especially as their Leader Ruhi was but a Captive, and therefore had no Right to engage in an Enterprise of this Kind. They were however very troublesome, and robbed us of several Pigs. Finding they could not elude our Vigilance, they went to the Native Plantations, where they found a Quantity of Rumaras, a Sort of Sweet Potato, which they took away. On their Return they again visited us, and were more annoying than before. They broke into one of the Outhouses, and attempted to pilfer every thing that lay in their Way. Before they departed they intimated to us that we might expect a general Plunder on the Morrow, and a native Lad, who had continued with us, overheard them saying that the Party was too small to rob us, for if they were to do so they should become conspicuous, and run the Risk of being killed; but that if they were more numerous, so that many might Share in the Blame as well as in the Spoil, they would strip us of every thing without Delay. At Ten o'Clock P. M. Mr. Stack started for Kere-kere, bearing a Letter to our Brethren of the Church Establishment, in which we informed them of these Occurrences, and requested their Assistance. About Eleven o'Clock, as we were on the Eve of retiring to rest, Two of our Female Domestic who had been taken away by their Parents on the preceding Day came to the Door. They had just arrived from the Harbour, and informed us that the Nga-te-po had abandoned the Pa, and that a Division of Shunghee's Party had gone in pursuit of the Fugitives. That in the Pa Two old Women were found who were instantly despatched, and that the Body of a young Female Slave who was killed at the same Time was roasted and eaten. At Daybreak on Wednesday Morning the 10th of January, Luke Wade, our European Servant, descried a few Natives coming in a Direction towards us. He immediately apprized us of it, and by the Time that we had put on our Clothes and come out, about Twenty Savages, armed with Muskets, Spears, Hatchets, &c., had entered the Mission Ground, and were hastening towards the House. We demanded their Business; they said, "We are come to make a Fight." But why do you wish to do this? we asked; they replied, "Your Chief has fled, and all your People have left the Place, and you will be stripped of all your Property before Noon; therefore instantly be gone." Oro, the Chief who made this Declaration, and whose Residence is at Te Waimate, gave Orders in the same Moment to the rest to break open a small House that was occupied by Luke Wade. This Mandate was promptly obeyed, and in a Quarter of an Hour they had broken, not only into that Building, but also into the Potatoe and Tool House, into the outer Kitchen, the outer Store, and the Carpenter's Shop, carrying away every thing they found. As soon as this Work of Spoliation was commenced several Guns

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were fired, which appeared to be a Signal to others at a Distance, for in a few Minutes a considerable Number joined this lawless Band. Convinced of the Impossibility of arresting their violent Proceedings, we locked ourselves up in the Dwelling House, and determined to prepare for quitting the Place, expecting that this Step would become necessary. At this Juncture several Boys who had been under our Care came and expressed their Grief at witnessing our Circumstances, and offered to go with us. We very gladly accepted this Proposal, considering that their Assistance in carrying the Children would be very serviceable. We hastily partook of a little Refreshment, and got a few Things ready for our Journey; still resolved, however, not to leave until driven to the last Extremity. Whilst in this very distressing State of Suspense, the Robbers having emptied all the Outbuildings began to break through the Windows and Doors of the Dwelling House, flocking in every Room, and carrying off every thing we possessed. The native Youths who were to accompany us evinced great Alarm, and urged us to be gone, assuring us that if we remained a little longer we should escape with our Skins only, by which they meant that we should be divested of the very Clothes we wore. But though our Situation was exceedingly perilous, we still lingered, feeling the strongest Reluctance to abandon the Spot on which we had bestowed so much Care and Labour, and which had become endeared to us by many interesting Associations. At length however the last Shadow of Hope disappeared, and we were fully satisfied that the awful Crisis had arrived in which it was our imperious Duty to flee for our Lives. About Six o'Clock, therefore, when the Work of Pillage and Devastation had been proceeding with uninterrupted and resistless Fury for upwards of an Hour, we took our Departure, and with heavy Hearts directed our Course towards Kere Kere, the nearest Station belonging to the Church Mission." The Journey of the Party is thus described by Mr. Turner: "God only knows what were my Feelings at this Moment, when obliged to quit the Place on which we had bestowed between Three and Four Years Labour, Anxiety, and Care. Never, never, was I called to such a Trial before. But praised be the Lord our God, He proportioned our Strength to our Day. I could not but praise the Lord almost every Step I took from the Premises, for I viewed myself and Companions like Lot of old fleeing from the City of Sodom. I looked back many Times with the strongest Emotions of Soul, and I must confess, not without great Fear that we should be pursued by a Party of those we had left plundering the Property. One Man, I understand, got over the Fence after us. Our Company consisted of myself, my Wife, and Three Children; the youngest an Infant Five Weeks and Two Days old; Luke Wade and his Wife, Mr. Hobbs, and Miss Davies from Paihia, who had come over to spend a few Weeks with us. The Property we secured was the Clothes we had on, One small Trunk containing Changes for the Children, (which Mrs. Turner had fortunately collected, I think over Night,) and a few Bundles, which we carried in our Hands. The Value of what we have been obliged to abandon is considerable. We made the best of our Way over the Rumeru Grounds, for they were now no longer sacred to any Parties. The poor Women got quite wet in passing through the Corn, for there was a heavy Dew, and the Morning was foggy. Just as we had crossed the River the Second Time we met Three of our Natives, who had fled on Friday last to Shukeanga. They informed us that a powerful Party were just at hand from Shukeanga (or Hokianga), going to defend the Place against the Nga-puhi. They strongly advised us to turn out of the Way, and hide ourselves in the Bush until the Tana was past, for they would not only strip us of all we had got with us, but murder us. This was a trying Moment: Danger and Death again stared us in the Face! I felt a strong Persuasion that we ought to go forward, but this was not the Mind of all our Company, and through the strong Solicitations of our Natives we turned out of the Way, ascended a Hill, and hid ourselves amongst the Shrubs. Such however were my Feelings, that I could not sit for Two Minutes, being so strongly impressed that our Path of Duty was to go forward. Others had similar Feelings, and our Boys and Girls objected, saying that they durst not go with us. We told them, however, that we did not care, and were resolved to go without them; and when they saw us move they got up and went with us. As we descended the Hill to get into the Road again we met Ngahuduhudu, one of our Chiefs, and a very friendly old Chief from the Bay of Islands (Ware-Nui). They at once advised us to stop, on account of the Party that was just at hand; but we told them we durst not stay; that we had a long

long Way to go, that the Day would soon be closing, and that we should have no Food for the Children. Ngahuduhudu replied they would give us some Potatoes for the Children; but we said we must go, and asked the old Chief Ware-Nui, of whom we had some Knowledge, whether he would take care of us; to which he consented, and said 'Come along.' This was a great Relief to my Mind, though I confess I had many Fears. Had we continued in the Bush I feel a strong Persuasion those Natives would have stripped if not murdered us. We proceeded, and having crossed the River twice more, just as we were turning a sharp Corner or Bend in the River on a sudden we met the fighting Party, which was one of the most formidable in its Appearance I had ever seen in New Zealand. I judge they were at least 200, all prepared in their Way for Action; they were in a Body, and as close together as they could possibly be. All were armed, and I think the greater Part with Muskets and Bayonets. They were headed by several Chiefs, one of the principal of whom was Patuone, from Hokianga, the most friendly Chief to Europeans of any we know, and having some Acquaintance with him and his Character was a considerable Support to our Minds in this trying Moment. The Instant he saw us turn the Point he turned round upon the People and commanded them to stop; and never before in New Zealand did I see so much Authority exhibited, and that Authority so promptly obeyed. Some few pushed forward a little, but he instantly pressed against them with his Spear or whatever Weapon he had in his Hand; some others ran into the Water to get past him, but he was in the Water with them in a Moment, and having stopped the People he told us to come forward towards him which we did, and he then told us to sit down. Patuone and several other Chiefs then came and rubbed Noses with us, as Tokens of their Respect, Friendship, or Good-will. Our poor old Chief Tipui came up to us with his Heart apparently full to see us quitting his Abode, and by way of consoling our Mind or hushing our Fears, which he probably saw depicted in our Countenances, said in broken English, 'No more patu patu White Man,' i. e. We will no more kill White People; by which he intended to alleviate our Fears. Our Situation was told them by the Chiefs we had met, on which they asked us to remain, but we answered 'No;' we must proceed. After they had conversed a little, they told us to stand nearer to the Water; and the Chiefs placed themselves by the Side of us and ordered the People to pass on the other Side; and when they were gone by, we proceeded, the old Chief Ware-Nui continuing with us as our Guard; Ngahuduhudu also went with us until we had passed all the Stragglers. My Heart did indeed rejoice when we were so far delivered out of their Hands. We got through the Woods far better than I anticipated, and soon after we had passed the First Wood we met Mr. Stack returning with Mr. Clarke, and Eight or Ten of their School Boys. I was truly rejoiced to meet them, and they were no less glad to see us all safe, though sorry for what had taken place. One of the Boys was sent back to Kiddee Kiddee with all Speed to inform them of what had occurred, and to return with Chairs on which to carry the Females towards the latter End of their Journey. We were now able to render the Weak a little more Assistance, and journey forward much better than before. At the Waterfall, Six Miles from the Kiddee Kiddee, we were met by a strong Party from Paihia, consisting of the Rev. H. Williams, Mr. Richard Davis, W. Richey, and, I suppose, at least a Dozen Natives. Our very kind Friends no sooner heard of our Situation than they proceeded to our Relief with all possible Haste; they would have been with us at Wangaroa in less than Twenty-four Hours from the Time the Letter left us, a Distance, I suppose, not less than Five-and-thirty Miles. Mr. Hamlin also met us here with something to refresh our weary Frames, and having partaken thereof we proceeded onwards, and soon arrived at the Settlement, for our Females were carried on Chairs by the Natives from this Place. At the Kiddee Kiddee we were received by our Friends with every possible Mark of Christian Sympathy and Kindness. While at Tea together, the old Chief who had accompanied us and another Chief of this Place, Titore, conversed together about our Situation, and wished to know where we were going, saying, we must not remain here at this Settlement, for if we did different Parties would come and strip our Friends residing here and kill us. Having refreshed ourselves, we conversed freely together on our present Situation, and inquired what was best to be done with us; and it was the decided Opinion of all, that we should

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go down to the Paihia Settlement immediately, there to remain until we saw our Way clear to go elsewhere. It was further given as the Opinion of all the Friends present, that I and my Family should proceed to the Colony by the First Conveyance. Our Friends are all apprehensive that the Kiddee Kiddee Settlement will soon become like ours. Never have Affairs in New Zealand worn such an alarming Aspect since the Missions were commenced as they do now. Weary indeed in Body, but thankful to our God for our Lives and his great Mercy to us through the Day, we retired to Rest." The Narrative then proceeds as follows:—"On Thursday the 11th January, we removed to Paihia. On Wednesday, the 17th, we went to Rangihona, where we met with some Men who had just returned from Wangaroa where they had been on an Expedition commanded by the Chiefs Waikato and Ware Poaka; the Object of which was to obtain Potatoes as a Satisfaction for what they had lost by Shunghee's Party while it was encamped in their Neighbourhood. From these Men we learnt that on the Arrival at our Mission Settlement of the Hokianga Party, whom we had met on the 10th, they had driven away the First Plunderers, who belonged to Shunghee's Party, and who were able to carry off only the more portable Part of the Booty, and that they had seized the Remainder themselves; that they had returned to Hokianga the following Morning loaded with the Spoils; that the Mission Premises, together with about One hundred Bushels of Wheat in the Straw, which we had just before deposited in the Barn, were completely burnt to Ashes; that the Cattle, of which there were Eight Head, Goats, Poultry, &c. were all killed; that the Heads and Feet and other Parts of the Stock were lying strewed about upon the Ground, mixed with other Articles which the Robbers did not think it worth their while to carry away; that not content with what they found above Ground, these Barbarians had dug up the Body of Mr. Turner's Child, which had been interred a few Months before, merely for the Sake of the Blanket in which they supposed it was enveloped, and that they had left the Corpse of the tender Babe to moulder on the Surface of the Earth, a Monument of their relentless Cruelty. These Men also informed us that Shunghee was not dead, but that he had been shot through the Body; that the Ball, having broken the Collar-bone and passed in an oblique Direction through the Right Breast, had come out a little below the Shoulder Blade, close to the Spine; that after his Return from pursuing the Ngate-po, his principal Wife, Kiri, whose Heroism and Judgment were much admired, and whose Abilities in War were so surprising, that notwithstanding her Blindness and other Infirmities of Age she always accompanied her Husband in his fighting Enterprises, had died at Wangaroa." "On the 19th, some Natives arrived at Kerikere in a Canoe from the South-east Part of the Island, who reported that the News of Shunghee's Misfortunes was received there with every Expression of Joy and Triumph, such as Singing and Dancing, which were kept up without Intermission Night and Day; and that in case of his Death a very large Body might be expected at the Bay of Islands to revenge the atrocious Injuries which he had inflicted upon them. This Evening a Letter was received by the Reverend Henry Williams from the Captain of the New Zealand Company's Ship Rosanna, then lying at Kukianga, in which the Captain very kindly expressed the deep Concern he felt on hearing of our Disasters, and generously offered to accommodate us with a Passage to Sydney, and to render us any other Assistance that lay in his Power. Such Kindness manifested by a Stranger, under Circumstances so peculiarly trying as ours were, excited in our Bosoms the liveliest Emotions of Gratitude and Respect. When we left New Zealand, which was on the 28th of January, a very large Party, led by the Chief Taria, was lying in Kororarika Bay, which is on the East Side of the Bay of Islands. This was so formidable a Body, that when they were making towards the Sisters, Captain Duke thought it expedient to fire Two Six-pounders over their Heads, to deter them from approaching. Their real Views were not known; but their Leader Taria is one of those Chiefs who had threatened the Paihia Tribe. Considerable Alarm was therefore felt in that Quarter." "We forbear to express our Opinions as to what may be the Result of this tumultuous State of Things, though we cannot but fear that the immediate Consequences will be disastrous. However, we beg it to be distinctly understood that our Mission to New Zealand, though suspended, is by no means abandoned. While we are not blind to the Difficulties which at present obstruct its Progress, we are convinced that it may yet
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be prosecuted with rational Hope of extensive and lasting Usefulness." The Mission did not long remain in a State of Suspension. The Missionaries withdrew from Wangaroa in the early Part of 1827; and on the 8th of October in the same Year Mr. Stack wrote to the Committee from Paihia, stating that he had returned to New Zealand, to recommence the Mission, not at Wangaroa, but at the Hokianga, on the Western Coast, agreeably to an Invitation from Patuone, a principal Chief in that District; the same Individual who protected the Missionaries from the War Party which they met on their Retreat from Wangaroa. I will read a few Extracts, illustrative of their Circumstances there during the early Part of the Mission, which were similar to the Circumstances in which they were placed at Wangaroa.

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I. Journal of Mr. Stack.—*Contemplating a Settlement at Mangungu; its Advantages.—Death of Shunghee.*

"Monday, 14th January 1828.—The Toke, or Place we have been felling Timber at, to form a Settlement, being now considered by Mr. Hobbs and myself as a disadvantageous Place in many respects for a Mission Station, we have determined to consult the Brethren at the Bay of Islands as to whether we had not better remove to a Place called Mangungu, which is situated about Five Miles lower down the Harbour. Mangungu possesses Advantages of a very superior Kind to the Toke. It is centrally situated for having access to the Native Tribes of all Hokianga by Water, at any Hour of the Day or Night. It is an open healthy Situation by Nature, without the Need of the Sweat of our Brow to make it so. There is Land enough clear on it now to commence Building upon immediately. The Soil is equally good with Waihow or the Toke. The Natives are just situated far enough from it to make it a more desirable Missionary Settlement; for their Contiguity to a Mission Station never enhances its Value. A Ship of 500 Tons may lay opposite to and within 100 Yards of the Dwelling House.—18th. Mr. Hobbs, accompanied by myself, went down the Harbour, and engaged to purchase Mangungu from Two Natives, named Nga Tume and Ware Kana, who are Relations of Patuone. They seemed much pleased at the Idea of our buying their Place, and agreed most readily to be paid for it in such Articles as we think lawful to dispose of.—19th. To-day, Mr. Hobbs and Luke Wade commenced Preparations for building a House at Mangungu. It being indispensable for one of us to be at home, I remained.—28th. To-day, Taki, a Slave of Tepui's, who lived with Mrs. Turner at Wesleydale, was taken into our House as a Servant, together with a Daughter of Tepui's, who lived with us formerly. These are our first Female Servants at Hokianga. Mr. Hobbs's Lad, Hika, has till now done all for us, and much more than many English Servants would do. This Lad's Conduct calls forth our Gratitude to God. Though he cannot speak our Tongue, yet he understands much that we say in English; and often in our English Service 'the heartfelt Sigh' evinces that he at Times feels graciously disposed. As to his moral Conduct, it is blameless. He makes no Pretensions to Piety, but notwithstanding always seems ready to condemn the Wickedness of ungodly Europeans.—9th February. To-day, Messrs. Kemp and Shepherd accompanied Mr. Hobbs and myself to Mangungu, where on my Arrival I was most agreeably surprised at the Industry of Mr. Hobbs and Luke Wade during the short Time they have been working there; and with the Situation itself I am more than ever pleased. When we returned in the Evening we found that Mrs. Hobbs had been rather alamed by a Brother of Tepui's (Nagahuruhuru), who, taking advantage of our Absence, tried to frighten her out of some Fish-hooks. Such base Conduct we should hardly have expected from this ungrateful Man, who in all probability but for Missionaries would now be in his Grave. Our native Domestic proposed that we should go and strip him, native Fashion, of his Mats, Calabashes, &c. They seemed most indignant at his Conduct. May a forgiving Spirit be poured out upon the poor New Zealanders!—19th. No Party came Yesterday, as Tepui said, the frequent false Alarms the Natives make are calculated to make us incredulous in Time of real Danger. We received Letters from the Bay of Islands To-day; the Friends there are well; but the Natives of Paihia and Korararika are threatened with Invasion, and are putting themselves in a Posture of Defence. Wareurun, who is one of the Chiefs there, is reported here to be One of the Two Chiefs whom Shunghee has said he should like to accompany him to the invisible World; which is a decent Way of

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saying, he wishes them to be killed. This warlike State of Affairs can in no-wise contribute to the Comfort of the Friends at Paihia.—11th March. To-day, we sent our Lads down to Mangungu to erect a Fence round the Premises there, as we shortly intend removing thither. Luke Wade and Hika are busily employed in putting our Stores into travelling Order, as we shall not stop long here after Mr. Hobbs's return with Mrs. Hobbs. By some Natives from Mangaroa we learn that Shunghee died Four Days ago. 'Kna idi a Honghi!' 'Kna idi a Hongi!' Shunghee is put up! Shunghee is put up! (on the sacred Scaffold) vibrated on every Tongue. The few Natives who are here (most of them being on a Visit to Shunghee) are in motion. It has been all along said, that as soon as Shunghee died the Kere-Kere Church Mission Station will fall. We shall soon know what Truth there is in this Report. Though he has been dead Four Days, a single Line has not arrived from the Bay of Islands, therefore I conclude all is well, at present at least, and I have little Doubt will continue so."

II. Mr. Stack.—*Circumstances of the Death of Shunghee—likely to pass over without the anticipated Outrages.*

"12th March 1828.—Many Natives passed us To-day, on their Way to the Waima, which is about Thirteen Miles from us, in a South-easterly Direction. Patuone, who has just returned from Wangaroa, called this Evening, with several others in his Train, on his Way to the Waima. I asked about Shunghee. He told me several Things, all of which I felt interested in listening to, as connected with the End of this extraordinary Chief. I perceived that Patuone spoke of him in the most affectionate Manner. When he and his Party arrived at Pinia, where Shunghee was, they found him so emaciated that they were much affected. They all, as is usual, wept together, after which they informed him they feared he would soon die, to which he replied in the Negative, saying, he was never in better Spirits. After waiting sufficiently long with him to pay him proper Respect, they were about to return, when he was taken suddenly ill, upon which they determined to wait the Result. Perceiving by his inward sinking that he was going, he said to his Friends, 'I shall die now shortly, but not To-day.' He called for his Gunpowder, and when it was brought to him, he said, 'Ka ora kouton,' You will be or are well.' This was addressed to his Children. His Morys or Battle-axes, Muskets, and the Coat of Mail he received from King George the Fourth, he bequeathed on that Day (5th Instant) to his Sons. After he had settled these Matters, he spake of the Conduct of the Natives after his Death, as in all probability likely to be kind towards his Survivors, saying, 'Kowai ma te hai mai ki a kou tou Kaore.' 'Who will desire to eat you all? None.' He spent his last Moments on the Morning of the 6th Instant exhorting his Followers to be valiant and repel any Force, however great, which might come against them, telling them this was all the Utu or Satisfaction he desired, which intimated that he had had the Question proposed to him, 'Who is to be killed as a Satisfaction for your Death.' This abominable Principle still exists in New Zealand, of honouring the Dead by Human Sacrifice. His dying Lips were employed in uttering, 'Kia toa, kia toa.' 'Be courageous, be courageous.' As soon as Shunghee ceased to breathe, all his Friends in the Pa at Pinia trembled for themselves, for they did not know but that the Hokianga Natives would fall upon them, and send them, as Companions for their dead Chief, to the 'Shades of Night.' The Hokianga Natives, to prevent Suspicion, caused all their People to remain quiet in their Huts, while they went to the Pa, to see Shunghee's Body dressed. On their Approach, though they had used the above Precautions, they perceived the People in the Pa shivering like Leaves in the Wind, till Patuone and the others bade them dismiss their Fears, for they were groundless. A Wish to keep Shunghee's Death private till he was buried, lest a Party should come and attack the Survivors, induced his Children to determine to bury him, or rather to place him on the Wai-tupu, or sacred Place, the Day after his Death. This Patuone reproved them for saying, 'I have only just become acquainted with those who wish to bury their Father alive.' He was not buried therefore for some Days, which were spent in paying all the Honour which the New Zealanders were capable of to the Remains of the once renowned Shunghee. This Time the Natives spent in haranguing, crying, cutting themselves, dancing, firing Muskets, &c."

III. From

III. From Mr. Hobbs.—*The Death of Shungee had passed over without any painful Consequences.*

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“ It affords me much Satisfaction to state, that we have at length got ourselves situated upon a Spot most eligible for a Mission Station, perhaps more so than any other on the Banks of the Hokianga River. After all the Perplexity I have experienced about a Station, my Mind is now set at rest. The great Perplexity we so long experienced arose out of Circumstances, some of which we hope will continue to render our Residence among the People more certain and more useful. You will no doubt hear of our late Disturbances with some degree of Concern, and it will be no less gratifying to hear of the amicable Conclusion to which they are brought. The present State of the Natives is in general that of Peace. May the God of Peace continue our Defence. That the Death of the once-renowned Shungee should have been so long protracted is to us Cause of great Thanksgiving to Him in whose Hands are the Issues of Life and Death; and that it should have passed over as it has, without a single Word being said about interrupting the Settlements with which he was formerly connected, can only be accounted for by resolving it into the Wisdom and Power of God. Not a single Word has been said on his Account about any Mission in the Land; and, amongst all the different Chiefs who assembled at his Death, the Name of the White People was not once mentioned. This must, I think, be considered as a striking Interference of a gracious Providence. I cannot forbear mentioning again the Subject which has been already pressed so strenuously upon your Attention; viz., the sending us out at least Two Missionaries and their Wives to join us in our Work. The Nature of our Station is such as to afford great Facilities to visit many Natives in the Boat. But, unless our Number be increased, I fear the Want of equal Success. We have this Day paid the Natives for the Ground on which we live; and I hope it will become a Nursery of Candidates for Heaven. May the Author of the Gospel, whose we are, and whom we desire to serve, crown us with His Blessing, and prosper us in our great Work, for His Name's Sake.”

IV. Mr. Stack's Journal.—*Trials and Discouragements.—Customs of the People.*

“ 2d April 1828. We heard from our Domestic that Magaro has been threatening us with Mischief; but we know for our Comfort that there is One ‘stronger than the strong Man armed.’—4th. From 300 to 400 Natives met at Pakanai a few Days ago, to consider in what Manner they should act towards the Natives who fought with the Te-Wareumu; when it was resolved that they would avenge it by fighting. Pompous Harangue is so very common among the Natives that we must let Time show how far they will carry their Threat into execution.—3d May. Warekana came into our Yard To-day in a violent Hurry, and ordered his People to launch our Canoe upon which we interfered, and ordered them to desist. As it was the Report of a War Party which induced his Hurry he was very much vexed at our attempting to hinder him, and affecting to be exceedingly angry, he put on the most angry Countenance, and threatened us; but, hearing that the supposed War Party were Friends, he retired from our Place peaceably.—5th. At 5 A. M. Mr. Clarke, from Kerekere, and Mr. Hobbs, went down the Harbour to meet the Herald, which is on her Way from the Bay of Islands to this Place. Towards Noon a Native came to our Gate in a great Hurry, with a Note and Parcel from one of the Europeans at Pakanai, informing us that he had procured certain Letters and Papers from the Natives which gave him Cause to fear the Enterprise and all her Crew are lost. I examined the Parcel, and found Letters to Mr. Hobbs and myself, and also an Invoice of Goods shipped on board the Schooner Enterprise, Captain Sails, in Sydney, for our Station. This melancholy Affair had scarcely been made known to us when our Boat, with Messrs. Clarke and Hobbs, arrived, bringing with them Mr. Mair, the Master of the Herald, who has just left his Vessel a complete Wreck, and with his Companions but barely escaped a watery Grave. Through the merciful Goodness of God, all the Crew and Mr. Fairbourne, one of the Missionaries, have escaped all safe to Land, though exposed to the most appalling Danger. One of us accompanied Mr. Clarke to Pakania, to see Mr. Fairbourne, who was unable to come forward from the excessive Hardships he had undergone in swimming to Shore. We found him in Bed in

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one of the Europeans Houses, and heard from his own Lips the Narrative of his own and his Companions Sufferings, which was a deeply affecting one. Mr. Fairbourne and Two others got on Shore in the early Part of the Night, and fully expected that the Natives who live near to Europeans would behave kindly to them; but it was just the reverse. Mr. Fairbourne had scarcely got his Feet on dry Ground when a Native caught hold of him, and threatened Vengeance if he would not strip off his Shirt and give it to him. The Captain and Part of the Crew who remained on board hailed the Shore several Times for a Fire to be made, that they might ascertain the Distance of the Vessel from the Shore, and know whether she was drifting; but although Mr. Fairbourne promised to pay them if they would make a Fire, they refused, and made Sport of the Calamity which had befallen our Friends, rejoicing in anticipation of the rich Booty which awaited them on the Morrow, for which they thanked Araitehuru, a Name given to an Atua of the Heads of Hokianga, who is famous for upsetting Canoes; and with this Expectation, as soon as Day dawned they seized upon the Herald in a similar Manner to the Wangaroa Natives upon the Brig Mercury. We also learned that the Wreck of the Enterprise had been discovered To-day, some few Miles from the North Head.—8th. Mr. Fairbourne came up to our Station To-day; and Mr. Clarke and the Crew returned to the Wreck, to see if their Presence would prevent the total Destruction of the Hull. Nearly all the Natives of our District went down the River To-day to revenge, they said, the Ill-treatment of the Natives towards the Europeans. Finding we gave them no Encouragement, they returned.—9th. The Reverend Messrs. Henry and William Williams and Mr. Kemp arrived from the Bay of Islands. Whilst they were waiting for the Tide to go down the River, Captain Mair and his Crew arrived in the Herald's Boat, and stated that the Natives have not only cut away the Masts and Rigging, but have actually attempted to burn her, and but for the flowing in of the Tide would have effected their Purpose. They were very insolent to Captain Mair, and threatened to take his Clothes off again. This has induced the Friends not to leave this Place till To-morrow Morning.—10th. The Brethren's Visit to the Wreck has only served to confirm the Hopelessness of her ever being saved.—12th. It was agreed upon this Morning, that as the Natives here wish to do something to the Tribes connected with the Pillaging and Destruction of the Herald, and wish to gain the Sanction of the White People, that Mr. Hobbs should accompany Captain Clarke of the Horeke as an Ambassador of Peace, and try to prevent any serious Quarrel from taking place.—14th. Some tremendous Firing was heard To-day down the Harbour. The Natives joked me about Mr. Hobbs, and said he would be killed and eaten by the Nga te koro karo. I felt my Mind relieved from a Degree of Anxiety by Mr. Hobbs's safe Return this Evening. He says that our Natives have been very insolent to those down the Harbour; that they have killed many Pigs, and even went so far as to threaten to fight them. No serious Injury has been done to any of their Persons; one Man only was slightly wounded.—15th May (Sunday). I had been speaking in English at the Horeke this Morning from Luke xvi. 31., and finding Te-tao-mui and Muriwai his Brother, and others, in the Ship Yard, lounging away the Sabbath in Idleness, I endeavoured to explain to them what I had been saying to my own Countrymen. Te-tao-mui looked very significantly at me, and said, 'New Zealand Men are like that, are they not?' meaning like the rich Man. I answered in the Affirmative, and added, 'White Men also are to be found in great Numbers answering to the same Description of Character.' He then sneered, and said, 'Ha ha!' as much as to say, 'Why then single us New Zealanders out for being bad?' He and his Brother both wished to be informed whence our Knowledge of the State of separate Spirits was derived; and because we had not seen the Fire of Hell with our own Eyes, he laughed at our Belief of it. Te-tao-mui said, "You Missionaries are a Set of old Women. When a Spirit comes from the invisible World to the Horeke or Mangungu, and tells us that he has seen the Things of which you speak, then we will believe him; but all the Accounts we have received as yet have been directly opposite to yours. What Food do they eat in the World of Spirits?" To which being answered that the Organs of bodily Appetite dying with the Body it would want no Food, he asked, 'How do they see? How do they hear? What is their Employment? If a brave Man dies, how will he be able to exercise his Bravery? If there are no Places to besiege, must he become pacific?

pacific? Oh, you are a Set of old Women; you do nothing but place yourselves within the Precincts of your own Dwelling. Are there no Guns there? No People to fight with? I then talked on the Resurrection of the Dead; when the following Remarks were made: 'How many Persons have been already raised from the Dead? Did you see them?' Being answered in the Negative, they laughed heartily, saying, 'Oh, indeed, you only heard of it from some one else.' I then spoke to them of the Judgment, but was equally unsuccessful in overcoming their Levity. 'I'll come over to you To-morrow,' said one, 'and you shall judge me; this Man shall be condemned because he has a wry Mouth.' At the Islet Motiti I experienced a similar Reception. Whilst engaged in Prayer the Natives were making the most ridiculous Remarks.—16th. Ngaro, who seems determined to be something if he can, was exceedingly troublesome To-day; but, by firmly and patiently resisting his Troublesomeness, he went away conquered.—2d July. I received credible Information To-day of the great Probability of Hokianga being speedily again involved in War with the Bay of Islanders. How uncertain is every thing in this Land!—3d. Tepuhi, of Wangaroa, was here To-day; and, as he generally is, was a Messenger of evil Tidings. He says we shall soon be driven from this Place; that Patuone will remove to Wangaroa to live, to make a Road for the Bay of Islanders to sweep with the Besom of Destruction all before them.—17th. To-night poor old Muriwai died.—18th. This Morning I went to Parimata to see Muriwai's Corpse. The Body, as is usual, was in a sitting Posture, clothed in a Blanket; the Head richly dressed with Feathers, having been previously well soaked in Oil. His Face was covered. On his Knee rested a Powder Horn. Close to him were placed his Guns and a Whalebone (mare-parun), a Native Weapon; and close by his Side sat his youngest Wife, dead, having, in her first Paroxysm of Grief last Night, hung herself. Her Body was clothed with a Blanket, and her Head dressed with Feathers. His eldest Wives sat weeping near him, and his Children, Brothers and Sisters, and other Relatives and Friends, seemed all to feel considerably. Te-tao-mui, though he said but little, felt keenly. A Female Slave also hung herself, but she was buried at once. Having a fair Opportunity afforded to inveigh against the artful Subtlety of the Whungas, by the Inefficacy of their Endeavours to cure Muriwai, as well as the Folly of attributing to supernatural Agency what often arises from their own Negligence or Imprudence, to the Rejection of the only Means whereby Life may be saved the Truth of my Remarks was acknowledged, and the Natives seemed fully to allow the Justice of what was said.—Monday, 21st. Yesterday, about 900 Natives passed in their Canoes from down the River, going up to Muriwai's Place; they had a very formidable Appearance. The Horeke saluted them with Four great Guns. The Natives fired Two great Guns from their Canoes, as well as a Volley of Muskets, most of which were loaded with Ball. Our Natives seemed very suspicious that they were not coming in a friendly Way; indeed there was mutual Want of Confidence, so that they abstained from the sham Fighting which they usually have when they meet, and contented themselves with Dancing only. The Chiefs of both Parties made some long Speeches, of more Length than Importance. I had the Mortification of seeing one of them dressed in a Coat of mine, which was lost in the Enterprise. The crying and cutting themselves was very great indeed, for most of them are related in some Way or other to Muriwai, and they all seemed to act as if some one of Importance with them was dead. Mr. Hobbs and I went there, and one of us addressed the Natives on the great Truths of the Gospel."

V. Journal of Mr. Hobbs—*Describing the Proceedings of the Missionaries.—Discouragements partly arising from Visits of our Sailors.*

"Sunday, 28th December 1837. In the Afternoon went with Mr. Stack to visit a sick Woman; while there, we were told that a Chief named Tahī, of Waima, was endeavouring to get Te Aivi, another Person of the same Place, to go and kill Te Puhī, and his Brother Ngahurahura, while they are now living at a temporary Residence some Distance from Patuone and their other Protectors; and that hearing of Te Aivi's Intention, Matua, a Slave of Ngahurahura had gone to let his Master and Te Puhī know that they might come up the River again, where they would be more safe. This is in consequence of an old Grudge which has been talked about ever since I have been in New Zealand,

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and will continue for Years to come, unless Tahī's People get Satisfaction in the Death of some of Te Puhī's Friends.—Saturday, 17th January 1829. This Week we have opened the first Clamp of Bricks, and find them very good indeed. The Clamp contains 9,000.—Saturday 31st. This Week we have set fire to the second and last Clamp of Bricks, and finished burning them. Mr. Stack has been with them to keep the Boys to work. Even those Things which the Boys know how to do they will not do unless some of us be almost constantly with them, to help them, and to stimulate them. The Bricks are necessary for Chimneys, &c. &c. and we have thought that it would be as easy to build a House of Bricks as to build it of Wood, especially as our Way at present does not seem clear to get Timber from the Natives. We have however not yet attempted building a Brick House.—Wednesday, 11th February. As the Natives of Waima River are now expecting a Vessel will come to their Place for Potatoes, &c. &c. &c., they are making Preparations, and, amongst other Things, thinking about the Girls they for the basest Purposes will send on board. As Three of our Girls are from thence, there is some Fear we shall lose them, as they have been spoken of by their Friends, who talk about fetching them away.—Thursday, 12th. As some of the Girls have expressed much Desire to see their Friends To-day, as also One of the Boys, we have thought it well to go with them in the Boat to Waima, where they might see their Friends, and we buy some Potatoes. We accordingly went, and bought a few Potatoes, but did not get back till past Midnight. We were Six Hours on the Water, and One of the Girls got out of the Way when we returned, so that we were obliged to leave her behind.—Saturday, 14th. I am sorry to say that now Three of our Girls from Waima are gone. Two ran away, and One got out of the Way, and was left behind.—Saturday, 14th March. I have just this Minute received a Note from the Horeke, containing distressing News. The New Zealander, Captain Clarke, has just come into the Bay of Islands, bringing with her in tow the Brig Haweis, Captain James, which had been taken by the Natives, and plundered, and some of the Men killed, on the Coast to the Southward and Eastward, at a Place called Waka-tani, where she had been trading, a little to the Southward of Tauranga. Two of our Chiefs from Hokianga, Rewa and Nene, were on board the New Zealander, and assisted Captain Clarke to retake the Haweis." These Extracts come down to 29th May 1830. So little visible Success had been vouchsafed to the Labours of the Missionaries, that they were apprehensive the Committee at Home would break up the Mission; and Mr. Hobbs wrote, praying that if the Committee entertained such an Intention they would at least allow him to remain, in order that he might make further Trial. Shortly after this a favourable Turn in the Affairs of the Mission took place. On the 29th November in the same Year one of the Missionaries writes as follows: "Since I wrote you last our Prospects have assumed a more cheering Aspect, and we are not without Hope that we shall ere long have to report to you the Conversion of some of the very interesting young Men who live with us. The Number of Natives living with us is Thirty-four; of these Twenty-eight are young Men and Boys, and Six are young Women. At present we can only devote about Two Hours each Day to their Instruction in Reading and Writing; and I name it as a very pleasing Indication of some Good, that most of them are anxious to acquire a Knowledge of Letters, and on some of their Minds good Impressions are made and gracious Desires created. They are catechised generally Three Evenings every Week, and as often addressed on some important Christian Doctrine, in addition to the Services of the Sabbath." From this Period the Mission assumed a promising Aspect. During the long Years of Hardship and Trial and Danger through which the Missionaries had passed, the Natives had narrowly watched them, had keenly scrutinized their Temper and Conduct, and had become convinced that they were real Friends, who only sought to do them Good. Under the Influence of this Conviction, and through the Divine Blessing resting on the Labours of the Missionaries, the Natives from this Period began to renounce their Superstitions, and embrace Christianity. I beg to read a few Extracts, to show the Progress of the Mission from that Period to the Year 1837. One of the Missionaries thus writes from Mangungu, 26th December 1831: "There is now upon this extensive River a general Willingness among the People to hear the Things that belong to their Peace, and upon several of its Branches they desire to be regularly visited and instructed in the Things of God. For several Months past I have frequently been

been reproached by the Natives for my Want of Attention to their Spiritual Wants, many of whom have actually employed the Language of St. Paul, in the Tenth Chapter of his Epistle to the Romans, ‘How shall we hear or understand without a Preacher?’ and about Six Weeks since Two Chiefs came in their Canoes several Miles on a Sunday Morning; and after Divine Service with our Settlement Natives they requested that I would go with them, stating that they had for many Months passed ceased to work on the Sabbath Day, and were disappointed and grieved that we did not go and preach to them. I could not refuse, although at the Sacrifice of our Service at home. I accompanied them, and found a large native House full of People, who listened with all Seriousness to the Doctrines of the Cross. I made Arrangements to visit them once a Fortnight, but have been unavoidably prevented, for Want of a Helper in the Work. I hope this will not long be the Case, as I have received a Letter To-day from Mr. Hobbs, informing me of his Intention to return to his Station, with his Wife and Family, in Three Days, should Mrs. Hobbs be well enough to bear the Journey.

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“It is with considerable Pleasure that I am able to inform you of a very gratifying Circumstance, viz. the Formation of a little Class consisting of Five Members, Four of them are young Men, and One of them married. They are not satisfied with meeting once a Week; hence we meet on Tuesday and Saturday Evenings. On these Occasions they generally speak with a great deal of Simplicity and Freedom; and in Prayer some of them are truly powerful. They are beginning to be very useful. In case of my unavoidable Absence, one of the young Men takes the School, and also conducts public Worship, &c. It is a Subject of great Importance, and will afford you Pleasure to be informed that several of our Boys can read and write; and he who takes Charge of the School, &c. in my Absence has mastered Three of the first Rules of Arithmetic. It is now a very common thing to receive Letters from our Natives on any Subject with which they may wish to communicate with us. It has frequently afforded me considerable Amusement and sincere Pleasure in travelling to meet with Sentences written on the smooth-beaten Path with a Stick, or on the Sand Beach by the Sea-side. The young Men who meet in Class are also much concerned for the Salvation of others, and seldom lose an Opportunity of speaking for their Divine Master. I have been interrupted several Times in writing this Letter by the News they have brought me respecting a sick Man, who, with his Wife and Family, came about a Month ago, and cast themselves on our Mercy, to feed and nurse them, being both of them very ill. The Woman died about a Fortnight since, and her Husband asked Permission to have her interred in our Burying Ground, which was readily granted. I made her a Coffin, and assisted in putting her in the Ground. They are Natives who fled from Wangaroa at the Time that Shunghee made his Attack. One of the most intelligent and useful young Men attached to our Mission is a near Relation of old Te Pui; I have also Two of his Sons living with me; but neither of them seems to be much concerned about their eternal Interest.” The next Extract is from Mr. Hobbs.—“Mangungu, 24th January 1833. For this long Time past it has become fashionable for the young People to try to learn to read; and such is the Manner in which they teach one another, that very many of them who have never lived at any of the Mission Stations can read the translated Portions of the Scriptures well. And, though no doubt there is a great deal of Pride and Vanity among them in their Teaching and Learning, we are authorized to believe that some of them are thinking about the Salvation of their Souls. I cannot but rejoice that I am going to Tonga to labour there; but I am not going from New Zealand without seeing some New Zealanders saved by Grace from Ignorance and Sin. It would be extremely gratifying to the Christian Public to know, that such is the Wish of many of the Natives to learn to read, that on several Occasions they have brought Pigs, which would weigh from Fifty to One hundred Pounds, and offered them as Payment for a Book consisting of translated Portions of the Scriptures and the Liturgy of the Church of England, which is used here on the Sabbath Day, as well as amongst the Church Missionary Brethren.” The next is dated Hokianga, 25th July 1835.—“You will, I have no Doubt, be pleased to hear, that during the last Twelve Months our Prospects of Usefulness and Success have been increasingly encouraging. I named, in my Letters dated July of last Year, the very pleasing Circumstance of a general Solicitude on the Part of the Natives for Instruction

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in Reading and Writing, &c. I rejoice to be able to state that that Concern has been increasing and extending itself ever since. We ventured to have a public Examination of our Schools last Christmas, and although our Intention was only announced Four Days before the Day of Examination, about Four hundred assembled on the Occasion from the out Stations, without any Invitation. We gave them a Feast, consisting of Pork, Potatoes, and Flour, our own Produce. In examining the Classes, we found that about One hundred knew the Catechisms, so as to answer all the Questions (with a few Exceptions) without any Mistake. About Fifty could write and read a little, and Nine or Ten could read the New Testament without spelling a Word. Amongst the Individuals who composed the interesting Crowd on this Occasion, and submitted to catechetical Examination, we found Persons of all Descriptions, Chiefs, both old and young, old Women and Girls, and Slaves of both Sexes. The Meeting had an encouraging Effect on our own Minds, and excited a pleasing Emulation and a deeper Interest in the Minds of the People to acquire and excel in Learning.

“ The Natives, in those Places where we have Schools and Congregations, strictly observe the Sabbath; every thing is done on the Saturday which can be done, to avoid any thing which has the Appearance of Work; as cutting their Fire-wood, and scraping their Potatoes for the Lord’s Day; and even those who are not disposed to bow to the Sceptre of Christ, or take up their Cross and follow Him, will, notwithstanding, sit still on the Sabbath, and not work. Yea, in a late War on this River, where I was required to interfere as Mediator, the Two contending Parties paid so much Respect to the Lord’s Day as to defer coming in contact until the Morning.

“ Family Prayer is another pleasing Feature in the present Aspect of Things. It is a general Usage in those native Villages professing to have received Christianity to ring a Bell (or rather to suspend a Hoe, and beat it with a Stone or a Piece of Iron, as a Substitute for a Bell), Morning and Evening, for Family Prayer, when generally most if not all attend. The best Reader usually conducts the Service, by singing a Hymn, reading a Portion of the translated Scriptures, and engaging in extemporary Prayer.

“ During the last Three Months we have had a considerable Increase to the Number of those who meet in Class. Our Number varies from Ten to Twenty, in consequence of the Distance which some have to come, and a Variety of other Circumstances. Amongst those who meet are several Females. Some of them, I hope, are sincere and earnest Seekers of Salvation; One especially, the Widow of Mohi (Moses), of whom I gave some Account in my Letter of July 1832, upon whom I hope the dying Words of her late Husband will not be lost. Among those who meet in Class I consider Eight as Candidates for Baptism. We have married Two Couples; and hope that in a short Time several of the young Chiefs will be married in the Christian Mode.

“ I now proceed to give you a short Account of the Conversion and Baptism of one of my Domestics, a favourite Slave of an old respectable Chief in this River. Kotia, or, according to the English Orthography, Coteea, came to live with me about Six Months after my Arrival at Mangungu. As he was older than most of our Domestics, and consequently more confirmed in his native Habits of thinking and living, he was any thing but a Favourite with us; indeed so much did Mrs. White dislike him, that it seemed necessary for our Comfort so to arrange our Household Affairs as not to allow him to come into the Yard. It pleased God, however, whose Ways and Thoughts are not as our Ways and Thoughts, one Sabbath Morning to incline his Heart to accompany me to Utakura, one of our out Stations. Whilst plodding through Swamps and Mud, half-leg deep, I gave him an Account of the History of Joseph, with which he was remarkably struck; and afterwards he told me, that in contrasting the Sincerity and Purity of Joseph’s Conduct with the Duplicity, Dishonesty, and Licentiousness of the New Zealanders, and especially with his own Principles and Conduct, his Heart was smitten; and from that Time he became a sincere Inquirer after ‘the Truth as it is in Jesus.’ For more than Two Years his Conduct was truly exemplary. From the stiff-necked, deceitful, impertinent, and dishonest New Zealand Slave, he became humble, teachable, obliging, and trustworthy, and a sincere Follower of the Lord Jesus Christ; and, but for his Diffidence and his Fear of afterwards dishonouring his Christian Profession, he might have been baptised Eighteen Months ago. His Mind,
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however, was fully made up towards the latter End of the last Year. Hence, with entire Satisfaction and a high Degree of Pleasure, I administered that Christian Ordinance on the Morning of the last Sunday in the old Year. By his own Choice he was called George Morley, having heard me speak of Mr. Morley as one of our respected and beloved Fathers in the Gospel, and one of the most zealous Friends of Missions. The Number who attended on the Occasion was more than usual, and a deep Interest seemed to be felt by all present. Mori Morley has been for some Time a Subject of much Affliction, and at present he is very ill; but I hope God will hear our Prayers, and restore him. Should it, however, be otherwise, I have no Doubt of his eternal Happiness. His Confidence is strong and steadfast in the Atonement of Christ, and his Consolation great; but oh how much we should feel our Loss! Having 'passed from Death unto Life' himself, he has ever evinced an ardent Zeal for the Glory of God in the Salvation of others; and to promote this he has frequently spent the greatest Part of the Night in Conversation with Strangers who have come to the Settlement for the Purpose of trading. He has also been very useful in the School on the Station, as an Exhorter and Prayer Leader; his Services have been very acceptable; and lately I have felt no Scruple in confiding the Class to his Care in my unavoidable Absence. I feel great Delight in adding to the above Statements the following blessed Testimony to the Divinity and incomparable Excellence of Christianity, viz., that it makes a Man honest. Mori has had the Care and Charge of our Store for more than Twelve Months, and although he has had strong Temptations from his old Friends, and especially from his old Chief and his Family, I have not once had Cause to suspect him for improperly disposing even of a Fish-hook. He has also in my Absence made Purchases from the Natives of Potatoes, &c. &c. Indeed, very frequently, when I have been at home, but too busy to attend, he has traded for the Settlement; and on several Occasions the Parties who have brought Things for Sale have appealed from him to me, declaring that he was so strict, that they could not deal with him. The Fact was, in those Cases the People could not impose on him; whereas, in trading with me, they knew that it was possible to overreach and impose. His Love of private Prayer and the Word of God has for a long Time been very conspicuous. He has not been distinguished for his Aptitude in Learning; but his unwearied Perseverance has quite made up for the Absence of that Talent, so that he can read with Ease all that is translated of the Scriptures, &c., into his own Language. And oh how my Heart has been affected and delighted in hearing him pray, and in his appropriate Quotations of the Words of Scripture, while addressing the Most High, through a crucified Redeemer! After what has been stated respecting Mori, it will be no Matter of Surprise to be informed, that since the happy Change took place in his Mind and Character he has been one of the greatest Comforts in our domestic Circle; and I am sure Mrs. W. has felt much more Pleasure in administering to him in Sickness, and conversing with him in experimental Religion, than we ever had Occasion to be displeased with him, or offended with his peculiarly uncouth and offensive Spirit and Carriage, before his Conversion to God."

The next Extract is from Mr. Woon, dated Mangungu, 26th May 1834.—
 "My Mind has been deeply affected from what I witnessed Yesterday, and I cannot refrain from taking up my Pen to inform you of the Cause of that Feeling. In the Absence of the Brethren White and Whiteley, the one being at Waikato, the other at Wangape, on Errands of Mercy to the Natives, I had to perform the Services on this Station on the above-mentioned Period, when the native Chapel was again crowded to Excess, and great Numbers had to sit outside for Want of Room, all apparently panting for the Word of Life; and such was the eager Desire manifested to receive Instruction in the Evening, that they almost trampled upon each other in making their Way to the House of God. Some of the Worshippers upon this Occasion had come as much as Forty Miles to attend the Worship, and appeared highly interested in the Services. A few Years ago only a few obscure Individuals attended to the Means of Grace; but now Hundreds flock together to hear Words by which they may be saved, and every one seems anxious about Salvation. Their Singing, Prayers, Attention to their Classes, and other Ordinances of Religion, leave no Doubt in our Minds as to their Sincerity; and for Consistency and Decorum in the House of God they are a Pattern to many who have enjoyed great Advantages. Praise the Lord,

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a great and glorious Work is going on among his People! But we cannot meet their Spiritual Wants; Hundreds are forsaking their foolish Customs and Practices, and seeking the Salvation of their Souls. On the above-mentioned Occasion, a great Chief from Mangamuka, a Place about Fifteen Miles off, assembled with his Countrymen for the first Time to profess his Attachment to Christianity, and almost every Sabbath Strangers make their Appearance who have been invited by their Neighbours and Friends to forsake their heathenish Pursuits and attend to the Worship of God. It would gladden the Eyes and cheer the Hearts of British Christians could they witness the Concern manifested by this People for the Salvation of their Souls; and the cheering Sounds of Praise and Prayer which alternately follow each other in different Places have a solemn and imposing Effect, and to a Demonstration show that a happy Change has been effected in their Minds.—14th June 1834, Saturday. Went up the River 'Waimea,' to spend the Sabbath among the Natives of that District. After having Divine Service at Two different Places on the Sunday Morning, I proceeded to the Head of the River, where a great Multitude were assembled to celebrate a Feast which was to take place on the Morrow. A goodly Company collected to hear the Word of God, but the Generality were too much taken up with their heathenish Employment to regard either the Missionary or his Object.—21st, Saturday. Our Neighbourhood, as usual, is To-day thronged with Natives, who come from their different Places of Abode, some Six, some Ten, some Fifteen, and occasionally some as many as Twenty Miles distant from this Place, to enjoy the Services of the Sabbath at Mangungu.—27th July. A high Day at Mangungu. Fourteen Couples have been united in the Holy Ordinance of Matrimony, and Eighty-one have been admitted into the visible Church of Christ by Christian Baptism. Yesterday Afternoon, as usual, our Place was thronged with Canoes from different Parts of the River, and our Chapel at the Evening Preaching was crowded and overflowing. The People were addressed from the Three last Verses of St. Matthew's Gospel. After Service the Leaders of the several Classes remained, and the Candidates for Baptism, whose Names had been published the Sunday before, were assembled for final Examination. A very strict Examination as to Character and Conduct took place, and Two or Three were left for further Trial. The Sabbath was ushered in as usual by a crowded Assembly of Natives for Prayers; at Nine o'Clock the Bell was rung for public Worship, after which the Matrimonial Business commenced. Mr. W. read the Second Chapter of St. John's Gospel, and addressed the People on our Lord's Visit to the Marriage in Cana of Galilee, and the Miracle he performed there. The Form, as adopted by the Church of England, and translated into the New Zealand Tongue, was used, and the hearty Simplicity with which the Pledges were repeated was indeed gratifying. Most of the Afternoon was taken up in attending to the Baptisms, which for Want of Chapel Room took place in the open Air. The Weather was very unsettled, and heavy Rain compelled us to conclude rather abruptly. But, how cheering the Sight! Oh, could the Friends of Missions have seen these once savage Sons and Daughters of New Zealand thus coming forward and declaring themselves the Followers of the Prince of Peace, many of them bringing their Children in their Arms, and, by the Ordinance of Baptism, dedicating their Offspring to Him who said, 'Suffer little Children to come unto me, and forbid them not,' methinks they would exclaim, in the Language of Holy Writ, 'Surely this is the Lord's Doings, and it is marvellous in our Eyes!' At the Evening Service the Tenth Chapter of the First of Corinthians was read as a Lesson of Warning. A baptised Chief, named Nathaniel Turner, spoke to the People at considerable Length; after which Mr. W. gave them a most serious and seasonable Address, calling upon the newly-baptised to consider their high and holy Vocation, and urging Parents and Children to a serious Attention to the relative Duties upon them as professing Christians.—August 18th. On Saturday Night went down to the Heads. Yesterday had a profitable Sabbath with the Natives there. In the Afternoon preached in English to the European Settlers. At one of the native Villages, since my last Visit, they have built a new Chapel, and were very urgent for a native Teacher to be left with them; but as I had no one with me that could be conveniently left, one of their Party returned with me to Mangungu to fetch one; and To-day one of our baptised Natives has gone with him to instruct him and his People in the Things
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belonging to their Peace.—22d. To-day a large Body of Natives who have long stood against Christianity came to hold a Religious Conversation with us, in consequence of a Sermon preached at their Place the Sunday before by one of our baptized Chiefs. Divine Light is evidently shining into their dark Minds; and we regard the Transactions of this Day as an Earnest of the Ingathering of this hostile Tribe to the Fold of Christ.—24th. Notwithstanding the exceeding Roughness of the Weather, we have had To-day a great Influx of Natives; and not being able to have Service in the open Air, we were obliged to divide the Congregation, and hold Divine Service in the Carpenter's Shop as well as the Chapel.”

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The next is dated from Mangungu, 5th February 1835.—“From the various out Stations we had on our Beach Fifty-three Canoes, which in all, I suppose, contained about 1,000 Persons; and be it remembered, that it was not Pork, Potatoes, and Flour that induced them to come, for we gave them none; they brought their own Provisions with them; and several came from the Distance of Twenty-six, and Two or Three more than Thirty, Miles. Our new Chapel, which was not then covered in, was crowded, and several sat on the Outside. I addressed, in the Morning at Eight A. M., a Congregation, as orderly and attentive as any I ever saw in England, from Saint Matthew, Second Chapter and Sixth Verse; after which the Examination in Reading and Writing commenced; and notwithstanding the Disadvantages under which we and the Natives labour, we had present Fifty-eight Males, chiefly young Men and Boys, who could read the New Testament and write a good Hand. The Number of Females present who could read was Twenty, making in all Seventy-eight Persons who could read the Word of God. There were also many who had not Courage to come forward for Examination, because they could not read without spelling.

“After Dinner we proceeded, with the Help of some of the native Teachers to examine the various Schools as to their Knowledge of the Christian Doctrines embodied in the Catechisms, and found at least 200 who could answer all the Questions; but, in varying the Mode of proposing some of the most important Questions, we found that many of them did not clearly understand the Subjects proposed.

“In the Evening Mr. Whiteley delivered a short Address to the Congregation, after which David gave an animated Address. I also spoke to the People, and concluded with Singing and Prayer. Thus closed the Labours and Privileges of one of the most interesting Days which Mangungu ever witnessed.

“During the last Three Months our Congregations have not been so large and so regular as they have generally been during the Year; but this we know is occasioned by the Circumstance of their having been very busy in planting their Crops, and in various other Work which must be done at this Season in order to procure Food for Winter. We are not therefore concerned on this Account, because we know that they cannot afford to lose Two working Days in the Week, which they must do when they come here on the Saturday and return on the Monday.

“Several Chiefs have lately declared in favour of Christianity; I name Two—Tawai and Miti. They are both about Thirty-five Years of Age. The former has been one of the most celebrated and successful Warriors in the Land. These Two Chiefs, with all their People, including some old grey-headed Cannibals, are now sitting, like the Man in the Gospel out of whom the foul Spirit had been cast, at the Feet of Jesus, anxious to learn and ready to embrace the Will of God. We have cut a Road through a dense Forest, from behind our Settlement, about Six Miles, that we may be able to visit them by Land on Horseback.

“Moetara, also a very popular Chief at the Entrance of this Harbour, and about Twenty-four Miles from this Station, has, within the last Month, expressed a strong Desire for a Teacher. Some of his Friends have embraced the Truth; but he says he will not unless you will send him a Missionary. He has pressed me so closely on this Point that I have been induced to say, that if you will send out any more Missionaries, he shall have a Teacher.

“It affords me very great Pleasure to be able to say, that many of our People are making a steady and pleasing Progress in Knowledge and in the Love of God and Man. Timothy Orton, who was baptized when Mr. Orton was here, is a burning and shining Light. He is a most useful Class Leader, Exhorter, and Teacher in our Schools. He is now married to an amiable and pious young

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Female, Cousin to his Master, John Wesley (for Timothy was a Slave). His Constitution is very delicate, and he requires great Care and Nursing; but I hope he will be long spared and made a Blessing to his Countrymen.

“Noah is a great Chief, a Pattern of Simplicity, Sincerity, and Uprightness, and as docile as a little Child. He is one of our Leaders and Exhorters. Moses, the younger Brother of the Moses who died here, is a delicate but lovely Youth, truly devoted to God, and an Exhorter. Morley is about the same Age as Moses, possesses a sound Mind and a healthy Body; is pious, writes a beautiful Hand, and also exhorts occasionally. He is learning the Carpenter’s Business; but I hope the great Head of the Church designs a nobler Sphere of Action for him. John Wesley, a very pious and promising Chief, is a Class Leader and Exhorter, but I am afraid he is in dying Circumstances. Daniel, of about the same Description of Character as John Wesley, is also ill, and I am afraid will soon die.

“Richard Watson is the Son of a Chief of considerable Influence, who some Time ago made a Profession of Religion, but who has turned out one of its greatest Enemies, and a short Time ago made an Attempt to induce his People to abandon the Truth; but I rejoice to say to a Man they turned their Backs upon him, so that he has left them, and is now on his Way to the Thames, to join another Tribe. Richard Watson is about Sixteen Years of Age, possesses a fine Person, can read and write well, and is also one of our Exhorters. I have sometimes been so struck with the simple gracefulness of his Manner, and so delighted with the Clearness of his Statements of Christian Doctrines, and the Point and solemn Earnestness of his Appeals to the Understandings and Hearts of his Audience, that I have been strongly reminded of the Dignity and Eloquence of that great and holy Man whose Name he bears.

“Simon Peter, of whose former Character I gave you some account in One of my Letters, accompanied me on both my last Visits to Waikato. On these Visits his Feet, now shod with the Preparation of the Gospel of Peace, trod on Ground which once or oftener he had contributed to stain with the Blood of the butchered; and when it is known that on those Journeys we travelled amongst Tribes not yet reconciled to his Friends, and that after our first Visit a Rumour reached us soon that a Party was just at our Heels when we embarked for home for the Purpose of murdering him, you will form some Estimate of the Value he sets on the Gospel from the Circumstance, that on my naming to him the imminent Danger to which he would be exposed, and asking him what he thought of going again, his Reply was, “And what is my Life, compared with the Life of their Souls, that I should hesitate?” Hence he accompanied me again, with Mr. Woon, and was of incalculable Service to us.

The next Extract is from the Reverend Nathaniel Turner, dated Mangungu, Hokianga, August 1837.—“Several Natives are here from Waikato, who appear to have settled down in the Neighbourhood, some of whom are almost naked, and must suffer much in this inclement Season; they remain here in order that they may have the Word of God, and many we believe are sincere Seekers of Salvation. I meet a Class every Week, composed nearly altogether of Waikato Natives, and their Religious Experience is encouraging; it is deeply affecting to hear those Natives pray for their Friends and Relations whom they have left behind in Waikato, and to witness their Desire that their Countrymen should be brought into the Fold of Christ. We have heard Two Chiefs from that Part of the Land pray of late, and in Propriety of Expression they would not be surpassed by those who take a Part in our Prayer Meetings at home. They introduce into their Prayers their own and their Fellows Wants, the Missionaries in this and in all Lands, and the Salvation of the whole World. Some of the Class Leaders who reside in this Neighbourhood frequently take Part in our Prayer Meetings, especially in the Mornings of the Lord’s Day, and they are particularly devout in their Petitions. The several Leaders who were once wedded to Heathenism are now, with their respective Charges, travelling, we trust, to the Kingdom of Heaven; they call upon God in public and in private, and in Family Worship are especially strict and attentive. The Children of our People too are brought under a Course of Instruction on the Sabbath.” About the same Period Mr. Woon writes.—“You would be delighted could you witness the little Companies which assemble from Time to Time at the Mission Station, and at the native Settlements, inquiring the meaning of such Portions of the Word of God as they do not well understand.

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In their Meetings for Religious Instruction, they manifest great Anxiety to be led in the right Way. We are frequently obliged to leave our other Duties at the Stations to attend to their Inquiries, and one and another of the Heathen Tribes are abandoning their Superstitions and embracing Christianity. On Sunday last a Chief called Solomon brought to me a Number of Names of Persons who had expressed their Wish to enjoy the Benefits of Christian Fellowship. But we are particularly struck with the growing Desire manifested by the native Teachers to spread the Gospel among their benighted Countrymen; they appear desirous to go from one End of the Land to the other, to carry to them the glad Tidings of Salvation. Our Hearts are cheered with 'the Signs of the Times.' I expect that the ensuing Year will prove eventful to this Mission, in the further Accession of Converts to the Christian Faith. A few Years since, when our Brethren visited the People in different Parts of this extensive District (Hokianga), they were received with Suspicion. The laughing Sneer and the Hiss of Derision were sometimes all that they received from them. But now the most depraved and heathenish will attentively listen to what is advanced by the Missionary; and frequently interesting Questions are proposed by them to elicit further Instruction. You will be grateful to learn that the Press has been successfully at work during the Year. We are very thankful for the good Supply of Paper, Type, &c., which you have sent us; but I hope to receive more Type at a future Opportunity. I have already begun to print Second Editions of the Works we had published, such is the increasing Demand for Books. Mr. Buller and myself have lately spent our Time in preparing Books for the People, who tease us Night and Day. Their Exclamation is, 'Give me a Book;' and they will not be denied. Some bring Potatoes, and come to purchase them." The following Letter is from the Reverend Nathaniel Turner, dated Mangungu, Hokianga, 30th August 1837. It is an interesting Document, giving an Account of the Baptism of 129 Natives:—"Although not more than a Month has elapsed since the Date of my last, in which I gave you some Account of the Work of God in this Place, as another favourable Opportunity now offers, I gladly send you the following Particulars, which will doubtless cause your Hearts to rejoice, relative to this expensive and for many Years unfruitful Mission. Last Lord's Day, 27th of August, was the most encouraging Day I have spent in New Zealand. It was a Day on which we had previously fixed for baptizing a considerable Number of Adults, many of whom had long been Candidates for that sacred Ordinance. It was a Day to which we had been looking forward with considerable Interest for some Time. The Weather being favourable on Friday and Saturday, nearly the whole of our People from the out Stations arrived at Mangungu. The Number of Adults could not have been less than 700. On Friday Evening we had a very solemn and interesting Meeting; all the Candidates who had arrived were catechised, and an Exhortation was addressed to them. On Saturday Evening the Chapel was very full, when the Candidates and People in general were addressed relative to the approaching Solemnity. Afterwards, Twenty-one Couples were married. On Sunday the native Prayer Meeting at 7 A.M. was attended by full 300 Persons, when several Natives prayed in a devout and most appropriate Manner. It was a Soul-reviving Sight to behold so many of the Natives of Cannibal New Zealand so early at the House of Prayer, praying for the Blessing of God to rest upon themselves and others, especially upon their Guides and Instructors in the Way to Heaven. At Nine we met the Candidates, when I again catechised, and addressed them, solemnly charging any of them who might be living in secret Sin, or who were not sincere before God, that they did not on any Account come to be baptized, although they had been approved by us. All appeared deeply and seriously impressed. A little before Eleven the Candidates were first admitted into the Chapel, and so arranged that there might not be any Confusion in the Congregation at the Time of administering the Sacrament of Baptism. The Bell was then rung, and the Chapel soon crowded to Excess, very many not being able to find Admittance; but the Day was very favourable for their sitting on the Outside. The First Hymn commencing with 'Wakarongo kite kupu Noho mai ne Kawari,' 'Listen or hearken to the Word sounding here from Calvary,' was delightfully sung; every one appeared to join with Heart and Voice. Part of the Morning Service was then read, in which all appeared solemnly and delightfully to join. The solemn Responses from so many Hundred Voices were really affecting. While singing

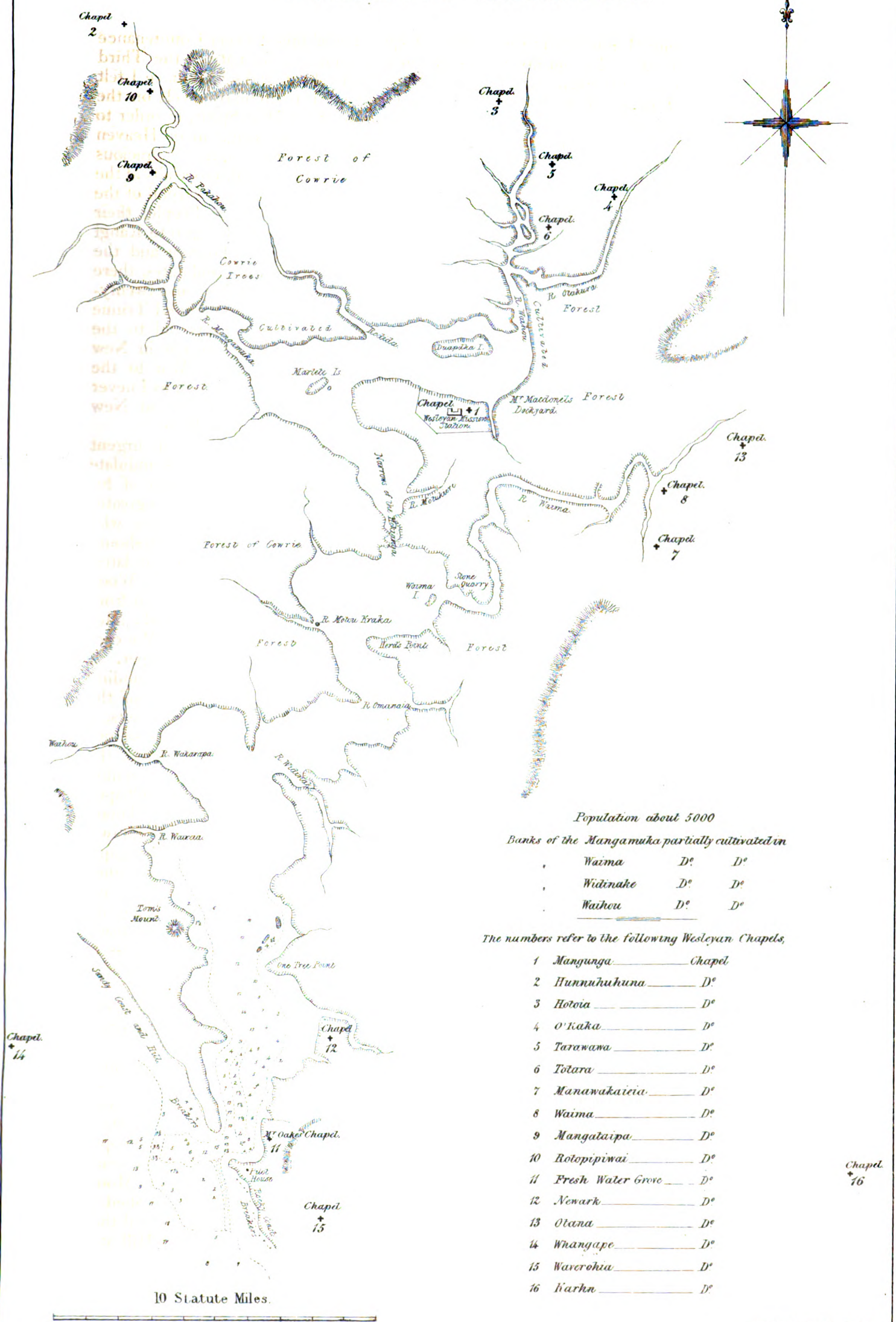
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the Second Hymn called 'Canaan,' the Expression of almost every Countenance seemed to say, 'Thither my Steps shall tend.' I then read (in native) the Third Chapter of Matthew, fixing on the 11th Verse as my Text, and seldom have I felt greater Freedom of Speech in the native Tongue. I particularly dwelt on the Importance and absolute Necessity of the Baptism of the Holy Spirit, in order to their true Discipleship here, and their Admission into the Kingdom of Heaven hereafter. Almost all present appeared riveted to their Seats, and a gracious Solemnity prevailed. There was considerable Feeling manifested, especially at the Close of the Sermon, when the Candidates were requested to rise, several of the principal Chiefs addressed by Name, and called to behold their People, their Children, about to be dedicated to 'Ihowa te Atua nui; te Kingi o te Rangi te Kingi o te Ao.' 'Jehovah the great God; the King of Heaven and the King of Earth.' The Questions having been proposed to the Candidates, there were formally admitted into the Christian Church One hundred and twenty-nine Individuals, by their being baptized in the Name of the sacred Triune Jehovah. They were of all Ages, from the Youth of Twelve Years old to the Man 'venerable with hoary Hairs.' They were also of every Grade in New Zealand Society, from the home-born Slave or Captive taken in War to the Chiefs of first Rank. The greatest Order and Decorum prevailed, such as I never expected to witness amongst the once untutored, degraded, Cannibal New Zealanders. 'What hath God wrought!' To Him be everlasting Praise.

"Many more would have been baptized, but we have been exceedingly urgent that our native Teachers should not on any Account propose to us one Candidate whose daily Walk and Conduct did not give them satisfactory Proof of his Sincerity; and nothing connected with this general Baptism has given us greater Pleasure than the scrupulous Care manifested by the native Teachers who assist us in the general Oversight of the People, that no improper Person should be baptized. In consequence of this Vigilance many yet remain as Candidates. Mr. Buller gave us a good Sermon in English in the Afternoon, and Mr. Woon preached to a crowded Audience of Natives in the Evening, urging them from Paul's Words to present their Bodies and Souls a living Sacrifice to God; after which we baptized Twenty-six Children, and married Four Couples. We concluded this happy though laborious Day in partaking of the Lord's Supper. I close this brief Extract from my Journal by observing, that a good Understanding exists between us and the People of our Charge, and that the Word of the Lord is making pleasing Progress among them generally." These Extracts, it will have been remarked, relate to the Establishment and Progress of our Mission at Hokianga, and I now submit to your Lordships a Chart of the Hokianga, in which are marked the Localities of the Chapels and preaching Places belonging to the Mission, Sixteen in Number: Mangungu Chapel, Hunuhuhura Chapel, Hotoia Chapel, Okaka Chapel, Tarawawa Chapel, Totara Chapel, Manawakaicia Chapel, Waima Chapel, Mangataipa Chapel, Rotopipiwai Chapel, Fresh Water Grove Chapel, Newark Chapel, Otana, Whangape, Waverohia, Kaihu. I have already remarked that our Missions are not confined to Hokianga, but extend to the North of the Island. I have brought with me an Extract from a Letter of the Reverend Nathaniel Turner, narrating his Visit to the Interior Stations North of the Hokianga, which I have already mentioned to your Lordships as placed under native Teachers, as well as to Wangaroa, the former Scene of his Labours and Sufferings. This Letter is especially interesting, as descriptive of the State of Things in that Part of the Island, and the Changes which have taken place. "Having just returned from an interesting Visit to several of the neighbouring Districts on the Eastern Coast, in company with Mr. Whiteley, and judging that the following brief Account of the same may be interesting to you, I forward it by the Opportunity that now offers from this Port direct for England. Friday, 17th November. Mr. Whiteley and I set off this Morning to visit Horuru (Hododoo) and other Places on the Eastern Coast, where, by the Blessing of God upon the Efforts of our native Teachers, a good Work has been commenced among the People, several of whom have frequently come to worship at Mangungu, though nearly Fifty Miles distant from us. By 7 P.M. we arrived at the Foot of Mount Toniwa, where we encamped for the Night. Here we formed a Shed or Breakwind, under which Natives travelling this Way before us had rested their weary Limbs, and glad was I to do the same, for having ascended Hill after Hill my Frame was grown weary and required Repose. Our native Lads soon

See Plan annexed.

HOKIANGA HARBOUR.



Population about 5000

Banks of the Mangamuka partially cultivated in

Waima	D°	D°
Widinake	D°	D°
Waihou	D°	D°

The numbers refer to the following Wesleyan Chapels,

- 1 Mangunga _____ Chapel
- 2 Hunnuhuhuna _____ D°
- 3 Hotoia _____ D°
- 4 O'Kaka _____ D°
- 5 Tarawawa _____ D°
- 6 Totara _____ D°
- 7 Manawakairia _____ D°
- 8 Waima _____ D°
- 9 Mangataipa _____ D°
- 10 Rotopipiwai _____ D°
- 11 Fresh Water Grove _____ D°
- 12 Newark _____ D°
- 13 Olana _____ D°
- 14 Whangape _____ D°
- 15 Waverohia _____ D°
- 16 Karhu _____ D°

Chapel
+ 16

10 Statute Miles.

Sandridge & Co. Litho, London.

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soon improved our temporary Lodging, by putting on additional Branches of the Nikau (a Species of Palm that grows in Abundance on these Hills) to break off the Wind, which was now blowing fresh; and having a good Fire on the open Side of our Shed, we were tolerably comfortable. After a Cup of Tea and Prayer with our Natives, we wrapped us in our Blankets, and laid down to Rest. Although our Bed was by no means downy, I slept soundly until 4 A.M., when the Day began to dawn. By 5 A.M. we had recommenced our Journey, and in Half an Hour were on the Summit of Mount Taniwa (having gone a little out of our Way on Purpose to see the surrounding Country). Here one of the finest Scenes burst upon our View that I ever beheld. The whole Country of Hills, and Dales, and Plains across to the Eastern Coast and the swelling Ocean in the Distance, round the North Cape of the Island, stretching along both the Eastern and Western Coasts, the Harbours of Wangaroa on the Eastern, and Hokianga on the Western Coast, appeared within a few Miles Distance. Our View towards the Interior was much obstructed by the Fogs which had not yet cleared away. Mount Taniwa is a remarkable Sugar Loaf Cone, standing on the Summit of a Range of lofty Hills, commanding a most extensive View in every Direction. After feasting our Eyes for Half an Hour we descended on the other Side, our Road being in that Direction. Having travelled hard over Hill and Dale, and crossed a considerable Stream near Twenty Times in its serpentine Course, by 11 A. M. we arrived at the first native Settlement on the Horuru Valley. We found the People, from Thirty to Forty in Number, including Children, busy in their Plantations, but soon collected them together under some shady Bushes, where we had a regular Service with them. Mr. Whiteley addressed them, and all were very attentive. They dwell in a sequestered but lovely Spot, and now rendered more lovely by the Light of Truth having begun to dawn upon its benighted Inhabitants. Here resides an interesting young Man, by the name of Matthew, whom I baptized full Twelve Months ago at Mangungu. He acts as Teacher and Priest among his People, and it was very pleasing to us to find that even those whose Hairs had grown grey in Heathenism were receiving Christian Instruction from the Lips of this Babe in Christ; we furnished him with Books for a School, and urged him to attend to this in a regular Manner. Having rested Two Hours, and obtained some Refreshment, we travelled up this fertile Valley (which bears evident Marks of having some Years ago had a numerous Population) until we arrived at the Village of a Chief of considerable Rank, lately baptized by the Name of Hohipa Otane. We had intended to have a Service here and proceeded further before we slept, but by this Time I was well tired, not having walked so many Miles in One Day for many Years. Having obtained some Refreshment, we spent about Two Hours looking around this interesting Place and conversing with the People. The Scenery of the Place is beautiful, and the Soil very rich. One Thing especially I could not but remark, the Abundance of Land they had in Cultivation, far surpassing any thing I had before seen in New Zealand for the same Number of Inhabitants. A little before Sunset we collected about Seventy People together, who listened very attentively while I spoke to them concerning the 'Ethiopean Eunuch,' to whom Philip preached Jesus with saving Effect. To this Place several of our Native Teachers from Mangamuka have regularly come for some Months past, and a very pleasing Work has commenced among the People, several have begun to meet in Class, and we believe are sincerely inquiring their Way to Zion with their Faces thitherward. The Inhabitants of this Valley are exceedingly desirous of having a Missionary to dwell among them; and were they but a more numerous People, their Claims I would strongly urge upon the Committee, but alas! the desolating Wars of former Years have left but a thin Population in this extensive and fruitful Valley. Remembering, as I distinctly did, that this was the very Spot in which our own Missionary Mr. Leigh had first intended to have commenced his Labours in New Zealand, I could not but wish to have it enrolled in the List of Stations occupied by the Wesleyan Society. In some respects it is a most eligible Place, and commands several other native Settlements, where the People have begun to forsake their former Superstitions and worship the Lord Jesus Christ.—Sunday, 19th, Horuru. At 5 A. M. the People were again called together by the striking of an old Musket Barrel with a Stone, which serves instead of a Bell. I commenced the Service with Singing and Prayer, and

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Mr. Whiteley preached them a good Sermon on the New Birth, unto which all listened with marked Attention, and most of them, I hope, with real Profit. Service being over here, we set off for Kohu Maru, which Place we hoped to have reached in Two Hours, but it took us nearly Four Hours hard Travelling, and the Rain falling heavily most of the Way made some of the Hills difficult to climb. Although wet and weary, our Hearts were gladdened with the Sound of their rustic Bell which saluted our Ears, calling the People together to worship the Living God, when we arrived within a short Distance of their Settlement. They were perfectly ignorant of our coming, and gladly deferred their Service until we had changed our Clothes and got a Cup of Tea. Mr. Whiteley read Prayers, and I preached to them with Freedom on the 'Conversion of St. Paul.' About Forty Persons were present, in whose Breasts a Desire after Spiritual Things has been begotten through the Endeavours of our native Assistants. The Rain continuing, we were prevented from proceeding further, and we had therefore another Service with them in the Evening, when Mr. Whiteley addressed them at some Length on Truths the most important to their everlasting Welfare. Here I could not but stand astonished at the Change wrought amongst the People purely through the Exertions of their own Countrymen. A Number of ungodly Europeans are living in their immediate Neighbourhood, and whose Conduct has been well calculated to strengthen their natural Opposition to the Truths of the Gospel, yet the Truth and Grace of God are gaining the Conquest over them.—Monday, 20th. Had another Service with the Natives, who were again called together by the Sound of their Bell (a West India Hoe suspended by a Cord and struck by a Stone). At Six A. M. we took our Departure from this interesting little Settlement, and by Eleven arrived at Mr. M'Lever's, about Three Miles from the Harbour of Wangaroa. By this Person I was immediately recognised and addressed by Name, he having frequently sat under my Ministry while stationed at Hobart Town. Having rested ourselves for an Hour, and taken some Refreshment, we accepted of his kind Offer to take us up in his Boat to visit our old Mission Premises, and in less than Three Hours I found myself upon the very Spot where I had spent many a pleasing and anxious Hour, and from which, after Three Years Labour and Toil, we were driven on the 10th of January 1827, with the Loss of every thing but Life. On re-visiting this, to me all but consecrated Spot, I scarce know how to describe my Feelings, former Scenes in rapid Succession rushed upon my Memory until I was almost overpowered. The Labour and Toil of Three Years and Six Months, the Difficulties we had encountered, and finally our Flight, with many attendant Circumstances, all passed in painful Review before me. The natural Beauty of the Place had suffered no Diminution, but in other respects it wore an Air of melancholy Gloom. Where our once lovely Cottage, School-house, &c. stood, an Ornament to the Valley and a Delight to those by whose Industry they had been reared amidst the Wilds of Heathenism, not a Vestige remains, save some Brickbats where the Chimney stood. The Site where each Building stood, I could distinctly trace. The Spot where Two of my Children were born, and One entombed, were likewise legible to me. The Remains of the latter were exhumed by the Hands of the ruthless Savage, after we had fled, in the Hope of obtaining a Blanket or some other Garment in which they supposed the Corpse was wrapt. His happy Spirit, however, remained undisturbed in the Rest of Paradise, while the mortal Remains were thus rudely disinterred. The Labour of my own Hands in the Garden, was also visible in the Abundance of Strawberries, Raspberries, Roses, Peaches, &c. that we found growing luxuriantly on the Spot. Of the former we plucked and ate and brought with us Home. I could not but mourn over the desolate Appearance of the Valley; where populous Villages formerly stood, not a single House can now be seen. Those Parts of the Valley formerly in a high State of Cultivation are now completely grown over with Brushwood, and I only met with Two solitary Individuals in the Place, whose Inhabitants Eleven Years ago were the Objects of our Solitude and Care. Their Lands have passed into other Hands, and themselves into a World of Spirits. But comparatively few of those who then inhabited this lovely Spot, are now in the Land of the Living. We called upon Two Europeans resident in the Valley, by whom I was formerly known. Much of the Land, we were informed, was now possessed by our own Countrymen, to whom it had been sold by the Conquerors of the Place. After spending Three Hours

Hours in beholding the Desolations of the once lovely 'Wesley Dale,' with melancholy Reflexions we bade it adieu, and returned to Mr. M'Lever's, where we spent the Night.—Tuesday, 21st. The Rain having fallen very heavily during the Night prevented our proceeding homewards until nearly Noon, and we had not travelled far before we were compelled to halt, until the Waters of the Otangaroa had so fallen as to allow us to cross. Our Path lay through a Country which has almost ceased to be traversed by Man, and was consequently overgrown with Bushes and Fern, which greatly impeded our Progress. Night overtook us in the Midst of a dense Forest, in which we had lost our Path, and were therefore obliged to encamp where our Prospects for the Night were very gloomy. The Ground completely saturated with Wet, and the Trees and Bushes dripping with Rain, and ourselves completely drenched with the same. No Hut in which to shelter until we had erected it, nor Bed on which to rest our weary Limbs. All Hands turned to in earnest, and in less than an Hour, we had constructed our temporary Abode, collected wet Fern for our Bed, &c. Our Lads, however, at length succeeded in obtaining Fire, by their usual Mode in Times of Difficulty, by rubbing Two Sticks together. By this we were cheered, dried our wet Clothes, boiled our Tea-kettle, and rendered tolerably comfortable for the Night. Here amidst the Gloom of the Forest we sang the Praises of the Most High, read His Word, and commended ourselves to His guardian Care, and then laid our Bodies down to rest. By His Blessing I enjoyed a good Night's Repose, and at Five A. M., arose refreshed, without having sustained any Injury from the Wet and Damp around.—Wednesday, 22d. At Six we recommenced our Journey, but lost an Hour in searching for the Path out of which we had strayed last Night. A few Miles from our Encampment, on the Summit of a Hill, we found lying by the Way-side one of the great Guns belonging to the Boyd, which was taken by the Natives of Wangaroa many Years ago, when Captain Thompson and nearly all on board were cruelly murdered and eaten. Some Years since the Natives of one Part of Hokianga conceived the Plan of drawing this Gun over, supposing it would be a great Defence to their Pa in the Time of War, and they literally dragged it over Hill and Dale and Water Streams for many Miles, until they arrived on the Summit of this Hill, where, it is said, their Food and Courage failed, and there we found it lying, a Monument of their Folly. At Four P. M. we arrived in Safety at Mangamuka; where we had left our Boat, the Sight of which gladdened our Hearts, for we had become very weary with our Journey. One Stream flowing down the Mountains into the Mangamuka Valley we had crossed full Sixty Times, which I had been curious enough to number. By Eight we arrived safe and well, though very tired, at Mangungu, and I felt renewed Cause of Thanksgiving to my Heavenly Father for His kind protecting Care over me and mine. It will afford the Committee Pleasure to learn that we are labouring together in Love, and that the God of Peace and Love continues to smile upon our Efforts, and crown our Endeavours with His Blessing. All is Peace around us, and our Prospects of Usefulness in this Mission are brighter than at any former Period since its Commencement. Mr. Wallis has gone on a Visit to Waingaroa, Kawia, and perhaps Tara Nake also, much further to the South. Oh, that we had but Half a Dozen Men of God, 'full of Faith and the Holy Ghost,' to enter these opening Doors, and lead these long benighted Tribes of the South to the 'Lamb of God that taketh away the Sins of the World.' We are also greatly in Want of Slates and Pencils, also Black Lead Pencils and Writing Paper; the Demand for these is now increasingly great among the Natives. Oh, how wonderful the Change amongst this People since I first came amongst them in 1823! To God alone be Praise! Oh, pray for us, that through the Instrumentality of ourselves and Fellow Labourers New Zealand may soon become a Praise in the Earth!" I have stated that our Missionaries have also extended their Labours from Hokianga far to the Southward; they have recently established a Mission at Kaipara. The Rev. James Wallis arrived there in June 1836, and found the People in a very barbarous and ignorant State, as will appear from a short Extract, dated 12th January 1837.—"According to the Directions of Terarau, our principal Chief, a Man was this Morning put to Death and devoured. It appears he has been guilty of criminal Connexions with One of Terarau's Wives; and being a Man of very inferior Rank he was treated with the utmost Severity. Not hearing of the Circumstance until several Hours after it had taken place,

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I was not able to prevent their barbarous Conduct ; but the Opportunity was embraced of reminding them of some of the Evils of Polygamy. They were also made to promise that they would not devour another Human Being ; but this is very doubtful. Since the above, another Man has been sentenced to the same Mode of Treatment, but through the timely Interference of your Missionary his Life is spared ; may it be to the Glory of God!—July 16th. As usual, our Sabbath Services have been unattended by any Hearers save our own Domestic ; and we have been much tried and grieved with a Party of Natives making Paddles for their Canoes on the Mission Land. Entire Disregard of the Sabbath prevails to an awful Extent among all the Tribes of this River.” The following Extract points out the exact Locality of this Station. Mr. Turner, under Date of 13th April 1837, says, “ Mr. Wallis has also lately removed to the Place we have fixed upon and purchased, for a permanent Mission Station, in the District of Kaipara. It is from 130 to 150 Miles up a most splendid River named Wairoa, or Long Water, which is navigable for Vessels of considerable Burden nearly 100 Miles up, and I suppose for Vessels of 100 Tons Burden up to the Mission Station. The Native Name of the Place is Mangakaihia.” Success has already attended the Labours of the Mission there, and the Missionaries write that they have Fifty regular Communicants there, and that a considerable Number of the Natives are under Instruction. Still further to the South, along the Western Coast, towards Cape Egmont, we have, as I previously remarked, the Two Stations of Wangaroa and Kawia. Many of the People at these Places had had Intercourse with the Christian Natives at the Hokianga, and were therefore prepared in part for the Reception of the Gospel. A great Impression was shortly made upon their Minds, as will appear from a Letter addressed to the Committee by the Rev. James Wallis, dated Wangaroa, 18th January 1835.—“ On my Arrival amongst this People in the Month of April last I was led by their general Deportment to entertain the Hope that they would gladly receive the Instructions of a Christian Missionary, and as a natural Consequence would cast aside their barbarous and superstitious Practices ; these Expectations I am now delightfully realizing. Several large and influential Tribes have come forward professing their Attachment to Christianity, by laying down their Weapons of Warfare, and by cheerfully joining us in the Worship of the true God ; and instead of those malignant Dispositions which characterize the New Zealand Savage, they seem to be desirous of learning how to exercise ‘ Bowels of Mercies.’ I have frequently been much delighted with the passive Manner in which they place themselves under our Direction ; forbearing to exercise their own Judgment, they cheerfully and confidently pursue any Course of Conduct to which we may direct them. This Confidence is not founded on any good Opinion entertained by them of European Settlers in general, but on the great Objects of your Mission ; hence they frequently remark, that as a Missionary does not come to get their Pigs, and Corn, and Potatoes, and Flax, and Timber, he must be a good Man, and a proper Person to govern and direct them. You will be pleased to hear that so far as they know they cheerfully and thankfully comply with the Ordinances and Forms of our holy Religion ; hence they bring their Infants (of whom I have baptised several since I came here) to be formally initiated into the Militant Church of Christ ; and they themselves come forward and enter the holy Estate of Matrimony in the Christian Form. The Desire they have manifested for the Word of God is another very encouraging Circumstance. Many of them have frequently brought large Pigs to the Settlement, with which to purchase the small Portion of the Scriptures which is translated into their Language ; but in this Respect I have not been able to meet their Wishes, having had only Twelve Copies on the Station. I have often suffered considerable Pain of Mind in being under the Necessity of denying them the Word of Life, and deeply affected in witnessing the Reluctance with which they have driven their Pigs back to their own Settlement. However we hope for better Days now you have kindly favoured us with a Press. All our Services are well attended. The Number of our Hearers on the Sabbath Day is, on most Occasions, between 400 and 500. It is an imposing Sight to witness so many New Zealand Savages listening with the utmost Attention to the Word of Life, and really affecting to hear them sing the Redeemer’s Name with such glad Hearts and Voices as they do. I have often been unable to refrain from giving Expression to my Feelings while

while reading the Sacred Scriptures to them in their own Tongue, and observing with what Concern and Pleasure they receive the blessed Truths, especially those which directly refer to the Sufferings and Death of Christ for the Sins of a guilty World. The Atonement of Christ for the Transgressions of Man seems to be a Subject as exactly adapted to their Understanding as it is to their moral Condition ; perhaps this is owing in a great Degree to their Familiarity with the Law of Recompense as instituted amongst themselves. It is well known that a New Zealander approves of that Requisition which demands Satisfaction equal in Magnitude to the Offence committed. The Circumstance of this People having so readily embraced the Truth of the Gospel is as remarkable as it is encouraging ; because only a short Time since they were engaged in ' all the hellish Rage of War ;' however, it is ' not by Might, nor by Power, but by my Spirit, saith the Lord of Hosts.' It is the Gospel of Divine Grace which has effected this glorious Change, even that Gospel which is the ' Power of God unto Salvation to every one that believeth.' You will be pleased to hear that our Natives here have adopted similar Practices to those of the Natives of Hokianga, in reference to the Sabbath Day, studiously avoiding any unnecessary Toil on that Day ; hence they come to the Settlement on the Saturday Evening, bringing their Food with them, and return Home on Monday Morning. Either before or immediately after their Arrival on Saturday they scrape their Potatoes and prepare any other Food which they have, in order that no Part of the holy Sabbath may be spent in those servile Employments. Our Sabbath Services consist of preaching Morning and Evening, meeting Two Classes, and catechising the Natives who come from different Villages. Four other Evenings of the Week are occupied with Class Meetings, One with catechising the Settlement Natives, and the other (Saturday) in administering Medicines, &c. to the Natives, and in preparing for the Duties of the approaching Sabbath. Of course every Hour of the Day is fully employed in discharging the Duties of the Station and the Mission. At the present Time the Number of baptized Natives and Candidates for Baptism meeting in Class is considerable, whose Conduct is very commendable and praiseworthy, and we are expecting to see greater Things than these. The present Number of Scholars in our Schools is about Three hundred, many of whom read with an Ease and Correctness truly astonishing, and though the Females have lately been without the Superintendence of Mrs. Wallis, in consequence of Family Circumstances, they continue to meet on the Sabbath Day as usual, and will, I hope, in the course of a short Time, be restored to their former Practice of meeting daily." The History of these Stations is very interesting. In consequence of the amicable Arrangement which we had with the Committee of the Church Missionary Society, our Missionaries withdrew from that Part of New Zealand, that we might not interfere with the Operations of our Church Brethren ; but the Wars in the South having prevented the Church Missionaries from going to those Stations, they were left alone. The Desire of the People for Instruction, however, continued very strong. I will read an Extract illustrative of this :—" Some Time ago," remarks the Reverend John Whiteley, 25th April 1837, " the principal Chief (called David) and several others from Waingaroa paid us a Visit at Mangungu, and it appears that they are still attending to the Ordinances of Religion, and serving the Christian's God, after the Christian Mode, according to the Light they have. They were very urgent for Books and a Bell for public Service ; and the Chief, in pleading their Claims for a Missionary, said of the Address which I gave them on coming away, one Word stuck by him which he had not forgotten. ' It is this,' said he, ' the Tide ebbs and it gets very low, but it does not always ebb ; bye-and-bye it flows again.' He then exclaimed, ' When will the Tide flow, and bring us a Missionary ?' I was much surprised some Time ago by a Visit of Twelve of my old Friends from Waiharakeke, and the more so because of the Difficulties which I knew they especially would have to encounter during the Journey. They came by Land, were about Three Weeks on their Journey, and had to pass through an Enemy's Country, who, had they known them to belong to the Ngatimoniopoto Tribe, would doubtless not have suffered them to escape alive. They dare not return by Land, and are for the present waiting in Hope that something will be done in the Way of providing them with a Missionary. They brought several Letters containing the most pleasing Intelligence in reference to the increasing adherence of the People to the Things of God. They meet

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regularly every Sunday at my old Station for public Worship. The Number of Worshippers has greatly multiplied, and there is a general Expectation that I shall return to them." From other Communications which we have received it appears that the People to whom these Extracts refer had built themselves several Chapels, and that they had paid Five several Visits to their former Teachers, praying them to return. By subsequent Arrangements which we have made with the Church Missionary Committee, it is agreed we shall permanently re-occupy those Two Stations; and as at the Date of the latest of those Accounts Mr. Wallis had gone to them with several Native Teachers, we expect the Stations are now in active Operation; but I do not suppose that those Two Stations are the Limits of our Operations towards the South. We have very important Openings as far as Tara Nake, and have received Information that Mr. Wallis was on his Way thither for the Purpose of commencing a Mission. The Line of our Missionary Operations, it will be seen, extends, therefore, almost from the Northern Point of the Island, down the West Coast, to Cook's Straits."

The Number of Missionaries and Assistant Missionaries employed at the various Stations I have stated to be Five Europeans; but I should add, that in addition to these, there is a very considerable Number of native Teachers, who are regularly employed in assisting the European Missionaries to prosecute their important Labours; and I may add that One of the Europeans is employed very usefully in conducting the Press, as we have a Printing Establishment at Hokianga. Three additional Missionaries are shortly to embark for New Zealand. The Number of Communicants at the several Stations, I may state, in round Numbers, to be about 1,000, exclusive, of course, of Catechumens and others, who only attend public Worship, and exclusive also of the Children in the Schools.

By Communicants you mean Persons who take the Sacrament?

Yes; and are recognized by us as regular Members of the Society.

You do not include in the Number Persons who merely attend in the Congregation?

No; I mean those only who have made such an Improvement in Religious Knowledge, and whose Conduct has become so correct as to authorize the Missionaries to receive them as regular Members of the Society, and to admit them to the Table of the Lord. Gratifying as is this Result, we should be able to make a more satisfactory Report if we had a larger Amount of Agency employed. On the 5th of November last, Mr. Turner says, writing from the Hokianga, "Had we only more Help, where we have now 100 Natives under our Care, we should soon have 1,000. The Door is opening before us in every Direction, and the People are pressing and entreating us to enter."

The Extracts which I have read are perhaps sufficient to afford a general View of the Character of the Native Christians at our Mission Stations in New Zealand; but I would more particularly advert to some of the distinctive Features of their Character.

Their Attention and Devoutness at Public Worship are very remarkable. We are informed that their Attention at Divine Service is so fixed that no Noise or Disturbance will move them. They very devoutly respond to the Minister in the reading of the Liturgy. Mr. Hobbs, one of the Missionaries, observes, "The Beauty of the Church Liturgy, as translated by our Brethren at the Bay, into the Native Tongue, is most exquisite, and to me hardly loses any of the Force of original Composition, and I have no Doubt it has been made a great Blessing unto many, by putting Words of Prayer into their Mouths, and thus teaching them to pray. Many Times has my Heart gloried within me, while repeating the *Te Deum laudamus*, and especially that Part 'Tapu, tapu, tapu, rawa E I hower te Ahia o nga mano tuauriur waioio;' that is, 'Holy, holy, holy, Lord God of Sabaoth,' and hear them respond, 'E kiki ana te rangi me le wenua i te kahanga o tau kororia:' 'Heaven and Earth are full of the Majesty of thy Glory.'" I have been informed by those who have witnessed the Celebration of Public Worship in the principal Chapel at Mangungu that to hear 700 or 800 of the Christian Natives correctly and promptly utter the Responses, and the Natives sing the Praises of the true God, is highly affecting.

Another

Another Feature in their Character is their strict Observance of daily social Prayer; by Dawn of Day all the Inhabitants in the Villages assemble together in the Chapel, at the Sound of the Bell or of some Piece of Metal used as a Substitute, to read the Scriptures and to pray; some one of the Natives conducts the Service on the Occasion, reads the Scriptures and engages in Prayer. The same Order is observed in the Evening. When the Evening approaches, the Whole of the Population move to the House of Prayer, and close the Day in social Prayer.

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Their Reverence of the Sabbath is remarkable. Those who come from a Distance to attend Divine Worship at Mangungu do not travel on the Sunday but on the Saturday, and return on the Monday; they refrain from all Work on the Lord's Day; so strict are their Views on the Sanctity of the Sabbath they do not even prepare their Food on that Day. The Arrival of a Vessel is a Matter of considerable Excitement to the Natives of New Zealand, but if a Vessel arrives on the Sunday no Stir is made. A Gentleman who has recently visited that Country told me, that when he visited New Zealand the Vessel arrived at Mangungu on the Sunday, and to his great Amazement none of the Natives approached them; they remained in Solitude all the Lord's Day.

It will be seen from the Extracts read, that the Natives are very desirous that their heathen Relatives and Countrymen should receive the Gospel. I will read an Extract to show that several of the principal Chiefs employ themselves as Teachers:—"Several of the Chiefs are now employed as Instructors of their Countrymen. Some of them have become avowedly Preachers of the Gospel, to which important Work they have been appointed, and they are actively and usefully employed in promulgating the Doctrines of the Cross amongst their benighted and degraded Countrymen. One of these New Zealand Chiefs was listened to by my Informant, who is an intelligent Gentleman, with much Pleasure; and as far as his Knowledge of the Language would allow him to judge correctly, he was of opinion that the Address was quite a Display of simple Christian Truth felt by the Preacher, and set forth with all the Advantages of natural Eloquence peculiar to the New Zealand Idiom, Feeling, and Gesture."

The Desire of the People for Instruction will appear from the Extracts which I have read; but it will be further apparent from the Report of the Operations of the Press during the last Year, which I will beg to read. "Extract from the Report for 1837.—We have printed 200 Copies of a small first Book of Four Pages; 2,000 of a Harmony of the Gospels, and Lessons from the Acts of the Apostles, 120 Pages, Duodecimo; 1,000 of Church of England Liturgy, &c., Twelve Pages; 1,000 Hymn Books; 1,000 Conference first Catechism Scripture Names, &c., Twelve Pages; 1,000 Compendium of short Lessons on the leading Doctrines and Ordinances of the Gospel; 1,000 Rules of the Methodist Society, and Tickets of Membership. Many of these Publications are already in Circulation. We have now in hand a new Work of Scripture Lessons from the Old Testament."

Are those all in the Native Language?

Yes. I have brought with me a Specimen of the Publications of our Mission Press, a Copy of the Tenth Edition of Scripture Lessons for the Use of Schools, to which are appended Prayers and Hymns, altogether making upwards of 160 Pages. (*Delivering in the same.*)

As to the Influence of the Missions upon the temporal Welfare of the Natives, I should remark that while the Missionaries principally aim at the Promotion of Christianity, they also endeavour to introduce Civilization. Our Committee furnish Clothing, and different Articles of British Manufacture, chiefly for Barter with the Natives for their own Productions, or Payment for Work done. We have just sent out Three Missionaries to the Fejee Islands, and a Supply of Goods has been sent with them for New Zealand, the Friendly Islands, and Fejee, the Expense of which, including the Missionaries own Outfit, amounted to 4,000*l.* I mention this to show that, with our limited Means, we endeavour to promote among the Natives a Taste for the Comforts of civilized Life.

Is that the Amount in one Year?

It is the Amount of Goods sent out at one Time; the Missionaries to whom they have been entrusted embarked about a Fortnight since.

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Not with a view of Trade?

No; Trade is strictly prohibited to our Missionaries. The Goods are sent partly for the Use of the Missionaries, but principally with the view of promoting the temporal Welfare of the Natives.

Do they give the Books, or do the Natives buy them?

The Missionaries distribute their Publications partly by Sale and partly as Gifts; the Natives manifest great Anxiety to possess themselves of Books.

Do you prohibit your Missionaries being Proprietors of Land?

Yes, strictly.

The Witnesses are directed to withdraw.

Ordered, That this Committee be adjourned to Monday next,
Twelve o'Clock.

Die Lunæ, 14^o Maii 1838.

The Earl of DEVON in the Chair.

Evidence on the
present State of
the Islands of
New Zealand.

Mr. OCTAVIUS BROWN is called in, and examined as follows :

THE Committee understand that you received a Letter from a Gentleman of the Name of Stack, at present in New Zealand?

I did.

Do you know that Letter to be signed by Mr. Stack?

I do.

What is Mr. Stack?

He is a Missionary of the Church Missionary Society.

Is the Letter dated on the 31st of August 1837?

It is.

When did you receive it?

On the 14th of April of the present Year.

Will you turn to the Evidence given by Dr. Hinds, and see whether that is a correct Extract from the Letter?

[The Witness compares the same, and states it to be correct, with the Exception of a few Words, which he corrects.]

You have had no Letter since that Date?

I have not.

The Witness is directed to withdraw.

DANDESON COATES Esquire and the Rev. JOHN BEECHAM called in.

*D. Coates, Esq.
Rev. J. Beecham.*

(To Mr. Coates,) HAVE the Committee of the Church Missionary Society formed any Opinion on the Plan of the New Zealand Association for colonizing that Country? if so, what is that Opinion, and on what Considerations is it grounded?

The Committee of the Church Missionary Society formed an Opinion on the Plan of the New Zealand Association very soon after the Prospectus of the Association was made public. They adopted, in reference to it, these Resolutions, on the 6th of June 1837:—“First. That the New Zealand Association appears to the Committee highly objectionable, on the Principle that it proposes to engage the British Legislature to sanction the Disposal of Portions of a foreign Country over which it has no Claim of Sovereignty or Jurisdiction whatever. Secondly. That the Association is further objectionable from its involving the Colonization of New Zealand by Europeans; such Colonization of Countries inhabited by uncivilized Tribes having been found by universal Experience to lead to the Infliction upon the Aborigines of the greatest Wrongs and most severe Injuries. Thirdly. That the Committee consider the Execution of such a Scheme as that contemplated by the New Zealand Association especially to be deprecated in the present Case, from its unavoidable Tendency, in their Judgment, to interrupt, if not to defeat, those Measures for the Religious Improvement and Civilization of the Natives of New Zealand, which are now in favourable Progress through the Labours of the Missionaries. Fourthly. That, for the Reasons assigned in the preceding Resolutions, the Committee are of opinion, that all suitable Means should be employed to prevent the Plan

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of the New Zealand Association from being carried into execution." At the recent annual Meeting of the Society held on the 1st of this Month, when the Proceedings of the Society for the Year were reported to the Members, this Paragraph formed a Part of that Report:—"Your Committee cannot close their Report of this Mission," that is, the New Zealand Mission, "without adverting to the peculiar Situation of New Zealand as it is regarded by the Public at large. What Events may await this fair Portion of the Globe; whether England will regard with a sisterly Eye so beautiful an Island, placed like herself in a commanding Position, well harboured, well wooded, and fertile in Resources; whether this Country will so stretch forth a friendly and vigorous Arm, as that New Zealand may with her native Population adorn the Page of future History as an industrious, well-ordered, and Christian Nation, it is not for the Committee of the Church Missionary Society to anticipate; but this Consolation they do possess,—they know that the Society has for Twenty Years done good to the Natives, hoping for nothing again; nothing save the Delight of promoting Glory to God and Goodwill among Men. The Society has sent its Heralds of Peace and Messengers of Salvation, and has thus contracted such an Obligation toward those whom it has sought to benefit; that your Committee are constrained to lift up their Voice on behalf of that Island, and to claim that no Measures shall be adopted toward that interesting Country which would involve any Violation of the Principles of Justice on our Part or of the Rights and Liberties of the Natives of New Zealand." The Grounds on which the Committee of the Church Missionary Society have arrived at the Conclusions stated in the Resolutions which I have read are briefly these: that to acquire Sovereignty in that Country would be a Violation of the fundamental Principles of international Law, New Zealand being, to all Intents and Purposes, an independent State. That Fact is evident from what I may call diplomatic Acts on the Part of this Country; a British Agent has been appointed as the Representative of the British Government in New Zealand; the Natives of New Zealand have adopted a national Flag under the Sanction of that Agent, and there is a distinct Recognition of national Sovereignty in the following Address:—

"The British Resident announces to his Countrymen that he has received from a Person who styles himself 'Charles Baron de Thierry, Sovereign Chief of New Zealand and King of Nuhuheva,' one of the Marquesas Islands, a formal Declaration of his Intention to establish in his own Person an independent Sovereignty in this Country, which Intention he states he has declared to Their Majesties the Kings of Great Britain and France, and to the President of the United States; and that he is now waiting at Otaheite the Arrival of an armed Ship from Panama to enable him to proceed to the Bay of Islands with Strength to maintain his assumed Authority. His Intention is founded upon an alleged Invitation given to him in England by Shunghee and other Chiefs, none of whom, as Individuals, had any Right to the Sovereignty of the Country, and consequently possessed no Authority to convey a Right of Sovereignty to another; also upon an alleged Purchase made for him in 1822 by Mr. Kendall of Three Districts on the Hokianga River from Three Chiefs, who had only a partial Property in these Districts, Parts of which are now settled by British Subjects by virtue of Purchase from the rightful Proprietors. The British Resident has also seen an elaborate Exposition of his Views, which this Person has addressed to the Missionaries of the Church Missionary Society, in which he makes the most ample Promises to all Persons, whether Whites or Natives, who will accept his Invitation to live under his Government, and in which he offers a stipulated Salary to each Individual Missionary in order to induce them to act as his Magistrates. It is also supposed that he may have made similar Communications to other Persons or Classes of His Majesty's Subjects, who are hereby invited to make such Communications or any Information on this Subject they may possess known to the British Resident or to the additional British Resident at Hokianga. The British Resident has too much Confidence in the Loyalty and good Sense of his Countrymen to think it necessary to caution them against turning a favourable Ear to such insidious Promises. He firmly believes that the paternal Protection of the British Government, which has never failed any of His Majesty's Subjects, however remote, will not be withheld from them, should it be necessary to prevent their Lives, Liberties, or Property from being subjected to the Caprice of any Adventurer who

who may choose to make this Country, in which British Subjects have now by the most lawful Means acquired so large a Stake, the Theatre of his ambitious Projects, nor, in the British Resident's Opinion, will His Majesty, after having acknowledged the Sovereignty of the Chiefs of New Zealand in their collective Capacity, by the Recognition of their Flag, permit his humble and confiding Allies to be deprived of their Independence upon such Pretensions. But, although the British Resident is of opinion that such an Attempt as is now announced must ultimately fail, he nevertheless conceives that if such a Person were once allowed to obtain a Footing in the Country, he might acquire such an Influence over the simple-minded Native as would produce Effects which could not be too much deprecated or too anxiously provided against; and he has therefore considered it his Duty to request the British Settlers of all Classes to use all the Influence they possess with the Natives of every Rank, in order to counteract the Efforts of any Emissaries which may have arrived or may arrive amongst them, and to inspire both Chiefs and People with a Spirit of the most determined Resistance to the Landing of a Person on their Shores who comes with the avowed Intention of usurping a Sovereignty over them. The British Resident will take immediate Steps for calling together the Native Chiefs, in order to inform them of this Attempt upon their Independence, and to advise them of what is due to themselves and to their Country, and of the Protection which British Subjects are entitled to at their Hands; and he has no Doubt that such a Manifestation will be exhibited of the characteristic Spirit, Courage, and Independence of the New Zealanders as will stop at the Outset such an Attempt upon their Liberties, by demonstrating its utter Hopelessness.

“ JAMES BUSBY, British Resident.”

“ British Residency at New Zealand,
“ Bay of Islands, 10th October 1835.”

Under the Sanction, and probably under the Influence of the British Agent, a Declaration of the Independence of New Zealand was adopted by the confederate Chiefs on the 28th of October 1835; which is as follows:—

“ 1. We, the hereditary Chiefs and Heads of the Tribes of the Northern Parts of New Zealand, being assembled at Waitanga, in the Bay of Islands, on this 28th Day of October 1835, declare the Independence of our Country, which is hereby constituted and declared to be an independent State, under the Designation of ‘ The United Tribes of New Zealand.’

“ 2. All sovereign Power and Authority within the Territories of the United Tribes of New Zealand is hereby declared to reside entirely and exclusively in the hereditary Chiefs and Heads of Tribes in their collective Capacity, who also declare that they will not allow any legislative Authority separate from themselves in their collective Capacity to exist, nor any Function of Government to be exercised within the said Territories unless by Persons appointed by them, and acting under the Authority of Laws regularly enacted by them in Congress assembled.

“ 3. The hereditary Chiefs and Heads of Tribes agree to meet in Congress at Waitanga, in the Autumn of each Year, for the Purpose of framing Laws for the Dispensation of Justice, the Preservation of Peace and good Order, and the Regulation of Trade; and they cordially invite the Southern Tribes to lay aside their private Animosities, and to consult the Safety and Welfare of our common Country by joining the Confederation of the United Tribes.

“ 4. They also agree to send a Copy of this Declaration to His Majesty the King of England, to thank him for his Acknowledgment of their Flag; and in return for the Friendship and Protection they have shown and are prepared to show to such of His Subjects as have settled in their Country, or resorted to its Shores for the Purposes of Trade, they entreat that He will continue to be the Parent of their infant State, and that He will become its Protector from all Attempts upon its Independence.

“ Agreed to unanimously on this 28th Day of October 1835, in the Presence of His Britannic Majesty's Resident.”

[Here follow the Signatures or Marks of Thirty-five hereditary Chiefs and Heads of Tribes, which form a fair Representation of

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Rev. J. Beecham.

D. Coates, Esq.
Rev. J. Beecham.

the Tribes of New Zealand from the North Cape to the Latitude of the River Thames.]

“ *English Witnesses.*

“ (Signed) HENRY WILLIAMS, Missionary, C. M. S.
GEORGE CLARKE, C. M. S.
JAMES C. CLENDON, Merchant.
GILBERT MOIR, Merchant.

“ I certify that the above is a correct Copy of the Declaration of the Chiefs, according to the Translation of Missionaries who have resided Ten Years and upwards in the Country, and it is transmitted to His most Gracious Majesty the King of England at the unanimous Request of the Chiefs.

“ (Signed) JAMES BUSBY,
“ British Resident at New Zealand.”

If I may be permitted, I would argue, from this Document, that it clearly establishes the Position with which I set out; viz. that New Zealand is recognized by this Country as an independent and sovereign State; consequently any Act on the Part of the Government or Legislature of this Country which would infringe the acknowledged national Sovereignty is one which the British Government cannot warrantably adopt. If the British Government cannot, on the Grounds which I have ventured to lay down, adopt any Measure which would be a direct Violation of the independent Sovereignty of New Zealand, much more impossible is it, in my humble Opinion, that the British Legislature or Government should adopt any Measure which, without directly violating that Sovereignty and Independence, would do it in an indirect Manner. I refer especially to the Idea of locating British Colonies on the Shores of New Zealand on the ground of Contracts with the Natives for the Purchase of their Lands, it being avowed that those Purchases are to carry along with them a Cession of the Sovereignty of the Tribes who made such Sales of Land to the British Government. I apprehend such a Proceeding would be a Violation of moral Obligation, on this additional Ground; that in our advanced State of Civilization we should have a clear and distinct Understanding of all the Results and Consequences of such an Arrangement as that to which I refer, while I hold it to be utterly impossible that a Set of Barbarians, like the Natives of New Zealand, can by any Explanation, however honestly given, be made to comprehend the ultimate Consequences of the Transaction, and that therefore such an Arrangement is essentially inequitable, and such as the British Government could not with Propriety make themselves Parties to.

Another Ground on which the Committee object to the Course contemplated by the New Zealand Association is this, that European Colonization, in every Instance, as far as my Acquaintance with the History of Colonization goes, has resulted in the most disastrous Consequences to the Aborigines of those Countries which they have so colonized. This, I am aware, is a very extensive Subject, and I should not presume to occupy the Attention of the Committee with that Extent of Detail, in proof of my Opinion, of which it is susceptible; but the Committee will perhaps allow me briefly to advert to the Case of the North American Colonies, those which now constitute the United States of North America. They have been colonized by a Series of Measures from the Reign of Queen Elizabeth to the present Period. Looking at the Series of Charters, commencing with that of Elizabeth in 1578, I find that the Lands of North America were granted, by Acts of the British Crown, to the Parties who held the respective Charters. From that Fact I derive a Confirmation of the Opinion which I have advanced,—the inequitable Character of such Colonization to the Aborigines. These Territories are stated in the Charter of James, in 1606, to extend from the Thirty-fourth Degree of North Latitude to the Forty-fifth Degree, including immense Countries; and, I believe I may with Safety state, that there was a very large Population inhabiting those Countries at the Time they were first discovered by Europeans. I wish to contrast the State of the Population spread over that vast Tract of Country with the Number of Indians in the United States Territories, as collected by the Reverend Doctor Mure, in his Report to the Secretary of War of the United States on Indian Affairs, in the Year 1822. The whole Amount of the Indian Population

lation in the United States at that Period amounted, according to his Statement, (he having travelled through the different States, and acquired his Information from very authentic Sources,) to only 471,136. But if I proceed a Step further, and examine what Proportion of that Population was found in the old States, I find that in New England, New York, Ohio, Michigan, and the North-west Territories Illinois and Indiana, and the Southern States East of the Mississippi, there were no more than 120,346. I do think that the Effect upon the aboriginal Population as to the Depopulation of the Country could scarcely be imagined to be brought out by a Fact of a more decisive Kind than that contained in the Report of Doctor Mure, compared with the State of those Countries as to Population at the Period of their first Discovery.

The Committee have further the Opinion, as stated in one of the Resolutions which I have read, that the Colonization of New Zealand could scarcely fail, however administered,—and without intending to imply that it would be administered in a Way that we could abstractedly consider objectionable, supposing a Colony to be formed under the Sanction of the Legislature,—could scarcely be carried on in New Zealand without coming into direct Contact with the Missions of the Society, and operating to their Prejudice. I think, on referring to the Map of New Zealand, and looking to those Parts of New Zealand which already form the Stations of the Two Societies which are operating in the Island, it will be seen that they are located on all those Points of the Northern Island which, in the natural Course of Things — of necessity I should say almost—must form the Sites of a Body of Colonists intending to settle upon the Island, and will be found to comprise its principal Waters. The Missionary Stations comprise the whole District in the Neighbourhood of the Bay of Islands, the District of Hokianga on the Western Side, the District of the Thames and other Rivers on the Eastern Side, and the River Waikato and other Rivers on the Western Side. In point of fact, I think an Inspection of the Map would show that the several Missions are now operating in those Parts of the Island which must be expected to be the Parts on which a Body of Colonists would be expected to locate themselves; and as the Missions of the Society have proceeded upon the Principle of Influence acquired from the Characters and the Labours of the Missionaries, and as the Affairs of the Colony, of necessity I apprehend, must be administered on a different Principle, namely, the Exercise of coercive Authority, the only Principle as far as I am aware on which any Society has thought of administering its Affairs, I cannot understand how those Two essentially different Principles are to operate in the same District, and with regard to the same aboriginal Population, without interfering with each other. I do not perceive how it is possible that the Missionaries of the Societies can continue to act out that Course of Conduct and that Course of Instruction which has given them the Influence over the Natives which they possess,—that Influence leading to their Reception of Christianity, and to all its Blessings, and those Results of Civilization which I had an Opportunity of exhibiting to your Lordships Committee on Friday,—if a Body of Colonists were carrying out their Plans in the same. Therefore I apprehend it to be impossible but that a Scheme of Colonization, if carried into effect, must interfere, and most prejudicially interfere, with the Operations of the Missionary Societies.

Another Point adverted to in the Resolutions of the Committee is this, that there is nothing, as far as they can perceive, to distinguish this Scheme of Colonization of the New Zealand Association from Schemes of Colonization which have preceded it. I am quite aware that the Individuals connected with the Association have assigned some Grounds on which they conceive this Scheme is distinguished from others. I myself, I confess, am incapable of recognizing that Distinction; at least to any Extent to warrant the Expectation of any material Difference in the working of that Scheme from those which have preceded it. I am aware that the South Australian Company has been alleged as a Precedent for the New Zealand Association, on those particular Points wherein the New Zealand Plan differs, or is represented to differ, from those which have preceded it. But the Circumstances under which that Colony was formed are so materially different, that I think no fair Inference can be drawn in favour of the New Zealand Association from the Results of the Colony in South Australia. In the Case of South Australia the Country was supposed to be already under the Sovereignty of the Crown of Great Britain, therefore the

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most fundamental Objection which I have alleged to the Plan of the New Zealand Association does not apply. The Population of South Australia too is, I believe, thinly scattered over the Face of the Country, therefore Collision with the native Tribes is less to be apprehended in the Proceedings of the South Australian Company than in a Colony formed in New Zealand. I think, without the Risk of overstating the Fact, which on no grounds—certainly under the Obligation under which I speak—I would willingly do, I know enough of the State of the Tribes of New Zealand to form a well-founded Opinion that no Colony could be located on any Part of the North Island, of which exclusively I speak, without their coming immediately into contact more or less with the Aborigines of that Country. It is not a Contingency, nor is it of distant Occurrence, but a Matter of Certainty; and that must take place immediately. Now there are not only the common Causes which have led to Collision in former Instances between Colonies and Aborigines which would apply as strongly to New Zealand as to any yet formed, arising out of the natural Character of the People of New Zealand, but there is this Circumstance also; and it is a Circumstance of so much Importance that I would beg to solicit the especial Attention of the Committee to it. In the Proceedings of the South Australia Company, supposing them to come into contact with the Aborigines, they find the People armed with Bows and Arrows; but immediately they come into contact with the New Zealanders, they not only find an Individual of vigorous physical Power and of a warlike Character, but numerous armed with Muskets, and habituated to the Use of them.

Will you explain what you mean by the Expression you have used, “coming into contact with them”?

By “coming into contact” I meant, in the first Use I made of that Term, no more than the Term distinctly conveys, that they must have some Inter-course, more or less, with the Tribes of the Neighbourhood wherever they might locate themselves. In the second instance, I mean something more; it is that warlike Collision which in my Opinion must arise out of the relative Circumstances of the Two Parties; and then the serious Inference to which I come is, that the Colonists would have to encounter large Bodies of Natives armed with Muskets and habituated to the Use of them.

With regard to bargaining with the Natives for their Lands, I am aware that it has been stated that Lands might be acquired of the New Zealanders with considerable Facility. I have ventured, elsewhere, to doubt the Validity of that Opinion, at least to the Extent to which it has been held. In confirmation of the Opinion which I have formed, I would simply read Two or Three short Extracts from the Journals and Letters of Missionaries of the Church Missionary Society, in respect of the Difficulties found in acquiring the Portions of Land necessary for their Stations. One of them writes, in July 1835, “In this Land it is difficult to purchase a few Baskets of Potatoes from the Natives without some Unpleasantness.” Then another of them writes, on the 1st of May 1835, “The Natives seem much inclined to dispute about the small Portion of Land which they resigned for the Station; but the Boundary has been made so distinct Today by Waharoa and the principal Chiefs, that I trust we shall not experience any more Trouble on the Subject.” Then, on the next Day, he writes, “My Expectations of Yesterday were disappointed this Morning; one Chief commenced building a House on Part of the Ground allotted for the Settlement, and another, in great Anger, rooted up and threw away the Sticks which Waharoa had set up Yesterday to mark the Boundary. The Matter was at last amicably adjusted, and the House removed.” Another writes, in August of the same Year, “Every Day the People of this Place, in their Dealings with us, try to trick and ensnare us.” Now the Inference I draw from these Passages is, that if there be this Disposition on the Part of the Natives to raise Questions of this Kind in dealing with Missionaries, à fortiori, I presume to say, much more will those Causes of Altercation and Difference arise between the Natives and the Colonists. And then I apprehend immediately arises, what has arisen in other Cases, the Question of Collision. If a Missionary be wronged he bears the Wrong, and there is an End of the Matter; but if the Case were that of a Colonist, who had acquired Land under what he supposed to be a valid Purchase from the Natives, that Colonist would be supported by coercive Authority, and the Result would be very different,—that Collision to which I have before referred.

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There is another Point, which has been much rested upon by the Friends of the New Zealand Association, which I likewise venture to controvert; it is that of the Facility with which native Labour will be obtained by the Colonists in furtherance of their Views. The Paper I hold in my Hand is of some Length, and it is so for this Reason; because it contains a Series of Extracts from the Journals of our Farming Missionary in New Zealand, Mr. Davis, through a Period of Two Years. I made these Extracts because they distinctly prove that even under the Influence of the Missionaries, and in that comparatively advanced State of Civilization to which they are brought through the Agency of the Missionaries, any thing like a Habit of steady Industry is not to be found to any considerable Extent. "17th December 1834. Horses at Dung-cart, but the Weather is so hot and the Natives so lazy, that it is difficult to keep them at work. — 18th December. Horses got in a Load of Stores from Kerikeri; Natives very very trying, on account of their Laziness. — 23d December. Horses at Harrow; my own Natives, as well as about Seventy others, at work on the Fallow, picking and burning Fern and other Roots; my Mind much tried with the Laziness of my own People. — 27th May. Ploughed about Half a Day; got nearly the whole of the Work upon my Hands To-night, as the Men are all gone away to the Feast. — 28th May. All the Teams engaged as usual. Several of the People from the Feast have been to see us at work; but they seem to view our Proceedings in Agriculture with Indifference. — 16th June 1835. Visited the Sick; alas! many of the poor Natives are ill, and a considerable Mortality is still among them. Much of their Sickness may be traced to their careless Manner of Life, and their Want of common Necessaries, many of which are really within their Reach; for instance, many of them are without a House which will shelter them from the stormy Blast, whereas Materials for building are always within their Reach, and the Process of building so very simple that they all understand it, and their Houses when properly built are really very warm and snug; so that it is in the Power of every Native to possess a House to shelter him from the Inclemency of the Weather, and the Non-possession thereof can only be the Effect of Idleness and Carelessness of Disposition. Clothing, such as will keep them dry by Day and warm by Night, they can make themselves; while Blankets and all Sorts of Articles of Clothing are now within their Reach, if they wished to avail themselves of them, as they may be purchased with a few Potatoes, the Cultivation of which is easy and simple, or with Pigs, which are reared without Difficulty, as the Country produces spontaneously much excellent Food for Swine; so that the Non-possession of Clothing to preserve them from the Inclemency of the Seasons, to make them comfortable, and to make them respectable in their Appearance, can also be traced to that fruitful Source of Misery, Idleness and careless Indifference. — 25th September 1835. Sowed down the Paddock To-day. A large Party of Candidates from Kaikohi, &c. — 26th September. Carters so slack in their Attention to the Horses that I was obliged to attend to them myself; this is trying to both Body and Mind. My head Carter tells me plainly that he is weary of his Work; this I do not wonder at, and from the easy Manner in which they can live at their own Places, I can only attribute their staying with me to the Influence of a higher Power. — 22d October 1835. Horses and People getting out Manure; but they work very slowly. — 23d October. All employed as Yesterday; Natives lazy and very trying; nothing but Patience will accomplish my Object. — 2d November 1835. Finished getting in my little Corn; my Carters are some of them ill and the others lazy, so that it is really with great Difficulty that I can get any thing done at all. — 4th November. While I was thus engaged (giving Religious Instruction to other Natives), my Natives, from Illness and Laziness, scarce struck a Stroke; this weighs me down very much, and keeps my Mind in an almost continual State of Perplexity. — 11th December 1835. Natives so very lazy that I feel quite ill from Anxiety; it was with great Difficulty that I could even get the Carters out to procure a little Fodder. — 18th December. Marriage took place in the Settlement; nothing done in consequence; Carters very lazy. If Things go on in this Way, I must give up my Post. — 24th December. Natives too lazy to do any thing; it is difficult to get them to procure Fodder. — 6th February 1835. I feel very anxious for the Arrival of the Thrashing Machine, as native Labour is now procured with Difficulty; in fact, my Progress in Agriculture is likely to be much impeded thereby.—

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thereby. — 24th February 1836. Blacksmithing all Day; Horses at Plough, but the poor Animals are getting very thin and weak, as the Carters are too lazy to look after them. The only Remedy in this Case is Patience, for I dare not scold the Men or they will leave me, and I shall be brought to a Stand-still. — 25th February 1836. Horses at Plough, Men thrashing; much tried with my Carters; the Weather is warm, and this makes them more than ordinarily lazy. — 10th June 1836. Native Labour, uncertain as it is, is now procured with much Difficulty, and this Difficulty must increase in a Threefold Degree in consequence of the Accumulation of Labour at this Settlement by the Society having brought together so many People under different Departments of Labour at this Place. — 31st May 1836. Three Teams ploughing; held one of the Ploughs myself; native Labour is getting scarce. — 9th June 1836. The Damage done to the young Wheat is considerable; this has been principally occasioned by the Want of proper Ditches to carry the Water off. Labour I cannot procure. — 25th August 1836. Horses and Men as Yesterday; very much annoyed by the Laziness of the Carters. — 7th September 1836. Horses as usual; but it is with great Difficulty I can procure Hands to keep Things going on even slowly. — 8th September 1836. In your late Communications I perceive you have recommended Mr. Flatt's Removal to Waimote; his manual Labour would certainly be of great Service, but I very much doubt whether the Natives and any Person of that Description would be likely to go on together. The New Zealanders are very tenacious of receiving any Commands but from the Person they consider as their Father. I have already found many Difficulties on this Point, from their labouring in connexion with the Europeans who have been employed for different Purposes in the Station. We have a new Country to open, and much Labour and Perseverance will be required to accomplish our Object. It is true that a considerable Portion of Land has been cleared and broken up, but let it be remembered that the Crops on that Land are exposed to every passing Beast; nothing has yet been done to fencing, save the Homesteads attached to the respective Houses; yea, we have not been able to dig even proper Ditches around our Fields to carry off the Water, and the Lands are suffering much in consequence. Native Labour we cannot at present procure; how it may be hereafter I know not, but I have but little Hope of a Change for the better on this Head. At present we have Three Europeans employed making Bricks at 20s. a Thousand; when they have done this Job, I have consulted with my Brethren with respect to the Propriety of our employing them to dig Ditches around our Fields, and I believe we must employ Europeans to put up Fencing, if ever we mean to have it. — 24th September 1836. Carters most trying; did not go out with the Horses till after Eleven o'Clock; ordered them in again; and as my Patience was quite exhausted, and my Spirits much depressed, I got Mr. W. Williams and Mr. Clarke to come down and inquire into their Reasons for behaving so; they had no Reason to give but the Shortness of Food, and said their Labour was heavy and Food scarce. — 17th October 1836. Horses at Dung-cart, but the People are so lazy that very little has been done. — 26th October. All Hands planting Potatoes; worked myself in the Mill. — 27th October. All Hands as Yesterday; Natives very lazy. — 28th October. Dray getting up Timber for Mr. Wade's House; One Team planting Potatoes. The Laziness of the Natives very trying to my Patience. — 12th November 1836. Rather dirty, but fine; Carters so very lazy that I can get but little done; Philip, the head Carter, is away without Leave. — 16th November. Horses as Yesterday; it is with Difficulty that I can find Natives to keep the Plough going. — 26th November. Horses at Harrow, but as those Natives who are not sick are very lazy, we move but slowly. — December 1836. Seven Acres of Potatoes have been planted; but, from the Scarcity of Labour, they with many other Things of Importance cannot be attended to." As this Point has been strongly urged by the Association, I apprehend the Extracts which I have read, illustrative of the Difficulty of procuring available native Labour for the Cultivation of the Land to any considerable Extent, has an important Bearing on the great Subject presented for the Consideration of the Committee.

With reference to the Danger of the Colonists Collision with the Natives, arising out of their Numbers, I beg to refer to Extracts from the Communications of the different Missionaries. The first is dated in June 1836 and the last in July 1837, wherein they incidentally mention the Number of Natives that were

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were engaged in the Wars which were then going on: "Letters from Matamata informed us that 600 Ngatemaniopoto were reported to be on their Way to join Waharoa, and that Waikato Tribes generally were collecting 2,000 Men to join him also." Another of them writes, in March 1836, "We suppose there were not fewer than 1,600 Natives collected, and our Conjecture is that the old Man will muster more than 2,000 before he reaches Rotorna." Then, at a future Date, he says, "Not having any Means of ascertaining whether Waharoa remained there or not they mustered 500 fighting Men and came on." Then another of them writes, in April 1837, "We still found the Natives engaged in War; a Part of them had gone with Waharoa, the Chief of Matamata, and his Party, about 2,000, to attack the Pa at Tauranga." Another writes, in May 1836, "This Evening a Messenger arrived with a Letter from Mr. Pilley, stating that the Rotorna Natives had arrived near Makehi; that they proposed attacking Tauranga in Two Divisions (1,000 strong) by Land and by Water, and that they had expressed their Determination to strip the Missionary Station at Tauranga." Three Days afterwards he states: "The whole of the Southern Part of this Island seems likely to become involved in the present lamentable War, which commenced with One Murder on Christmas Day at Rotorna. From that Period to the present there have probably been upwards of 400 killed (principally at Makehi and the Tumu, but small straggling Parties have also been cut off), and Preparations for War, even on a more extended Scale, are now carrying on with fiendish Determination. The Numbers killed at the Tumu only, taking a very low Estimate of them as given by Natives, amount on the Tumuli Side to 60 Chiefs and more than 200 Women and Children, while there appears to have fallen an equal Number of Men belonging to the Rotorna Party." Another of them writes, in May 1837, "Pomare's Pa is very strong; it appears impossible for Titore to take it. A few Days ago Titore sent 800 Men in 42 War Canoes to attack Pomare's Pa, but they returned after much firing between both Parties without Effect." Another of them writes, in August 1837, "The Numbers of Men capable of bearing Arms in the Straits we found to be 1,800, but on the Southern Island (which in Cook's Time was at various Places thickly peopled) there appears from the native Accounts to be but 200 fighting Men left." Another of them writes, in March 1836, "Between 800 and 900 armed Men passed through the Papa at Night on their Way to Makehi." Another Missionary writes, from the South, "According to my own Observation at Rotorna and Rotoita and what I have gathered from the Natives, is as follows: Rotorna 1,600, Rotoita 1,200, Rotochu 150, Tarawera 1,200, Okotaina 150, Rotokakahi 150, Tanpo 1,600. Of these One Third (2,000) are fighting Men."

One Point on which I am anxious to express an Opinion adverse to any Scheme of Colonization of New Zealand is this, that the Information which has been obtained by Her Majesty's Government and that which it may be in the Power of any Individuals resident in this Country to communicate to this Committee is insufficient, I humbly conceive, to place this great Subject in all its Bearings so fully before either the Government or the Legislature as to admit of their taking on that Information, with Prudence and Wisdom, any definitive Measures which in their Consequences must so deeply involve the present and future Welfare of the Natives of New Zealand. As far as the Committee of the Church Missionary Society are involved, I would state, that as soon as they were aware of the Plan of the New Zealand Association, a Letter was addressed to the Missionaries in New Zealand, calling their Attention to the Subject, and urging them to communicate their Views to the Committee to aid them in forming their Judgment upon it. It bears Date the 6th of July last Year: "A Scheme has lately been set on foot for the Colonization of New Zealand; it is proposed to accomplish this through the Medium of an Association intituled 'The New Zealand Association.' A Copy of the Prospectus is enclosed. The Views of the Promoters of the Undertaking are, we believe, benevolent, and their Design is, we doubt not, to connect the religious Improvement of the Natives with their own Plans. The Scheme however is, in the Judgment of the Committee, founded in Injustice, and calculated, if carried into execution, to hinder the Progress of the Mission and to intercept its civilizing Influence; the Committee have therefore determined to give the Scheme all the Opposition in their Power. The Dissolution of Parliament consequent on the King's Death has stopped the Progress of the Measure for this Session. As, however, there are very influential Individuals on both Sides in Politics connected with

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it the Attempt will probably be renewed in the next Parliament; we therefore request your immediate Attention to the Subject, and the Communication to us, with as little Delay as possible, of your Views of the injurious Effects which are to be anticipated from this or any other Scheme for the Colonization of New Zealand. We particularly beg your Attention to that Part of the Plan which refers to the Number of Europeans now located for different Purposes on the Northern Island, their Number, the Effects upon the Natives of their Residence among them, the most effective probable Means of preventing Evils to the Natives from the Residence of Europeans on the Island without having Recourse to Colonization and the consequent Introduction of British Authority and Rule to repress and control them, with any other Facts or Views bearing on the Subject. We also beg you will consider whether the stationing a small Ship of War on the Coast of New Zealand, with Power to remove from it any European committing Acts of Wrong upon the Natives or his own Countrymen, would not effectually check the Evils to be apprehended from the lawless and turbulent Conduct of Europeans residing on the Island, so far at least as to admit of the Mission continuing fully to exercise its beneficial Influence in promoting, under the Divine Blessing, the Conversion and the civil and social Improvement of the Natives. A Copy of the Resolutions adopted by the Committee in reference to the New Zealand Association is enclosed, which point to the leading Principles involved in the Question." The Committee therefore feel very strongly that, adverting to the Interests involved in this Question and, as they apprehend, the Imperfection of the Information which has been acquired or which can be acquired in this Country, they have some Ground to urge on the Attention of the Committee the Importance of not proceeding to any definite Measure until from these and other Sources Information full and complete shall be obtained, on which the Legislature and the Government may proceed with Safety to adopt their Measures, so as not to run the Risk of unintentionally producing injurious Consequences to the Natives of the Island or the Missionary Societies employed there. These are the principal Considerations I wish to submit to the Committee upon this Question.

Have you read attentively the Bill which is proposed by the Association?
 I have not seen the Bill.

Was not it proposed to you to read the Bill?
 No.

You were not invited to read the Bill?
 No; certainly not. The Noble Chairman was good enough to name the Bill to me, but it has never been presented to me. I should have been very glad to see the Bill if it had been offered to me.

You have referred to a Letter speaking of the Manner in which the Natives have made Difficulties in respect to the Lands resigned to the Society for their Operations; are you enabled to state whether that Expression "resigned" means purchased?

Yes. It was on the Occasion of forming a new Settlement in the Southern Part of the Northern Island. The Sites for the Missionary Settlements have always been purchased, and therefore there is no Doubt it was a Purchase.

A Resignation on some Equivalent?
 Certainly.

You think that the Committee have not and cannot have in this Country sufficient Information on which to proceed. You are aware that the Committee have received Evidence from various Persons who have been in New Zealand?

I am.

Do you think that any Information likely to come in answer to a Letter which so distinctly points out and assumes the injurious Operation of the Measure is likely to be more impartial and satisfactory than that which has been already received?

My Views extend certainly much further. I find it difficult to bring the different Topics which have occurred to my Mind distinctly before the Committee; but my View was not at all to limit the Sources of Information to the
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Missionary Societies ; very far from it. My Solicitude was, adverting to other Topics besides that now under Examination, that the Government should issue Instructions, or send an Individual or Individuals to New Zealand who might investigate the whole Subject ; not merely as it regards Europeans or the Missions, but in another important Bearing of the Subject which I am anticipating, which I shall wish to enter into, with the Permission of the Committee, at some Length, and which I hold to be essential to a right Adjustment of the Question ; viz. the ascertaining what there may actually be in New Zealand in the Nature of Law, or Practice, or Custom, or any thing of that Nature, under which the Tribes administer the Affairs of their respective Districts, and which if ascertained might, in connexion with other Information, admit of the framing of a very simple Code of Laws for the native Chiefs. This Code an Attempt might induce the Natives of a particular District to adopt and to administer. In fact thus to raise up something of an efficient Native Government, which I believe is the great Desideratum in reference to New Zealand. I do not presume to express a strong Opinion on the Feasibility of such a Plan, but if it should be found feasible, on the Acquisition of sufficient Information, to bring about the Establishment of any thing approaching to an efficient Government on the Part of the Native Tribes, the whole of the Difficulties with which this Committee, the Government, and the Legislature have to combat would be surmounted without the least Pretence or Occasion for the Adoption of any Measure which could in its Consequences violate the Sovereignty or injure the Position of the Natives as an independent People.

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Supposing the Measure proposed were to embrace the Appointment of a Bishop to reside on the Islands ; do you think that would or not be of Advantage ?

If I am to understand the Question as implying the Appointment of a Bishop without a Colony, I have no Hesitation in answering the Question in the Affirmative ; if the Question implies that the Bishop is to form a Part of a Colony in the usual System of Colonies, my Answer must be different.

You have spoken of the Possibility of Collision with the Natives ; do you apprehend that Collision, though of a very different Kind, might take place between the Colonists and the Missionaries ?

Not Collision in the Sense in which I use the Term, because I meant in fact warlike Collision ; any such Collision I do not anticipate between the Colonists and the Missionaries, but that Sort of Action, each upon the other, which would hinder and be injurious to the Operations of the Missionaries I do firmly anticipate.

If the Natives were to see the Colony acting upon one Principle and the Missionaries on another, and the Missionaries, being appealed to by the Natives, were to disapprove of the Conduct of the Colonists ; would not, in your Opinion, such a Collision between those Two Classes of Whites lead to very serious and injurious Consequences, both as regards the Interests of the Colony and the Progress of Christianity amongst the Natives ?

With regard to the first Part of the Question, the Interests of the Colony, I feel perhaps less able to speak, but in my Opinion it must be prejudicial to the Interests of the Colony. That the State of Things described in the Question would operate to the Prejudice of the Mission appears to my Mind clear.

You put in a Letter from the Committee of your Society to the Missionaries in New Zealand, sent in the course of last Summer ; when does that Letter bear Date ?

It bears Date the 6th of July ; it was despatched by the first Ship after that.

How soon do you expect an Answer ?

The Communication between New Zealand and Sydney is much more frequent than it used to be ; but it would take probably Twelve to Fourteen Months. We have had Communications from New Zealand to the 7th of December ; therefore we may expect, I should think, an early Reply to a Letter written the 6th of July last Year.

You have no Certainty of that Information reaching England before the Pro- rogation of Parliament ?

No. We have expressed a Wish to have it with as little Delay as possible.

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You have spoken of the Southern Part of the Northern Island as distinguished from the Northern Part; does that apply to the southernmost Part at which you have Missions?

We so distinguish them, because our Missions form Two distinct Districts; one originally formed in the Northern Part of the Northern Island in the Bay of Islands, and a second District formed several Years afterwards on the Thames, extending across to Waikato; there being scarcely any Communication between those Districts by Land, but the Communication being maintained at Sea by Means of a Vessel navigated by the Society.

When you spoke of the Southern District of the Northern Island you meant that of the River Thames, not extending down Cook's Straits?

Just so. We call that Southern relatively to our other Station.

Supposing a Colony formed on the Shores of Cook's Straits; do you conceive that would have any direct Interference with your Missions?

Direct Interference at the present Moment it probably would not; but that it would indirectly interfere with our Operations I certainly should be inclined to think, because in point of fact our Missionary Operations are gradually extending in that Direction. By a late Letter I find that they are extending some Way to the South of the Lake of Rotoroa, which is considerably to the Southward of the Thames. I apprehend that in point of fact at the present Moment the Missions of the Society may be stated to operate upon about Two Thirds of the Northern Island. I am quite aware the Southern Part of the Northern Island is by far the widest Part of it.

A Colony established on the Borders of Cook's Straits, on both Sides of those Straits, would not come into immediate Contact with any of the Tribes of the Country connected with the Mission?

Not at present.

You stated that there was a great deal of Reluctance in the Natives to part with Land for a Missionary Establishment. When that was the Case to what Cause do you attribute their Reluctance; did it in any degree arise from their thinking that they had not received sufficient Remuneration for the Land?

I think I can hardly consider it Reluctance, for in every Instance the Missionaries have located themselves under the Invitation of the Chiefs of the District, and have been urged to it by the Chiefs; but when the Chief had got what he had agreed to receive in return for the Land, he claimed more before he would allow the Missionaries to take possession and to use it for their Purposes. He would in fact exact a larger Amount.

It was a Question of Bargain?

Precisely.

You have stated that in working the Land the Natives showed a great deal of Slowness; do not they express a considerable Desire to be employed?

They do; and it is, I apprehend, just that State of Things which is to be anticipated in an infant State of Civilization, and among a People who have hitherto had idle and vagrant Habits, who have never been accustomed to pursue any Object with Steadiness and Perseverance. They wish to be employed, and they are steadily employed at the Mission Stations; but when a Missionary wishes to obtain a Day's Work from them he cannot; in a Case of Urgency, as Harvest, he cannot depend upon getting it continuously from them. I should say it is a State of Things arising out of the imperfect Progress of Civilization and from their Habits of Industry being only partially changed.

The different Parts of the Country are governed by different Tribes, are they not?

I apprehend, as far as I can draw an Inference from what is incidentally stated, that the whole of the Country is considered as the Possession of one Chief or other.

That the Country is parcelled into Jurisdictions of particular Chiefs?

I believe so. I have never found that our Missionaries have touched on any Part of the Country but they have found a Chief claiming Authority.

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The Chiefs are frequently engaged in War?

Yes.

Would not that make it very difficult to establish a general Code of Laws?

I feel that Difficulty very strongly. That Question is so important I should be glad to have it taken up distinctly. I certainly consider it a serious Difficulty though I trust not an insuperable one.

You mention that over a considerable Part of the Country the Missionary Influence has been very great indeed?

The Northern Part of the Northern Island.

Do you imagine that without something like a Colony it will be possible for the Missionaries in course of Time to christianize the whole Country?

I could not say that without the Intervention of a Colony that Object cannot be reached, but I do think that without a Measure of some Description or other the Progress of Things in New Zealand cannot be expected to be of that steady and satisfactory Kind that I apprehend all Parties are desirous of seeing. I think that the Committee of the Church Missionary Society feel strongly the Necessity of some remedial Measures being applied to the Case of New Zealand, principally with reference to the Evils arising out of the Residence of Europeans and other Whites there.

Is it your Opinion that that the Missionaries, beyond a limited Distance from their Stations, would be able to extend Christianity without the Existence of something like a Colony to promote it?

I certainly entertain that Opinion very strongly; and that it is not the Want of a Colony that hinders the Progress of the Mission, but that the Presence of the Colony will in all Probability present a Counteraction.

At the Distance of Forty or Fifty Miles from the Mission is the Influence of Christianity much felt?

That it is much felt I would not venture to say; but that the Influence of the Missionaries is distinctly felt we have abundant Indications, even at a considerable Distance from the Point where they are located, in the Formation of Schools by Natives who have been taught in the Mission, and have carried on their own Operations at a Distance from the Stations, by the Observance of the Sunday by the Natives as a Sabbath, and various Indications, such as the reading of Books which have been obtained at the Mission. There are various Indications of it where the Missionaries have not been perhaps at all, personally, in consequence of the Natives, who have been under their Instruction and Influence, carrying those Elements of Instruction and Civilization into more distant Parts.

Should you say there was any School Fifteen or Twenty Miles from any Missionary Establishment?

Speaking at a venture, without being bound strictly to the Number of Miles, I should say certainly.

Do you mean established without the Instrumentality of the Missionaries?

Yes. I recollect one Instance particularly at a considerable Distance from the Mission; the Missionaries, being on a Journey, touched at a Spot where they found the Natives learning their Letters and other elementary Species of Instruction among themselves.

In that Colony did they find the Elements of Christianity dispersed?

I should hardly say the Elements of Christianity. That there was a Measure of religious Knowledge, though confused, and operating, though weakly, on the Minds of the Natives, I may safely say.

The Society for the Promulgation of the Gospel does not give any Assistance to New Zealand, does it?

No; that Society has no Mission in New Zealand; in fact its Charter limits its Operations to British Colonies.

Supposing a Colony were established in New Zealand; would that enable the Society for the Propagation of the Gospel to contribute?

I believe so; its Operations being limited to our Colonial Possessions.

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You stated that one of the Objections of the Church Missionary Society to the Scheme of Civilization of New Zealand is founded upon this; that one of the necessary Objects of the Association was to purchase Land, and that the Native Chiefs could not possibly understand the Nature of the Bargain into which they were entering with the Agents of the Association?

Yes; that is my Opinion, certainly.

Yet it appears that the Church Missionary Society itself has received Tracts of Land. When those Lands were taken did the Chiefs who made the Bargains understand the Nature of the Bargains they made?

Certainly. I would state, however, that I apprehend there is an essential Distinction between the Two Cases. That the Missionaries stand relatively to the Natives in the same Position of Difficulty to admit of the Natives comprehending the full Consequences of their Cession of a certain Portion of that Land is unquestionable; but the Distinction, I apprehend, is this: in the Case of the Missionaries Acquisition of a Tract of Land, the Idea of a Transfer of the Sovereignty with the Land never entered into contemplation, nor ever could follow; therefore one most important Point, the most important Ingredient in the Two Cases, does not exist in that of the Missionaries acquiring Possession of Land for their Purposes. I do not suppose, certainly, that the Quantity of Axes and Blankets, and such Articles, given by the Missionaries to the Chief for Land for the Purposes of forming a Missionary Settlement could be considered, in strictness, an adequate Return, looking at the ultimate Value of the Land so acquired under the Culture and Use to which it would be appropriated by the Missionaries; but in the Case of the Missionaries this Land is acquired and appropriated, and their whole Scheme is directed, not to any End of Aggrandizement or Advantage to the Missionaries or the Mission, but to confer a Benefit, and a most important one, on the Natives themselves; therefore, though the Natives might not acquire an adequate Return, abstractedly considered, for the Land, there would be collateral Advantages and Benefits that would result to the Natives themselves which would fully compensate them.

What Regulations have been framed by the Church Missionary Society with reference to the Acquisition of Land in New Zealand by its Missionaries?

Having seen the Statements which have been made with regard to the Acquisition of Land by the Missionaries of the Society, the Committee naturally turned their Attention to the Subject, and have addressed various Communications to the Missionaries with a view to ascertain what are the Facts of the Case. In the first place, I would, with the Permission of the Committee, read a Resolution of the Committee of the Church Missionary Society, under Date of the 27th of July 1830, consequently long before this Question was at all thought of, and which was adopted in consequence of a Representation from the Missionaries of the Society in New Zealand as to the Condition of their Children and the Necessity of some Provision being made for them after they arrived at an Age to take care of themselves. The Committee certainly felt this to be a very reasonable Proposition on the Part of the Missionaries, going forth, as they have done, to that Country on a Stipend limited to their present Expense, the Society holding itself engaged to educate the Children of Missionaries up to the Age of Fifteen, and then to grant them what they term an Apprentice Fee, being a certain Sum of Money to enable the Parent to make such Provision as he deems best for his Child, and the Responsibility of the Society in regard to that Child then ceases. This Resolution is in these Terms: "That under the peculiar Circumstances of the New Zealand Mission, the Committee are of Opinion that Purchases of Land from the Natives to a moderate Extent should be authorized as a Provision for their Children after they are Fifteen Years of Age, the Nature and Extent of the Purchase to be in each Case referred to the Committee for their Sanction, after having been considered and approved in a Meeting of Missionaries." On the Transmission of that Resolution, under the same Date this Letter was addressed to the Missionaries: "You ask what is to be done with your Children after they attain the Age of Fifteen Years? This Question is very natural and very reasonable. The Answer to it is contained in Resolutions enclosed. You will perceive that the Committee have adopted your own Suggestions on the Subject. It did not escape the Notice of the Committee that the Arrangement exposes you to some Danger of having
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your Minds unduly drawn to secular Concerns ; the Duty, however, of seeing your Children provided for is manifest and paramount, and the Mode in which it is intended to enable you to discharge it seems suited to your Circumstances and to involve as little Risk either to the Parent or Child as the Nature of the Case will admit. There is little Doubt, we think, that such a Body of Settlers as your Children will, we trust, through the Blessing of God, become, will exert a very beneficial Influence on the New Zealanders, and tend in various Ways to advance the Objects of the Mission. We earnestly pray that you may all be enabled to pursue this as well as every other Undertaking in which you engage in that Spirit of Faith, Prayer, Dependence, and Superiority to selfish Considerations which will surely receive Blessing from God. In making the contemplated Purchases of Land it is very desirable that you should act on a well-considered Plan in reference to the future Bearing of such Purchases on each other and on the Missionary Settlements. They should be sufficiently near the Settlements to be protected by them, and at the same Time so far removed from them as neither to inconvenience those Settlements or be inconvenienced by them. These Purchases also should be so arranged as eventually to form commodious Villages and Communities. You will not of course overlook those Advantages of Water, Wood, Soil, &c., by means of which those Villages may with the greatest Facility and Certainty be made Resources of domestic Comfort and productive Industry. May the Lord guide your Minds in carrying this important Measure into effect, and abundantly bless both you and your Children in the Event." The Missionaries, on the 9th of April 1833, adopted this Resolution on the Subject : " That it be recommended to the parent Committee that an Allotment of 200 Acres of Land be given to each Child on arriving at the Age of Fifteen." A Letter addressed to them on the 13th of July 1835 is to this Effect : " The Committee do not deem it eligible to make a Grant of a particular Quantity of Land to a Child at Fifteen Years of Age, as proposed in your Minutes of April 9th 1833. At present, 50*l.* may represent the Value of 200 Acres of Land in New Zealand ; but it is clear that the Value of Land will rise in proportion as Civilization advances. Hence the fixing of a Land-grant to your Children, as proposed in the Minute under Consideration, would give a very undue Advantage to the Children of future Missionaries." The Matter has rested, up to the present Period, as arranged in those Resolutions and Letters. Subsequently to the Publication in this Country of the Statements which appeared in Mr. Wakefield's Pamphlet, this Letter was addressed to the Missionaries upon the Subject, under Date of the 20th of December 1837, the first Opportunity after that Pamphlet appeared : " You will observe in Mr. Wakefield's Letter (pp. 19, 20.) a Detail of Lands stated to be purchased by the Missionaries in New Zealand. The Statement professes to rest on the Authority of Mr. Flatt. It has occasioned the Committee much Surprise, as they have no Reason to suppose that Purchases of Land had been made by the Missionaries to the Extent asserted by Mr. Flatt. The Committee will be glad to receive from each of the Individuals named such Explanation and Information as may be requisite to put them fully in Possession of the Facts of the Case. We only add that it is very desirable that the Committee should be early and fully informed by yourselves of all your Proceedings, that they may not be taken by Surprise by Statements like those under Consideration. Mr. Flatt's Statements operate at the present Moment very prejudicially ; for though we disbelieve their Accuracy, we are not in a Situation to contradict them."

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Did that Letter contain a List of the Purchases said to have been made ?

Yes ; it contained the Pamphlet of Mr. Wakefield. There have been other Letters on the same Subject. They were written to again on the 9th of February 1838 : " In Paragraph 5. of our last Letter we referred to the Statements attributed to Mr. Flatt, in Mr. E. G. Wakefield's Letter to Lord Glenelg. He has since reasserted those Statements to the Committee. They therefore feel themselves placed in Circumstances of much Embarrassment. We beg to recall to your Notice the Terms of the Resolution of 27th July 1830, under which Purchases of Land on account of your Children were sanctioned : ' That, under the peculiar Circumstances of the New Zealand Mission, the Committee are of opinion that Purchases of Land from the Natives to a moderate Extent should be authorized as a Provision for their Children after they are Fifteen

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Years of Age; the Nature and Extent of the Purchase to be in each Case referred to the Committee for their Sanction, after having been considered and approved in a Meeting of Missionaries.' You will perceive that the Purchases were to be of moderate Extent, and that in each Case the Nature and Extent of the Purchase was to be referred to the Committee for their Sanction. Had the Terms of this Resolution been complied with, the inconvenient Situation in which the Committee are now placed would have been avoided. Have the kindness to give us the Information required by the Resolution, in reference to each Purchase of Land which has been made under its Sanction. It would also be convenient for the Committee to be apprized what Purchases of Land, if any, have been made by your Body, beyond what was contemplated by the Committee's Resolution." A similar Letter was addressed, under the same Date, to the Missionaries of the South; and the Committee of the Society, on the 20th of February, adopted this Minute of Resolution: "It was further reported, that the Sub-Committee appointed on the 6th Instant to communicate with Mr. John Flatt relative to the reported Acquisition of large Tracts of Land in New Zealand by the Society's Missionaries, met on the 9th Instant, and were attended by Mr. Flatt; that an extended Conversation was held with Mr. Flatt on different Topics connected with the Mission, in the course of which he asserted the general Accuracy of the Statements made on his Authority in Mr. E. G. Wakefield's Letter to Lord Glenelg; that though much of what Mr. Flatt stated on the Subject appeared to rest on loose and dubious Authority, yet that it could scarcely be doubted that Tracts of Land of some Extent had been acquired by the Missionaries, by Purchase from the Natives, and that in consequence of Mr. Flatt's Statements the Missionaries in New Zealand had been again written to on the Subject. Read Paragraph 4. of a Letter from the Secretaries to the Missionaries in New Zealand, dated Church Missionary House, the 9th Instant, calling their Attention to the Terms of the Resolution of this Committee, of 27th July 1830, and to Mr. Flatt's Statements, and requesting Information as to the Purchases of Land made by them. The foregoing Communications having been considered, it was resolved, that Paragraph 4. of the Secretary's Letter of the 9th Instant to the Missionaries in New Zealand is approved, and that the Missionaries be requested strictly to adhere to the Terms of the Resolution of this Committee, of July 27th, 1830, in future; and that the Importance which the Committee attach to their not making Purchases of Lands of the Natives beyond a moderate Extent, nor on any other Terms than such as are strictly just and equitable toward the Natives, be strongly urged on the Missionaries." These are the Proceedings of the Committee as far as their Acts and Proceedings go upon the Subject. I have felt it due to the Missionaries, in reference to the Statements which have been circulated, to look through the Despatches very carefully to see what is mentioned by the Missionaries as to the Acquisition of Lands, and these are the Extracts I have been able to select. The Committee of the Church Missionary Society are very anxious that all the Information they possess on this Subject should be laid before this Committee. I find Mr. Clarke writing, on the 2d of June 1836, to this Effect: "We perceive from your Letter of July 1835, that some Misapprehension has arisen upon our Minutes of Meeting held August 21st, 1834, which we beg leave to explain. Upon your Communications to us advising the Reduction of Tepuna and Paihia Stations, and there being in connexion with those Stations a considerable Portion of Land beyond what appeared likely to be wanted for Missionary Stations, after, therefore, setting apart a Portion of Land adequate to the present and future Wants of those Stations, the Remainder was divided,—to a Child who had attained the Age of Fifteen Years, viz'. to a Child of Mr. King, a Portion of Tepuna and Rangihona; to a Child of Messrs. Williams and Fairburn a Portion of Paihia. The Land at Kerikeri and Waimate, located to the Families of Messrs. Kemp, Shepherd, &c. consists of Portions of Land purchased purposely for the Children, and they are quite distinct from the Settlement of Lands lying at the Distance of from One to Two Miles from the Station. These Portions are very small, when compared with the Wants of the Children, barely enough to allow One Child in a Family a Portion sufficient for his commencing farming; and when we consider that in the Seven Families nominated in the Minutes of August 21st, 1834, there are Forty-seven Children, we hope it will not savour of Presumption to expect that Seven out of the Forty-seven will arrive at

at a proper Age to receive their Portion. By the Time this reaches you, Four Families out of the Seven will have Children ready to commence for themselves." Mr. Shepherd, on the 20th of July 1837, writes thus: "My eldest Son, James, having arrived at the Age when his future Support will devolve upon me, I wrote to Mr. Broughton for a Quantity of Trade to enable me to pay for the Cultivation of a little Land towards his Support." It has certainly struck us as a very singular Mode of conducting it; the Quantity of Land was such as has been represented in this Statement of Mr. Busby's.

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They do not in any Part of their Correspondence refer to the Quantity of Land?

They do not. The only other References I can find to the Subject are contained in the Extracts before me. On the 30th of October 1835, Mr. J. Shepherd writes, "I have sent to a Friend of the Mission to send me out by the first Opportunity about 40*l.* worth of Trade, to be expended in New Zealand on account of my eldest Son, who will be Fifteen Years old next Year, and shall feel obliged by the Society's furnishing the Amount upon Application." Mr. G. Clarke writes, on 31st March 1837, "From a Conviction, however, that the Advantages in point of Missionary Usefulness among a Body of Natives and Europeans were considerable, and he (Mr. J. Kemp) having purchased a Portion of Land there (at Wangaroa) for his eldest Son, he does not object to the erecting of a small Dwelling House upon his own Land at his own Expense, for the Accommodation of his Family, and taking Wangaroa as his Sphere of Missionary Labour, as recommended by the Committee of Missionaries, provided the Society approve of the Arrangement." Then Mr. R. Davis writes, under Date the 8th September 1836, "It is my Wish to make a further Purchase of Land for the Society at Waimate, as so much of the former Purchases have already been taken up for Homesteads and Paddocks for the Missionary Cows, &c. as to render such a Step necessary. Some Portion of the First Purchase also does not turn out so well as was expected. This Purchase, some Time ago, might have been made with Advantage, but as it was generally considered that the Society possessed a Sufficiency of Land, the Opportunity was lost, and because we expected that the Land would be sold to unprincipled Men, Mr. Clarke purchased it on his private Account. There is, however, Land still lying contiguous, which I hope to be able to procure, but it will not be purchased for less than 10*s.* per Acre; in fact I am afraid it will be much dearer." The Reverend A. N. Brown states in his Journal, under Date July 2d, 1835, "Going round the Boundary of the Settlement with Waharoa, and endeavouring to treat for Purchase of his small Portion of Land, but his Demands are very exorbitant.—July 3d. Much interrupted by Waharoa about his Land; among other Things he wants Forty Dollars and Ten Blankets as Part Payment for his Twelve or Fourteen Acres.—July 4th. Settled with Waharoa for Payment of Land at the following Price: Ten Dollars, Four Blankets, Six Iron Pots, Four Hoes, Three Adzes, and Two Spades.—July 7th. Going round a few Acres of Land adjoining the Piece purchased of Waharoa, which the Natives wish to part with.—July 8th. Drawing up Deed and paying for the Ground agreed for Yesterday."

Was Mr. Flatt a Missionary?

No; he went out as an Agriculturist, being expected on the Sunday to act as a Sunday School Teacher. A Sphere for Agricultural Purposes, in the Judgment of the Missionaries, not being found for him, he came Home, they not deeming him qualified to Discharge the Duties of a Catechist.

You have no Reason to doubt that, in a Fact positively spoken to by him, he is entitled to Credit?

I am quite persuaded he would not intentionally mis-state a Fact. I have entire Confidence in his Honesty and Integrity; but at the same Time I have an Impression that, from Want of Information or some other Cause, he has overstated the Quantity of Land purchased.

The Letters you have read arose out of Applications of the Missionaries?

Yes. Those in the Year 1830, no Doubt.

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They have not reference to the Land the Missionaries themselves purchased, but rather to the Land which was to be a Sort of Provision for their Children?

I presume so. I believe, in some Instances, they do not state definitely whether it was so or not. In point of fact, I think we have no Information at all of the Purchases of Land by the Missionaries themselves on their own Account, or that would lead us to suppose that such Purchases had been made. Therefore when I first saw Mr. Flatt's Statement in Print I felt much surprised, representing a State of Circumstances which I feel it difficult even now to believe.

Your Doubts arise from your personal Confidence in the Character of the Missionaries?

Yes; and from the Tenor of the Letters, which, when they speak of Purchases of Land, speak of small Quantities only. The Course the Committee had contemplated is this, that the Land should be purchased when the Child arrived at the Age of Fifteen, that is, when he was in a Situation to use it. The Station at Romgihonu was relinquished several Years ago, and the Missionaries there removed to Tepuna, a few Miles distant, which was considered a more eligible Situation. The Missionaries subsequently apportioned the Land at Romgihonu among their Children respectively, and it was in answer to an Inquiry from us, in reference to that Appropriation which led to the Letter I have read, explaining the Grounds on which it was done.

Are the Committee to understand, that the Land so appropriated prospectively was occupied by the Missionaries until the Child to whom it was appropriated came to be of an Age to cultivate it?

With regard to the Occupation of the Land nothing appears in these Letters. The Land which is referred to in Mr. Clarke's Letter on the 2d of June 1836 was the Society's; the Land of the original Station at Romgihonu, purchased for the Society in 1814, when Mr. Marsden first landed in New Zealand. The Land being no longer wanted for the Society the Missionaries thought it suitable for the Purposes of their Sons, and so appropriated it. To this there was no Objection on the Part of the Society, provided the Portions were not too large.

In what Manner was the Land practically occupied, after it was abandoned as a Station, before the Children to whom it was appropriated were ready to occupy it?

We have no Information upon that Point.

Do you not believe it must be necessarily occupied by Missionaries till the Children come of Age?

My Impression is otherwise, for there was no Missionary resident in that District but Mr. King.

Have you formed an Opinion in what Manner it was occupied?

My Impression is, that the Land was left wild.

To be taken up by the Children to whom it was appropriated whenever they became of Age to occupy it?

Yes; it being at the Time the Society's Land, purchased by them some Years previously.

What Number are there in the Island of Persons connected with the Two Missions, and all their Wives and Children?

I cannot venture to make the Statement in regard to the Wesleyan Mission; but I have given in a Return of Thirty-three Male Individuals connected with the Church Missionary Society, most of whom are married. The Children of those Persons amount to from Seventy to Eighty, or perhaps rather exceed that. Some of them have large Families.

There is another Point to which I am particularly anxious to draw the Attention of the Committee: it is this.—It has been stated, not on any thing I could venture to rely on in the Way of Evidence, though I think it is probable, that Land which has been acquired by Missionaries in their own Names, as represented

sented by Mr. Flatt, has been acquired by them, at least to a considerable Extent, as Trustees for the Natives, to secure themselves against being prevailed upon to alienate their Lands to Europeans of a different Class. This may seem at first Sight rather a strange Theory; but it is borne out to a considerable Extent by these Papers. The First is an Extract of a Letter from Mr. Henry Williams, the senior ordained Missionary, dated the 7th of December 1835, to the Reverend Richard Hill of Sydney, one of the Chaplains on the Establishment, then the Secretary of our Committee there.—“I beg to forward to you the Translation of a Document which has been drawn up here as a Deed of Trust of a Portion of Land belonging to the Natives living on the Kawakawa River, containing the Boundaries of the same, and their Desire that the Missionaries living at Paihia should be the Trustees in behalf of themselves and their Children, as a Protection from the Land or any Portion thereof being sold without their general Consent and the Concurrence of the Trustees. Owing to the numerous Arrivals of Europeans in the Country, and the Desire on the Part of some not the real Proprietors and on the Part of Europeans to purchase, we have been under serious Apprehension that the Natives may in a short Time be bought up and ruined, unless some paternal Care be exercised towards them. They have naturally turned to us for Advice, and we have been not a little perplexed to devise Means of affording that Protection which their Case appears to require. We therefore request that the Subject may be brought before the Government in New South Wales for their serious Consideration, that we may be furnished with Instructions how we are to act under similar Circumstances, whereby the Lands of the Natives may be preserved from the Intrigues of designing Men. I have communicated with the British Resident upon the Subject; but he does not feel himself at liberty to act beyond giving a Caution to any Parties who may be disposed without satisfying the Claims of the real Proprietors. The Natives about whom we are interested are those not desiring to dispose of the Lands, but who are under Apprehension of having them forced out of their Possession.” Then comes the “Translation of a Deed of Trust of a Portion of Land belonging to the Natives living on the Kawakawa River, Bay of Islands, New Zealand,” signed by upwards of Eighty Persons, at the Kawakawa on the 21st of December 1825. “This Document of ours, of Te Turi, of Te Pukututa, &c. &c. (here follow Eighty Names.) To all Men let it be known. No Part of our Land at the Kawakawa or any of the Places around shall be sold to the Europeans; but let it continue for us and for our Children for ever. The Missionaries at Paihia shall fix Marks, and make sacred the Boundaries, and hold in Trust that no one may sell any Part without the Consent of the Missionaries. The Boundaries” are so and so. It appears that the Governor of New South Wales, for some Reason, declined to give his Sanction to the Plan, and therefore we have heard no more of it; but I have been informed that Land is held by Missionaries in this Way. The Communications from New South Wales are as follow:—“Minutes of Corresponding Committee, 21st January 1836. In reference to the Letter of the Reverend H. Williams, dated 7th December 1835, and the enclosed Document, Resolved, That it appears very desirable for the Missionaries to encourage such Combinations among the Natives to check the Alienation of their Lands to Europeans.” The Reverend R. Hill wrote to Mr. G. Clarke, under Date 25th February 1836, as follows:—“The Corresponding Committee much approve of the Contract into which some of the Chiefs had been induced to enter, as communicated in the Letter of the Reverend H. Williams, dated 7th December 1835. They are of opinion that it is very desirable for the Missionaries to encourage such Combinations among the Natives, to check the Disposition that has been too apparent to alienate their Lands to Europeans.” The next Extract is a Minute of the Corresponding Committee of the 2d of March 1836: “The Secretary submitted whether the Letter of the Reverend H. Williams of 7th December 1835 should not be brought under the Notice of Government. Resolved, That a Copy of the Reverend H. Williams’s Letter be transmitted to the Government, with a Request that, if it appear expedient to His Excellency, a Recommendation be transmitted to the British Residents to use their Influence with the Natives to form similar friendly Associations to prevent the Alienation of their Lands to Europeans.” The Reverend R. Hill then writes to the Honourable A. M’Leay, under Date of the 17th March 1836: “Sir,—I have been directed by the Corresponding Committee of the Church Missionary Society to transmi

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the accompanying Copy of a Communication from the Reverend H. Williams of New Zealand, dated 7th December, for the Information of His Excellency the Governor, with a Request that, should it appear to be expedient, His Excellency would be pleased to direct that a Communication be transmitted to the British Residents in New Zealand to use their Influence with the Natives to form friendly Associations to prevent the Alienation of their Lands to Europeans." There is then a Letter of Mr. Hill to Mr. Clarke, dated 6th May 1836 :—" The Letter of the Reverend H. Williams of 7th December 1835 was fully considered by the Corresponding Committee at a Meeting held on the 6th Ult., when I was instructed to state that it appears expedient to recommend that the Missionaries should on no Account accept of any Trusteeship for the Natives, or interfere in any secular Matter belonging to them, except in such Cases as they may think fit individually to give private Advice when they may be applied to by the Natives. I beg to add that the Matter has been submitted to Government, and although no Reply has yet been received, we have Reason to believe that the same is the Opinion of the Government, as well that it is not likely that any Instructions will be given to the Residents to interfere in any Matter respecting Property." And another Letter of Mr. Hill, dated 30th May 1836 :—" By Resolution 1. of the Corresponding Committee, 2d March 1836, you will perceive the Missionaries were recommended to encourage friendly Associations among the Natives to prevent the Alienation of their Lands to the Europeans ; but as the Communication from the Reverend H. Williams, of 7th December 1835, stated that some of the Missionary Body had been appointed Trustees, it was judged advisable at the Meeting held 6th April 1836 to recommend that they should not accept any Trusteeship for the Natives, nor interfere in any of their secular Matters except by private Advice, if requested."

Have you any Means of identifying the Land, showing that the Lands described in the Documents to which you have referred and the Lands described to have been purchased by the Missionaries are the same ?

No. I do not feel prepared to give a distinct Denial to the Statements that have been made. I think these Documents warrant me in drawing an Inference, so far as the Committee can form a Judgment on the Question, that no such extensive Purchases have been made by the Missionaries ; but beyond that we cannot venture to go, but await the Return to the Reference which has been made to the Missionaries as to the Facts of the Case. It is a painful Circumstance that we have not the Means of meeting the Thing in a more distinct Manner than we have.

Have you heard of any Cases in which the Missionaries have acted as Intermediates between other Individuals who have purchased of the Natives ; that they have mediated a Purchase ?

I do not recollect such a Circumstance being referred to in any Part of our Communications.

That they have witnessed Sales ?

It appears that the Witnesses to this Act are Two of the Missionaries.

Do you know any thing of that Purchase which has been supposed to have been made by Mr. Fairburn ?

The only Information we have relative to Mr. Fairburn's Purchase is contained in these Communications from the Missionaries in that Part of the Island. These are Extracts from the Minutes of the Missionaries in that District, of the 22d of February 1837. " Read the following Extract of a Letter from Mr. Fairburn :—" I therefore beg to propose to be allowed to remove to Maraitai, a Piece of Land purchased a short Time ago for my Children, where I could employ my Family (as they have become unprovided for by the Society), in cultivating, &c. for their own Support, should God in His Providence see fit to remove their Parents from them." Maraitai is situated about midway between the Hanraki Station and that of Manukaw, and in the Neighbourhood of Ngatepaoa, who have in part migrated to Waikeke, at a visiting Distance of from Four to Six or Eight Miles ; as also to the Tribe called Ngateteraw, living on the River Wairoa, about the same Distance, Maraitai being centrally situated between the different Tribes. Resolved, That the Request of Mr. Fairburn be complied with as a temporary Arrangement, until the Opinion of the Parent Committee

Committee has been obtained." Then Mr. Chapman, who acted as the Secretary of that Committee, writes: "Relative to our Recommendation of Mr. Fairburn's setting down at Maraitai, as a Kind of Branch Station to the Thames District, the Committee have been some Time fully aware of his declining Health, as well as that of Mrs. Fairburn also; and in respect to both it may be said, that their Anxiety of late respecting their Children has no Doubt tended materially to affect their Minds; indeed it is a most serious Matter with them, as in a few Years they will have Three Children dependent on them, with every thing unsettled around, and their Health impaired. The Committee therefore deeply sympathize with them; and as far as their Sanction and Recommendation could go, willingly accede to their Request. Of the Sphere of Labour that will be connected with the Station chosen by Mr. F., he will be placed in a Kind of Centre to Three distinct Parties; Two on One Island, (Waikeke,) about Four Miles and a Half from that Part of the Main on which his House will stand, the other upon the Banks of a River, at about the same Distance; all these being at too great a Distance to be visited from the Thames Station." That is all the Information we have upon the Subject, and which certainly does not convey an Impression of a District of the Extent represented by Mr. Flatt.

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The Two Localities are the same, are they not?

Yes.

It has been represented to the Committee, that in the District supposed to be more immediately under the Eye of the Missionaries, there are large Districts entirely alienated to Europeans; would not that be a Proof to you that the Residence of the Missionaries has at least tended not to protect the Natives in that Part of the Country from having their Lands purchased from them?

I apprehend it is clear from the Paper I have read, that the Influence of the Missionaries has not, in their Judgment, been sufficient adequately to protect the Natives.

Has the Disposal of Land rather taken place to a greater Extent in that Part of the Country where the Missionaries may be supposed to have been in the full Exercise of Authority?

Yes, I conceive it has in the Bay of Islands, and extending Westward from the Bay of Islands; but I think that is entirely accounted for from the Europeans, not Missionaries, being principally located in that Part of the Island. It certainly shows that the Influence of the Missionaries has not been of sufficient Strength to avert that Evil from the Natives.

Nor could there be, unless there were some British Authority or Law existing, any Power to prevent the Acquisition of Land?

That again opens the general Question,—which I should be glad to take up, if the Committee will allow me, separately,—as to the available Means that may be employed, by any Process that can be devised, by which, in the Way of Influence as distinguished from the Way of Authority and Power, the Natives might be brought to that Course of Action which would be beneficial to their own Interests, and secure them against the Wrongs and Injuries they now suffer.

The Committee of the Church Missionary Society knows nothing of any Purchases made by the Missionaries on their own Account?

No.

Do you understand it to be the Intention of the Society at Home to adhere strictly to the Rule of interdicting the Acquirement of Land by the Missionaries and their Families, in the Terms of the Regulation of 1830?

The Committee have adopted no further Resolution upon it, therefore I cannot officially state their Views; but I am not aware of their intending to adopt any other Regulation than that which has been transmitted.

If the Missionaries are settled there, some of them with numerous Families, can there be any Objection to letting the Descendants of those Missionaries acquire Property like any other Inhabitants of the Islands?

At the Age of Fifteen the Missionary receives this Fifty Pounds, which Sum
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the Parents or Guardians of the Child appropriate on his Behalf. He then goes out into the World, and makes the best of his Means, and we have no Power or Control over him.

He may then deal with the Natives like any other Individual?
Certainly.

Has there been any Instance yet of the Child of a Missionary attaining that Age, and becoming independent?

Certainly not; and the Committee have entertained strongly the Opinion, at a Period antecedent to the Influx of Europeans into the Island, that the Descendants of Missionaries would gradually form a most important Body of well-conditioned and well-conducted Individuals resident in the Island, who, though not actually connected with the Mission, would by their general Conduct indirectly subserve the Ends of the Mission.

There has been no Instance of the Intermarriage of any Person connected with the Mission with the Natives?

No.

In the Cases where Lands have been acquired from the Natives on the Part of the Society, has any Report been made to the Society of the Equivalent paid?

Yes; I think they have been almost always stated.

They have not been Gifts by the Natives?

No; I think in no Instance.

You are understood to say, the Objection of the Committee is not only to this particular Mode of the Settlement of a Colony contemplated by the Association, but that their Objection is to European Colonization altogether?

Yes; under the Sanction of the Legislature and the Government. There is no Arrangement which would carry British Authority and Government into the Island, and by consequence that Administration of coercive Authority over the Colonists, but which, from their Position, must necessarily be very large, and which being exercised at such a Distance from the parent State increases the Danger of its being abused.

You have already stated that the native Population has decreased and is decreasing?

I ventured to express an Opinion on Friday rather in doubt whether the Depopulation had been to the Extent which has been represented; that there are Causes in operation, some of greater Force and some of less, tending to the Depopulation of the Islands, I cannot at all doubt.

You have no Doubt that the irregular Population of the Whites is increasing?

That it is increasing I think most probable, but that its Amount has been exaggerated I certainly am very much impressed with the Persuasion. I have seen a Statement which spoke of 2,000. I certainly have the strongest Impression upon my own Mind that it does not amount to more than One Fourth. I have no very accurate Information, but I observe in the Petition appended to Dr. Hinds's Pamphlet that the Population Northward of the River Thames is stated to amount to 500. Now unquestionably that Part of the Island is that in which this Population most abounds, and if according to the latest and most authentic Statements, as far as I am aware, they are spoken of as about 500, I think the Presumption is that the total Number is not very much beyond that.

From the Nature of the Intercourse of the White Men with the Island, and the Inducements that exist to form a Settlement there, can you doubt that that Population will increase in spite of any Means that this Country might have of checking it if they are so disposed?

That that Population will increase, I think I have already stated, appears to me to be probable; that is the Presumption; and that, among others, is the Reason in the Opinion of the Committee of the Church Missionary Society, which renders it indispensable on the Part of the Government to take some Steps to deal with the Question;

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not positively to exclude Europeans from the Island, but to deal with those who voluntarily go thither in a Way to prevent their injuring either the Natives or themselves, or the Mission. I say the Government, because with us it is One of the most fundamental Points in the whole Question, that whatever is done with reference to the State of Things in New Zealand, the Evil of which is admitted on all Hands, the Government are the only Persons to administer the Remedy; and the Evil arising chiefly out of the Misconduct of British Subjects, the Government are bound to apply the Means which may correct the Evil.

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You stated that in your Opinion no Authority should be assumed by the Government of this Country that should infringe upon the sovereign Rights of the Natives?

Certainly.

In what Manner do you suppose the Government Authority could be exercised without establishing in the Island a Right to exercise that?

That I am aware involves, not only serious Difficulties, but a great Variety of Considerations, and which I believe would have fallen more distinctly under another Question which I anticipated being asked. I am very anxious to go fully into that Point.

You have stated the Injustice done to the aboriginal Population of America by European Settlements; do you suppose, if the Government of this Country had refused any Sanction to the different Colonies that have been settled there, and that they had been settled irregularly by the Vagrancy which has taken Place in New Zealand, under those Circumstances the Aborigines of America would have had a better Chance of being protected than under the Laws and Institutions regularly established by the Crown?

It is difficult for me to give an Opinion on a hypothetical Question like that put to me; but I should say, in the first place, as far as my Memory serves me with regard to the Order of historical Occurrences, that the Probability is, that if North America had been left to the desultory Proceedings of individual British Subjects it would never have been colonized at all. The Natives would probably have been more than a Match for Settlers acting in that desultory Manner. When I recollect the Distress which befel the first Colonists I think the Inference seems to be, that that Country never would have been colonized at all by desultory British Subjects carrying no Laws or Government or Power.

Have you sufficiently in your Recollection our Establishment in New England and Virginia to be aware that very little, if any thing, was done for them, in the Way of Military Protection, at their first Settlement, and that they entirely maintained themselves?

I will not say that I can sufficiently rely upon my Recollection of the Facts connected with those Proceedings to give a positive Answer, but I recollect very distinctly that every Charter granted (I have all the Charters lying by me) with a view to the Colonization of those Parts of the American Continent which now form the United States was accompanied with the largest possible Powers for the Administration of Government, so that they were at liberty to establish Martial Law, and to take the most energetic and effective Measures for the Purpose of maintaining them in their Possession, which, though they might not have carried out from this Country any Military Force, would have placed them in a Position essentially different from Individuals acting desultorily in that Country. These Charters distinctly recognize their Power of carrying on War as well as other Matters.

You have stated an Apprehension that any Colonial Administration that should be established there, whether through a Society of this Description or otherwise, would counteract the Efforts of the Missionary Societies in the Country; is it your Opinion that these Missionary Societies can be used, when the Country increases in Population and in Industry, for Purposes of Civil Administration and Government, without losing all their Power for the Object for which they were originally intended?

Up to what Point in Civilization the Agents of the Missionary Society can be advantageously employed is perhaps a Problem that has not yet been solved.

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We have recognized a Principle of this Kind in dealing with Countries in rather a different State from New Zealand. Where the Operations of the Missionaries have arrived at that Point at which the System of the Church of England could be advantageously introduced, with Dioceses and Parishes, in the same Way in which the Affairs of the Church of England are administered here, that in that Case the Period for the Exertions of the Missionary Society has ceased. But with reference to such a Country as New Zealand I apprehend that Period must at present be distant, and that therefore the Probability is, that the Sphere of Exertion of the Missionaries will continue a considerable Time to come, if not prematurely broken in upon by the Introduction of Colonies. At the same Time I should say very distinctly, that the Church Missionary Society have the strongest Objection to Missionaries being employed in any way beyond their proper Province as Religious Teachers and Instructors; and that whatever Assistance they may have hitherto given to Mr. Busby, or which they might give to any other Authorities, of whatever Description, in the Island, would be to the most limited Extent, and only as a temporary Arrangement, but certainly not with a view of that forming any integral Part of our Operations.

But if the Government of the Country is to become a native Government, under Missionary Regulation or Dictation, would not that bring your Missionaries always into action in all the Civil Affairs and Business of the Country?

Certainly. For my own Part I never contemplated the Missionaries being placed in the Way of Dictation or of Direction to the Natives of New Zealand in the event of such a Process as that which the Question supposes; but I presume that the Missionaries in New Zealand, as the Missionaries in some other Districts of the South Seas have done, would, when the Chiefs themselves found themselves in want of the Means of administering a salutary Government, give them Counsel and Information on that or on any other Point affecting their Interests which might enable them to carry their own Views into effect; but beyond that Point I do not anticipate that the Agency of the Missionaries will ever be employed under any Circumstances, and I conceive they would lose their distinctive Character by any such Employment.

If it should appear that already the Missionaries have been mixed up with more Dealings in Land than the Society at home would think justifiable, would not that rather prove to you the Danger to the Religious Objects you have in view of mixing up the Missionaries more than they are now mixed up with the Affairs of Government and Administration?

The only Difficulty I feel in answering that Question is the Doubt I entertain of the Fact which it supposes. I should do Injustice to the Missionaries, as well as express an Opinion against my own Judgment, if I were to admit that they have so acted. I certainly do not think that they have so acted. We have had no Reason to suppose so, except what has arisen out of those Statements of Mr. Flatt.

You doubt the Facts; but if those Facts should turn out to be true, considering the very respectable Men you have upon those Stations, would it not rather confirm your Belief of the Danger of mixing up Religious and Civil Duties in the same Individuals?

I am bound to say that it would, because, though I say it with much Reluctance, yet, should such turn out to be the Fact, I certainly should regret that Missionaries of the Church Missionary Society should have taken that Course.

If these Islands of New Zealand should become the Centre of a large Missionary Station in the South Seas, and if increased Numbers of Settlers should arrive, attended with all the various Interests connected with the Wealth of a Colony, would it not very soon be necessary to separate your Missionaries from any Concern in the Civil Administration of such a Country?

I have no Hesitation in answering that Question in the Affirmative. But may I be permitted to repeat, that we are anxiously solicitous that the Government of the Country should deal with the Question, and that consistently with the Preservation of the National Interests and of the Rights of the Natives. I am certainly prepared to avow my Persuasion that some Agency of that Description, in addition to the Agency of the Missionaries, is required in the present State of New Zealand.

You

You are aware that the Petition to the Crown which has been sent from New Zealand, stating the Difficulties under which they labour, and the existing Necessities for something being done towards their Relief, has been signed by a very numerous Proportion of the Missionaries?

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Yes; but I am sorry to say I think the point of view in which their Signatures are represented in this Pamphlet is rather unfair. I believe that in the Original there is no Signature with a Designation appended to it. They do not sign as Missionaries of the Church Missionary Society, but simply as Individuals. Now, by the Way in which their Names are here printed, it certainly creates an Impression that they have done it in an official Manner. I am persuaded it will be found, if the Original were referred to, that there is no Description of that Kind attached to their Names.

You do not doubt the Names being authentic?
No.

Was not the Petition itself at the Office?
Yes.

The Names being authentic, do you doubt the Fact of those Names being the Names of Persons connected with the Society?
Certainly not.

To the Extent which is stated in the List to which you have referred?
Certainly.

Do you consider that it at all affects the Authority of their Representation, whether they petition in their own Names simply, or add their Character as Missionaries?

It certainly does appear to me to place their Testimony on different Ground. I may probably overrate the Difference, but it appears to me to be a very natural Thing that Individuals resident in New Zealand, and feeling, in common with others, the Inconvenience arising out of the Residence of Europeans in the Island, should wish to get the Evil corrected; but it is a very different Thing, in my Opinion, whether they sign a Document of this Description as Individuals, or as representing the Church Missionary Society in its Proceedings in New Zealand; and, after all, this Petition appears to me exceedingly indefinite.

Does any Correspondence you have had with them go to weaken the Effect of that Petition; to contradict it, or to state any Regret for its having been presented?

No. In point of fact they never reported to us that it had been signed at all, which is another Indication that as Missionaries of the Church Missionary Society they had nothing to do with it.

Do not you consider that Petition as strong Evidence of the Opinion of the respectable Portion of the Community there, whether connected with Missions or not, that some Remedy is necessary for the present State of Things?

No doubt; all Parties that I am aware of are quite agreed that some Remedy is wanted.

It being understood that all Parties, whether approving or not approving of the Bill which has been talked of, are of opinion that something should be done to prevent the Evils of the present State of Things, will you be so good as to state to the Committee what your View is of the Remedy which you think adequate to the Occasion?

It strikes me that there are Four Arrangements, or Parts of an Arrangement, which the present State of Things calls for, and which, if adopted by the Government on its Responsibility, might be expected to meet the Difficulties of the Case, without having recourse to Colonization, in the Sense of introducing the British Law and Government. I do not know whether I should be meeting the Views of the Committee, if, introductory to that, I were to state some of the Grounds on which I feel an Objection to the Arrangements that have heretofore been proposed. Mr. Busby has suggested a Scheme by which the Difficulty might be dealt with. That Scheme so obviously assumes direct Interference

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with the Natives, with their Rights, and with their Sovereignty, in the Way in which I regard them, as in my humble Opinion to be inadmissible. My Views on that Point I took the Liberty of submitting to Lord Glenelg, in a Letter under Date 3d of January, which, if the Committee will allow me, I will put in.

The Witness delivers in the same, which is read, and is as follows :—

“ 2. It (Mr. Busby's Report on New Zealand) has fixed more deeply in my Mind the Conviction, that any such Scheme as that of the New Zealand Association is utterly powerless to meet the present State of New Zealand, arising out of the Location of British Subjects there, and could not fail to aggravate the Evils which flow from this Source, apart from the disastrous Circumstances which such Colonization must inevitably entail on the Natives.

“ 3. Mr. Busby's Statements confirm, too, my Persuasion, that the present State of Things in New Zealand is a Question of too delicate and complicated a Nature to be safely confided to any Body of Men, however respectable, who have Objects of their own to prosecute distinct from the Adoption and Execution of Measures at once to control and restrain the Europeans on the Island and at the same Time to promote the Social and Moral Well-being of the Natives. These are Objects for the Government alone to deal with, and which can neither be originated nor prosecuted by any other administrative Authority, with due Regard to the Interests of the British Subjects in New Zealand, or of the Natives. To my Apprehension, this is the cardinal Point of the Question.

“ 4. The Solution of that Question is undoubtedly a Matter of much Difficulty. It requires the Recognition and Maintenance of these Two Principles; first, the Preservation of the native Sovereignty and Independence; and, second, the effectual Interposition of British Influence and Power. No Measures can be equitably adopted or produce salutary Results which are not founded in Justice, or, in other Words, the recognised Principles of international Law.

“ 5. It must be admitted that the Case of New Zealand is a peculiar and anomalous one. It is admitted, too, that it is not inconsistent with the Essence of Justice to deviate from acknowledged Principles to meet an anomalous Case. It may therefore be conceded, that some Departure from the strict Letter of the Law of Nations is necessary to meet the New Zealand Case; in other Words, that the British Government may legitimately adopt Proceedings in this Case which in the usual Intercourse of independent States would be an unjustifiable Violation of the Law of Nations. Only, to justify such Deviation, it must be strictly limited to the Necessity of the Case, and in this Instance be specially directed to the Promotion of the Natives Welfare, that Welfare including the Preservation of their national Sovereignty, the Introduction of Government and Laws suited to their Circumstances, and their Religious and Moral Improvement.

“ 6. One of the principal Desiderata is a Court of Judicature to which British Subjects resident in New Zealand should be amenable, and through the Medium of which Justice might be promptly and effectually administered both as between themselves and as between themselves and the Natives. It would appear that the Provisions of 9 George 4. c. 83. s. 4. are in the present Circumstances of New Zealand inadequate to effect their Object. The Tribunals are too distant to secure the Ends of Justice.

“ 7. Possibly, in order to effect this Object, it will be requisite for Government to obtain from the native Chiefs, by Treaty, the Cession of a small Portion of Territory, sufficient for the Location of the proposed Court of Judicature, and the Establishment which may be requisite to secure its Independence and the Execution of its Awards. I should consider it however a Sine qua non to any such Arrangement, that it was strictly limited to the Object which has been explained, was absolutely exclusive of Colonization, in the usual Acceptance of the Term, and of all Gain or Commercial Speculation, and that both the Territory acquired and the entire Administration of the Government should be in the Crown. If these Principles were faithfully adhered to, it might be hoped that the usual Consequence of modern Colonization, the fraudulent and unjust Acquisition of Territory, and the Extermination of the Natives, might be prevented.

“ 8. The Bay of Islands being the Focus of the Evils which afflict New Zealand from the Presence of British Subjects, it would seem desirable that the proposed Court should be in that Part of the Island. If the Cession of a suitable Island in the Bay could be obtained for the Seat of the Court, it would, I apprehend, be attended with peculiar Advantages. Its insular Situation would render it more secure against being involved in any Commotions or Wars among the Tribes than if it were on the Mainland, and it would go far toward cutting off all Occasion for territorial Aggression, while its Proximity to the Mainland would afford the requisite Facilities for judicial Purposes.

“ 9. It might also be advisable that Government should have a Judicial Station farther to the South, which might have a more immediate Bearing on the Southern Island; for the preceding Remarks apply exclusively to the Northern Island. For this Purpose, Entry Island, in Cook's Straits, seems to present a suitable Situation, if the Cession could be obtained on just and equitable Terms.

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"10. With regard to the Police to be exercised within the Territory and Jurisdiction of the native Chiefs, it appears from Mr. Busby's Despatches that considerable Advances are already made toward the Attainment of the Object. In the Case of the Robbery of Mr. Wright's House, mentioned in Mr. Busby's Letter of 3d July 1837, it appears that a Committee of Chiefs were appointed by the general Congress at the Time of the Declaration of Independence to transact Business with him, and that Mr. Busby procured a Warrant from the native Authorities for the Seizure and Removal of the Prisoners, who were Englishmen (Letter to Captain Hobson, 1st July 1837). No doubt much remains to be done to place this Part of the Arrangement on an efficient Footing; but it is to be inferred, from Mr. Busby's own showing, that Principles are recognized by the native Chiefs, and acted on by them, which, if judiciously and skilfully applied by the British Resident, may be expected, in concurrence with the progressive Influence of Christianity among the Natives, through the Agency of Missionaries, to place this Matter on an effective Footing. Much, however,—almost every thing, indeed,—will, I conceive, depend on the personal Qualities of the Individual filling the Office of Resident. He must for some Time to come be the Mainspring of the whole Business. On his Intelligence, Discernment, Firmness, Energy, and Decision, combined with Temper, Moderation, and Forbearance, almost every thing will depend. But with these Qualities brought steadily to bear on the native Mind, in its present comparatively advanced State, the most favourable Results, may, I think, be fairly anticipated."

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Mr. Coates.—Another Arrangement has been suggested to the Governor of New South Wales by Captain Hobson of the Rattlesnake, who was on the Coast of New Zealand Eighteen Months ago, which, though a less objectionable Plan in my Judgment than that of Mr. Busby, still seems to involve the fundamental Objection, of an Infringement upon the national Rights of the Natives; therefore I think his Proposition inadmissible, in the Form in which he has put it, on that Ground.

Will you state what Part of Captain Hobson's Plan you refer to?

Captain Hobson contemplates the Formation of Factories on different Parts of the Island, the placing those Factories on the Island involving not only the Acquisition of Territory but the Administration of British Law in the Island within the Precincts of those Settlements. I had intended to refer more distinctly to Captain Hobson's Letter, because it appears to me that it not only proposes the Formation of those Factories, and so to introduce the British Power, (for to all Intents and Purposes they would be Colonies to the Extent to which they went, though to a very limited Extent,) but it provides that all British Subjects, I presume, resident in New Zealand, should be required to register themselves and their Landed Property at the Factories. If this be as I understand it to be, an Arrangement which is to extend over the whole of New Zealand, then there is British Authority at once coming into operation over the whole of the Island, otherwise how are British Subjects to be made amenable to those Factories. That Consideration induced me to think that Captain Hobson's Plan is objectionable in Principle, though it limits the Operation of the Principle more than Mr. Busby's Scheme. Then I would state that one of the Objections to the New Zealand Association as an Instrument of correcting the Evils arising out of the Residence of British Subjects is this, that while it would effectually control British Subjects within the Limits of the Colony or Colonies which might be formed, yet every British Subject over the Line which limited the Colony would be as much out of the Reach of British Power as the British Residents in New Zealand are now; and it is not to be imagined that Individuals of the Class which the Arrangement intends to deal with would remain under British Law when there is a single Yard out of the Reach of it. Now Lord Glenelg, in a Communication which the Committee of the Church Missionary Society had with his Lordship some Time ago, having intimated his Opinion that the Agent of the Association might be employed with a view to the Correction of the Evils arising out of British Residence, a Member of the Deputation, after they had left Lord Glenelg, addressed this Letter to me, explanatory of his Views, to show how absolutely inefficient to accomplish its Object, of restraining the Evils of British Subjects and Colonization, the Scheme would be, even if it were carried into effect. The Letter is from Mr. Garratt, who has just retired from the Profession as a Chancery Barrister to Hampstead. The Letter in fact expounds and states more forcibly and clearly than I have the Power of doing the Objection that I have already stated, that the British Residents in New Zealand

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Zealand beyond the Limits of the Colony would naturally keep themselves beyond those Limits, that they might not fall under the Operation of British Law; connecting with it a Presumption, that the Formation of these Colonies, with whatever Care they might be formed, might from all Experience be supposed rather to introduce a great Number of Characters of that Description into New Zealand than to diminish the Number; because, if any Individual connected with that Colony were to turn out unsatisfactorily, and found himself placed under Difficulties with regard to the Authorities, he would step over the Boundary, and he is then clear of their Jurisdiction and Control. The Paper likewise suggests an Arrangement relative to the Operation of a British Court of Judicature in New Zealand which I thought might be satisfactory to the Committee to have stated by an Individual more conversant with the Subject than I am. But with regard to the remedial Measures, they are, in my Mind, these Four: the First, a British Agent,—a diplomatic Agent, as I should call him, to show that he does not go with any British Authority, but a British Agent. Whether resident in the Island or on Shipboard, as I know has been suggested, it would be essential that this Agent should possess the Qualities requisite to acquire and to exercise Influence over the native Chiefs. According to my View of the Question, this is a most fundamental Condition of any Arrangement that should lead to satisfactory Results, short of the direct Introduction of British Power. If the Agent was an intelligent, well-informed, energetic Man, and at the same Time a Man of Temper and Self-control, and of a Capacity to influence and control others, Experience leads to the Inference, that an Individual of this Kind would acquire that Influence over the native Chiefs, particularly in the State of Mind which I shall attempt to show the Committee exists amongst some of them, which would enable him, not only to suggest Measures to them, but to induce them to adopt and carry into effect those Measures tending to place themselves in an efficient Position to exercise the Government themselves in their respective Districts. This I consider the most important Part of any Arrangement with a view to the ultimate Benefit of New Zealand. Then, in connexion with this, another Point, which has been frequently stated by other Parties—a Ship of War constantly on the Coast of New Zealand. Possibly more than One might be requisite; but a Ship of War, in connexion with an efficient Agent of the Description which I have stated, would be calculated, I apprehend, to carry a very powerful Influence over the Minds of the Natives throughout the Island. Then, as a Third Condition, it had occurred to a Gentleman who was much conversant with the Subject, that this Arrangement should be adopted:—By the Provisions of the Act Ninth of George the Fourth the Supreme Court of Judicature in New South Wales and in Van Diemen's Land is authorized to try Criminals who have committed Offences on the Coast of New Zealand. Now this Arrangement has been found inoperative, from the Difficulty of obtaining Witnesses by means of which to convict Criminals. It appears that about the Close of the Year 1836 or the Beginning of 1837 an Outrage was committed upon the House, if not upon the Person, of Captain Wright, one of the British Residents in New Zealand. The Perpetrators were known; at least those who were supposed to have perpetrated the Crime were known. Mr. Busby reported them to the Chiefs in the District; and I think through their Intervention they were apprehended, carried on board the Rattlesnake, and taken by Captain Hobson to New South Wales; Mr. Baker, one of the Society's Catechists, being taken as a Witness. When the Case came before the Court of New South Wales, I understand that the Parties charged said there was Evidence in New Zealand which was essential to their Defence; and the Court in consequence suspended Proceedings; and our latest Advices were, that the Rev. H. Williams, a Missionary, had been called from New Zealand, and was then in Sydney, waiting the Trial. Mr. C. Baker, in a Letter dated 6th September 1837, writes as follows:—
“The Occasion of my going to Port Jackson was a Robbery committed on Captain Wright's House, and an Attempt to murder Captain Wright. The Parties were Englishmen. On hearing of what had taken place, the Rev. H. Williams and I endeavoured to trace out the Parties, and succeeded. Two of them were taken on board His Majesty's Ship Rattlesnake, when it was deemed important that either Mr. Williams or myself should go to Sydney with Captain Wright to give Evidence against them. A Native too being willing to go, whose Evidence was of Importance, made it necessary that one of us should

should accompany. Captain Hobson kindly gave me a Passage, and I therefore accompanied Mr. Marsden on his Return from New Zealand. One of the Prisoners was discharged, but the one who made an Attempt upon Captain Wright's Life was committed to take his Trial. I attended the Criminal Sessions, when the Prisoner pleaded for a Postponement, saying, that he could call Witnesses from New Zealand who could speak in his Favour; he mentioned Mr. Williams as one of his Witnesses, though Mr. Williams can only give the same Evidence that I gave. The Prisoner's Object was no doubt to prolong Life for a few Months longer. It was arranged, that by Mr. Williams going up to attend the next Criminal Court that I might be allowed to remain at the Station. Mr. Williams will therefore go up by an early Opportunity." Now I think it is clear from this that the present Arrangement provided for under that Act of Parliament is inoperative. But had the Court, instead of being at Sydney, been in the Bay of Islands, I apprehend that the Result might be expected to be essentially different. All the necessary Evidence would have been within reach; the Trial would have taken place; and if the Parties had been guilty, they might have been convicted in the Mode prescribed by the Act of Parliament, and the requisite Punishment inflicted. Therefore the Idea is, that a Sort of Commission of Assize should be sent from Sydney at stated Periods to the Coast of New Zealand, in order to do that which this Act authorizes to be done in Sydney, the Facility of Conviction being so much greater in a Court in the Locality than in one at the Distance of Sydney. The proposed Arrangement is, not to carry the British Authority into the Island to execute the Process, but to engage the Agency of the native Chief to apprehend the Criminal. The above Case shows, that through the Influence of the British Agent the Chief, the legitimate Authority in the Island, may be induced to lay hold of the Offender, and hand him over to the British Authority, to be dealt with according to British Law. It certainly appeared to us that an Arrangement of that Kind would go far towards meeting the Case, and dealing with that which is a great Difficulty in the Question. There is another Part of the Question, to which I have referred more than once this Morning, and as to which I would enter a little more into Detail now. It is the devising a Scheme by which the native Chiefs might be brought into a Position to exercise something like an efficient Government themselves. I am quite aware that is a very difficult Part of the Question, and one that would require the greatest Efforts on the Part of the Government in order to give it Effect. As a Condition of giving it Effect, I assume that it would be absolutely necessary that the Government should inform itself accurately, in whatever Mode it might deem advisable, of whatever there may be of Law or Practice, or whatever it may be called, among the native Chiefs at present, because such Information is necessary to form the Basis of any Code, however simple, that might be framed, by means of which the native Chief might exercise a Government within his own District. One of the Elements to render this Plan feasible is a Knowledge of the Fact, which I think I am prepared to establish, that the Chiefs themselves feel the Want of this, and that they are really desirous to have it. Mr. Marsden writes to this Effect on the 11th of August 1837:—"You are aware that there are no Laws in New Zealand; there is no King. They feel the Want of this; and they cannot make a King from their own Chiefs, as every Chief would think himself degraded if he should be put under the Authority of a Chief of their own. There is a British Resident there, but he has no Authority to act. Why he is stationed there without Powers I cannot tell. Among the Letters I received, I forward one from a Chief, addressed to me. It will show the Committee,"—that is, the Committee of the Church Missionary Society,—“how they are advancing in Learning. I was sitting in my Room when the Chief came in with the Letter in his Hand, addressed to me. He had no Pen nor Ink, and had written it with a Pencil. I gave him a Sheet of Paper, Pen, and Ink, and desired him to copy it, when he sat down, and immediately complied with my Request.” As the Letter is a Curiosity, I took the Liberty of bringing the Original. “When he had copied it, I got one of the Missionaries to translate it for me, the Translation I also enclose. The Committee will judge from this Letter the Advances the Natives are making towards Civilization. This young Man is a pious Chief, and succeeds the late Shunghee. The Missionaries have great Influence among the Natives, and, according to my Judgment, they are doing much Good.” Then follows a Translation of that Letter. Perhaps there are Portions of it

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Rev. J. Beecham.

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Rev. J. Beecham.

which may seem rather ludicrous, but it struck me that that Letter established to my Mind the very important Fact of their Sense of the Want of a Government, and of their Disposition to receive Aid in the Introduction of it. The Letter I will deliver in.

The same is delivered in, and read as follows :—

“ Translation of a Letter from a New Zealand Chief to Rev. S. Marsden, Waimate, May 14th, 1837. Sir,—Will you give us a Law? This is the Purport of my Address to you. 1st, If we say let the Cultivations be fenced, and a Man through Laziness does not fence, should Pigs get into his Plantation, is it right for him to kill them? Do you give us a Law in this Matter. 2d, Again,—should Pigs get into fenced Land, is it right to kill or rather to tie them till the Damage they have done is paid for? Will you give us a Law in this? 3d, Again,—should the Husband of a Woman die, and she afterwards wishes to be married to another, should the Natives of unchanged Heart bring a Fight against us, would it be right for us to stand up to resist them on account of their wrongful Interference? Will you give us a Law in this also? 4th, Again,—in our Wickedness, One Man has Two Wives, but after he has listened to Christ he puts away one of them, and gives her to another Man to Wife. Now, should a Fight be brought against us, and are we, in this Case, to stand up to fight? Give us a Law in this. 5th, Again,—should Two Men strive one with the other. Give me a Law in this. My (Ritenga) Law is, to collect all the People together, and judge them for their unlawful fighting, and also for wrongfully killing Pigs. Therefore I say, that the Man who kills Pigs for trespassing on his Plantation, having neglected to fence, had rather pay for the Pigs so killed. Will you give us a Law in this? Fenced Cultivations, when trespassed on, should be paid for. These only are the Things which cause us to err; Women, Pigs, and fighting one with another. 6th, But here is another,—should a Man who is in the Church come in a Fight against us? Give us a Law in this. Another Thing which we are afraid of, and which also degrades us, is this, Slaves exalting themselves above their Masters. Will you give us a Law in this also?”

Mr. Coates.—This Communication appears to me to be very important, because it shows that this Subject had actually been taken up on the Spot, where they were quite ignorant of what was going on in England upon the Subject; but their Report we have not yet received, and therefore I should be disposed to submit that as a Reason why the Committee should not precipitate their Decision without having fuller Information before them. Then, with reference to what native Laws actually exist, I find Notices incidentally in the Letters and Journals of Missionaries of something like Laws, though of the most rude and barbarous Kind, existing amongst them, with reference to Adultery, and Murder, and Theft, and some other Matters, which show, I think, that there is something of the Nature of a Basis on which some Scheme might be founded. Mr. J. Hamblin, on 26th December 1835, writes, “ as I was a going into Mr. Stack’s House I overheard one Native telling another, that a poor Slave had been killed not far from the Settlement. He observed, that had it not been for some Dogs, which he supposed had gathered round a Piece of Pork, he should have known nothing about it, but on seeing the Dogs he went towards the Spot, and found the Body of a Woman whom he knew dragged in among the Fern; and there sat a Man, who professed to be the Son of the Woman, listening to the Tale without any apparent Feeling. On inquiring into the Cause of her being killed, it was said to be on account of Adultery.—27th July 1836. Awarahi came home this Evening, to ask if I could redeem a Girl who was betrothed to him, for she would not have him. I told him I did not like the Idea of the Thing, as she was of a respectable Family, and not a very distant Relation to himself. I therefore asked, whether he would not allow her to live in the House on the same Conditions as other Girls. He replied, no; for he wanted her for a Wife, and she would not have him, and when he went for her to one Place, she would run to another; and as it was her earnest Wish to be brought to me for that Purpose, he had done so. ‘ What!’ said I; ‘ your Relation!’ ‘ What of that,’ he replied, ‘ I have sold several of my Relations to the Natives of the Bay for Muskets, without consulting their Parents.’ As he had already Six Wives, and as she disliked him, and could not be married to any other, according to native Customs, unless redeemed from that Engagement, and having consulted her Parents, and found them agreeable, and having heard that it was the Wish of the Girl to be released from him, I gave him Two Blankets, in order that she may be set at liberty from him, and be married to whom she liked, should she feel so disposed.” Mr. W. R. Wade,

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14th March 1836, writes, "Last Night we were informed that it was the Intention of Tupaia and Hikareia to bring a Fight to Otumaetai, to seek a Payment, after native Fashion, for the Crime of Adultery, committed by Rangihan's Brother, Titipa." Mr. G. Clarke, 31st March 1837, writes, "The Christian Natives, who now form a great Body, are a Means of preserving Peace; they have in all the Quarrels hitherto acted with considerable Prudence, but for Want of a Power to enforce Laws the Country is in a distracted State; and such is the State of the Europeans and Natives in New Zealand, that unless something is done for the New Zealanders and for the European Settlers I am afraid that Things will soon come to an open Rupture. Any Adventurer who might choose to come forward might do an immense deal of Mischief; and any thing in the Form of a Government would be preferable to Anarchy." The Rev. W. Williams, 23d October 1836, writes, "Here (Manowenna) the whole Tribe was assembled in consequence of the Arrival of Kaiawaiwa, who came to inquire into the Truth of an alleged Offence against his Party, and to revenge which it had been stated that a great Commotion was likely to take place in the Summer. The Investigation proved that the Charge was false; and Peace was accordingly made." Mr. J. Stack, 29th November 1835, writes, "I found some of the Men strongly pleading for the Justifiableness of War. One Man asked why their Wars of Retaliation were more unjust than the Sloop of War (Alligator) going to Taranaki, and revenging the cutting off of the European Vessel."—11th Oct. 1819. "Shunghee informed me, that Two Days before a Chief named Tenana killed his Wife for Adultery. She was caught in the Fact, and acknowledged her Guilt, when her Husband knocked her on the Head with a Pattoo. He said her Punishment was just. Her Brother came and took away the Body, which was conveyed to the Sepulchre of her Friends. She was a Woman of Rank. Her Friends would not punish her Husband, because he had acted according to the established Custom of the Country, further than taking away a few Baskets of Potatoes as a Satisfaction for the Death of the Woman. A Man will sometimes put away his Wife for Adultery; but he may put her to Death when the Fact is fully proved, if he likes, and his Conduct in so doing will meet with the public Approbation." A Letter was addressed by some of the New Zealand Chiefs to the late King. "To King William, the gracious Chief of England. King William,—We, the Chiefs of New Zealand, assembled at this Place, called the Kerikeri, write to thee, for we hear that thou art the great Chief of the other Side the Water, since the many Ships which come to our Land belong to thee. We are a People without Possessions; we have nothing but Timber, Flax, Pork, and Potatoes. We sell these Things, however, to your People, and then we see the Property of Europeans. It is only thy Land which is liberal towards us. From thee also come the Missionaries, who teach us to believe on Jehovah God, and on Jesus Christ his Son. We have heard that the Tribe of Marian is at hand." They mean the French. Why they are called the Tribe of Marian, I do not know. This Letter is of some Years standing. "Therefore we pray thee to become our Friend and the Guardian of these Islands, lest the teasing of other Tribes should come near to us, and lest Strangers should come and take away our Land. And if any of thy People should be troublesome or vicious toward us, (for some Persons are living here who have run away from Ships,) we pray thee to be angry with them, that they may be obedient, lest the Anger of the People of this Land fall upon them. This Letter is from us, from the Chiefs of the Natives of New Zealand." Then follows a List of Signatures.

*D. Coutes, Esq.
Rev. J. Beecham.*

You suppose that to have originated with them?

Quite so; so far as I am aware. I am not aware of any thing having been done to lead to the Production of it. The Committee of the Church Missionary Society felt this Point so very important, of making an Effort to effect the Introduction of Government through the Instrumentality of the Natives themselves, that they have recently adopted these Resolutions on the Subject. In the Minutes of the Committee on the 6th of March 1838 there is this Entry: "Reference having been made to the Evils to which the Natives of New Zealand are subjected from the Absence of Laws and Government, and to the Bearing which the Introduction of these would have in restraining the criminal Conduct of Europeans, as well as in promoting the Well-being of the Natives themselves, it was resolved, that the Consideration of this Subject be referred

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to the Sub-committee appointed on the 20th Ultimo, and that they be requested to report their Views thereon to this Committee." Then, in the Minutes of the New Zealand Sub-committee, 7th April 1838, I find this Entry: "The Subject referred to the Sub-committee, it was resolved, That the Sub-committee are of opinion, that, with a view to the Establishment of Civilization and Order in New Zealand, it is important that, under the Influence of the British Government, the Chiefs should be induced to adopt a Code of Laws adapted to the Circumstances in which they are placed, and that for this Purpose Measures should be taken by Government for ascertaining what Code of Laws would be suitable for this Purpose, and by what Means, consistent with the Rights of the Natives, they may be induced to adopt it: That it appears advisable that an Agent of the Society should be sent by the Society, in order to promote, through the Influence of the Missionaries, the Object recognized in the preceding Resolution: That, if the Circumstances of New Zealand are so urgent as to require some immediate Remedy, it appears to the Sub-committee that such a Remedy might be found by authorizing and directing a Judge of the Supreme Court at Sydney to go periodically in a Vessel, to be provided by the Colonial Government, to New Zealand, and there hold a Court under the Act of Ninth George the Fourth, Chapter Eighty-three." The Result, if such a Scheme as this should be feasible, I need not detain the Committee to enlarge upon; but if it should be practicable to raise up the native Authority to any degree of Efficiency, it would deal, not only with all their own Subjects, to keep them in an orderly State, but it would deal with the whole of the British Subjects in New Zealand, and, which is a Difficulty in this Case which has not been adverted to this Morning, it would deal with the Citizens of the United States on the Island. Any other Arrangement, whether by the Legislature of this Country, or by any Scheme of colonising, would not have the least Tendency to deal with the Case of Citizens of the United States in New Zealand; yet, unless their Case were met, it would leave all other Arrangements, I think I may say, perfectly nugatory; for the Facility with which any abandoned British Subject might declare himself to be an American, and thus set at naught the local Authorities, is obvious. All the Evils arising out of the Misconduct of British Subjects might be perpetuated under the Denomination of American Citizens.

Would not the same Objection apply to your Scheme of a British Agent, or a British Court of Judicature, that an American, or an Englishman under the Mask of an American, would evade the Authority?

Just so. I admit, that up to the Three first Points I have stated you cannot reach the Case fully; you cannot reach an American Citizen; and therefore I state my Views of the Subject under a very deep Impression of the Difficulties with which it is involved, and I do not wish to express myself with undue Degree of Confidence as to the Practibility of the Scheme which I have suggested; but it does appear to reach the whole Question, and, if properly executed, to accomplish the Object in view. And I repeat what I have stated more than once previously this Morning, because I am so deeply impressed with the Importance of it; viz., the Obligation of the Government of the Country to take up the Question, and to frame the requisite Measures in reference to it, and to administer whatever Measures may be adopted. The Complexity of the Case is so great, and the various Interests and Considerations involved are so intricate, as to leave the most perfect Conviction on my own Mind, that nothing can have a Chance, so to speak, of succeeding, which is not exclusively adopted, and framed, and administered by the Government itself. With regard to the constitutional Question, if that Point should be at all raised, of the British Government sending a Court into New Zealand, the Committee are furnished with a Precedent in a Bill now before the House of Commons, which certainly goes the full Length of any Arrangement of that Kind. This is a Bill to authorize the establishing a Court or Courts, with Criminal and Admiralty and Civil Jurisdiction, in China, whereby it is enacted, "That it shall be lawful for Her Majesty to establish a Court or Courts of Justice, with Criminal, Admiralty, and Civil Jurisdiction and Authority within any Part of the Dominions of the Emperor of China." Now if there be a Power in the Legislature to adopt a Proceeding like that, to give Effect to Arrangements at Canton in China with reference to the Trade between this Country and China, without

without a Violation of the national Rights and Sovereignty of the Chinese, I presume it is not insusceptible of being arranged, that the British Government might bring its Influence to bear on New Zealand without compromising the Rights or Independence of the People. But the whole Scheme proceeds on this Ground, which constitutes its Distinction from Schemes of Colonization, that whatever is to be done is to be done through Means and Influence brought to bear in a properly digested and efficient Form upon the Natives themselves, so as to render them the Instruments of administering the Remedy, whatever it be; and I might perhaps be permitted to add, that, situated as the Missionaries are in the Island, and with the Influence which they in consequence possess with the Natives, I conceive it to be absolutely essential, that whatever Scheme, if any Scheme of that Description, should be adopted, it should be one in which the Missionaries can, consistently with their proper Duties and Business, cordially co-operate in, so far as their Influence is concerned, to give it Effect, with the Chiefs and with the Natives. It is a Sort of combined Operation of the Influence of those Two Parties, the Government and the Missionaries, acting on a Scheme, the Principles and general Arrangements of which, being adopted by both Parties, could be conjointly carried into effect by them, in order to reach the End in view.

D. Coates, Esq.
Rev. J. Beecham.

Does not it strike you that the Difference between the Case of China and the Case of New Zealand is, that in China all the British Population, or all the Persons who come under that Act of Parliament, are afloat or in the Island of Macao, having no Lodgment upon the Land itself in China, and that therefore a Jurisdiction of that Sort is executable upon them where it would not be executable in a Country where they might get Hundreds of Miles into the Interior?

I have looked at it in point of Principle only, because the Waters are as much within the Empire of China as the Land.

(*To Mr. Beecham.*) You have heard Mr. Coates's Statement with regard to the Remedy which he suggests to the acknowledged Evils existing in New Zealand. Do you concur in his Views; or do you wish to offer any Suggestions or Opinions to the Committee upon them?

I do generally concur in the Views which Mr. Coates has now stated.

The Witnesses are directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, One o'Clock.

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Die Martis, 15^o Maii 1838.

The Earl of DEVON in the Chair.

WILLIAM ALBIN GARRATT Esquire is called in, and examined as follows :

You are a Member of the Committee of the Church Missionary Society?
I am.

Have you had Occasion to turn your Attention to the Subject of colonizing New Zealand?

I have paid considerable Attention to it, in consequence of its bearing, as we conceive, on the Welfare of our Missions there, and the Welfare of the New Zealanders themselves.

You have made some Communication upon that Subject to the Secretary or the Committee, in Writing, have you not?

There was One Letter, I think, which the Secretary referred to, which was confined to One particular Point; the Question between a Court of Justice established under a Colony, and a Court of Justice established independently of a Colony; and pointing out several Reasons for which it appeared to me that a Court of Justice without a Colony would be preferable to the other; but I think I ought to say, that since I wrote that Letter it has occurred to me that even a better Scheme might be devised than that of establishing a Court of Justice in the Way then suggested; an Idea not my own, but I think a Suggestion thrown out in the Report of the Committee of the House of Commons. It occurred to me, that instead of a Court of Justice established in the Island it might be practicable to have a Species of Assize Court from New South Wales. The Court of New South Wales, your Lordships are aware, has Jurisdiction, under the 9th of George the 4th, over Offences committed by British Subjects in New Zealand; but I believe there is found a Difficulty in trying Offences of that Description, even where the supposed Offender has been brought before them, in consequence of the Difficulty of bringing the Evidence with them; and, turning that in my Mind, it occurred to me that a Remedy might be found for it if one of the Judges there were to go over in one of the Government Ships. I have understood they have Steam Vessels there which would take no very long Period; I have been informed by Naval Men not many Days. It occurred to me that the Court might be held under the same Jurisdiction as the Court in Sydney; then the Witnesses would be at hand, and the Case might be tried advantageously under that Act. The Jury (if I recollect the Act right) is not summoned in the Form in which it is in this Country, but is composed, under the Act, of Military or Naval Officers, appointed by the Governor, with a certain Power of challenging on the Part of the accused. It occurred to me that a Court might be formed, on the general Understanding, always, at the same Time, that the Offenders should be brought before it only when they are seized with the Concurrence of the Chiefs of the Place, who, probably, if the Matter were fully explained to them, would enter into the Views of the Government, and afford an Opportunity of apprehending those who had committed serious Offences there. I mentioned this Plan to some Members of the Committee of the Church Missionary Society, as the View which occurred to me of a Mode in which much Difficulty might be removed, so far as relates to that which appears one of the most important Questions, the Protection of the New Zealanders against the Misconduct of British Subjects. If a Court were established under a Colony, I should expect it would be open to that great Difficulty, first, of inducing the Chiefs to bring Offenders before such a Court, which would be subject to Suspicion, and would

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Evidence on the present State of the Islands of New Zealand.

W. A. Garratt,

W. A. Garratt, Esq. not readily obtain the Confidence of the Chiefs, because it would obviously have a double Object; it would be mixed up with Commercial Questions, and not be a simple Court of Justice, to protect the Natives against the Misconduct of British Subjects, and would not command their Confidence in the Way in which a Court of Justice having that simple and exclusive Object would; and the very Existence of a Colony would of course very much tend to prevent Confidence in the Court, as dealing, not only in Questions of this Description, but in Commercial Questions arising between the Natives and the Colony, and between the Colonists in various Ways.

Would you propose to give them Civil as well as Criminal Jurisdiction?

No; for this Reason, that there is no Civil Law they can very well administer. Where any Offence was committed I would give them simply the Jurisdiction which the Court of New South Wales now possesses, only making it effective, by sending Offenders to some other Station off the Island.

At present a Person must be sent from New Zealand to New South Wales to be tried?

Yes.

Your Improvement would be, to bring the Judge to the Prisoner, instead of sending the Prisoner to the Judge?

Exactly so, because the Evidence will then be at hand; whereas now there is scarcely any practical Means of bringing Witnesses, and obtaining Conviction.

You would apply the Court to Thefts committed in New Zealand?

Yes; similar to that at New South Wales.

And to Criminals who had escaped from Sydney?

I would give it precisely the Jurisdiction which the Court at Sydney now possesses over British Subjects committing Offences in New Zealand.

Including Offences committed on the High Seas?

Yes.

It will be an Amendment of the Ninth of George the Fourth, facilitating the Execution of that Act?

Yes.

You do not suggest the giving that Court a Civil Jurisdiction having any Power of settling Disputes between Englishmen living there?

I should rather say myself it would be wise to try the Matter gradually. If the Court were found to answer for Criminal Purposes, and the New Zealanders were disposed to adopt any thing like a System of Law, the Court thus formed might go further; but I should be sorry to see any Measure to interfere with their national Independence, or forcing upon them a System of English Law.

The Question referred, not to administering Law between the New Zealanders, but the settling Disputes between the European Population at present there?

I have not considered that Point; I do not find that at present there is any European Population of Respectability, except the Missionaries.

The Convicts who stray to New Zealand, if found by the English, would be brought back, would they not?

I am not aware how that would be.

The mere going away from the Punishment is a Crime that if they were caught would subject them to Apprehension?

I suppose it is.

Do you believe those Convicts, who are supposed to be the greatest Delinquents in New Zealand, being already obnoxious to the Laws of their Country, would be to be caught or found in that Way so as to be taken before this Tribunal, if established?

If they could not be brought before that Tribunal they could not be brought before any other; they would not go within the Limits of a British Colony established there; for whatever Difficulties there may be in the Way, this would still exist; but I should think, as our good Understanding with the Chiefs increased, and they found it a Benefit to deliver themselves from these Sort of Individuals,

Individuals, they would gladly deliver them up. I think there was a very late Instance of their giving up One for a very serious Offence; but it is understood that besides runaway Convicts there are runaway Sailors, who are generally the worst of the Crew, forming a Part of the Persons who create Mischief there.

W. A. Garratt, Esq.

You have little Doubt that if you had a Court there you could induce the Natives to assist you in committing to that Court?

I should think they probably would; at all events it is a Question of Comparison between the Two; if there was the Inducement in the one Case there would be in the other. I think they would be more likely to trust a Court explained to them as not interfering with their own Rights and their own Privileges, but having only to deal with British Subjects, than they would to trust a Court which might have other and perhaps primary Objects, such as administering Law in Connexion with the Colony. I think that such a Court might be viewed by them with Jealousy, and that a Court of the Nature which I have suggested they would look to with more Confidence.

Why should they look with Jealousy on a Court of Justice established mainly for their Protection against the Settlers, that they did not invade their Right of Property to their Land, or any thing else?

I was putting the Case of a Colonial Court which would not be established mainly for the Protection of the Natives, but primarily for the Administration of Justice between the Colonists, and between the Colonists and such of the Natives as might choose to place themselves within the Boundaries of it. As I have understood the System of Colonization proposed is not the taking Possession of the whole Island, which I should suppose is quite out of the Question, but purchasing a Portion of the Land, with the Sovereignty connected with it, a Court of Justice established in that Colony would necessarily have to administer Justice, both civil and criminal, among the Inhabitants, whether Colonists or Natives, found in that Colony. They would have no Right to seize Persons beyond the Boundary of that Colony, and that I should say would be the Principle on which it would be established. It does occur to me that the Natives would not feel the same Confidence in a Court so established as in a Court which had simply the Object of protecting them against the Misconduct of British Subjects. Besides, there may be in many Cases between the British Subjects and the Natives (however fairly and honestly the Law might be administered) a certain Degree of Suspicion. If it related to civil Matters,—to Questions of civil Property,—Questions of Contract, that necessarily would arise,—Natives would come down to the Colony, and enter into Contracts for the Sale of their Produce, or for purchasing European Produce; those Purchases would necessarily give rise to Litigation, and that Litigation would be determined by a Court peculiarly British, and would be a Source necessarily (however fairly Justice might be administered) of Heart-burnings and Suspicions between the Natives and the Colonists. The Natives would be less disposed to trust that Court, and to deliver up British Subjects to a Court so constituted, than to a Court which did not affect to exercise any Jurisdiction over the Natives.

The Court you would contemplate would be a Court to bring to Justice any European Delinquent, but would give no Remedy to a European against any Delinquency on the Part of the Natives, however violent?

Certainly; that was my View of it. It did not appear to me that without assuming the Sovereignty of the Island we could exercise a Jurisdiction over the Natives. I felt the Necessity of restraining the Conduct of British Subjects, but especially their Conduct towards the Natives, and that led to this Suggestion.

Would there be any Difficulty in establishing such a Court as you contemplate by an Amendment of the Ninth of George the Fourth, even if there were a more extended System of Colonization established, in another Court connected with that System; might there not be the criminal Court to which you refer, though there was also a Court connected with the Colony?

That would open a long Question of the Benefits and Disadvantages of Colonization, beyond the Subject to which in the Letter to which Mr. Coates referred I have almost exclusively confined myself.

W. A. Garratt, Esq.

The Question now put to you does not open the Question of the great Benefits of Colonization; but, assuming that there were a Colony, and a Court for criminal and civil Purposes connected with that Colony, might not the Court you contemplate for the Protection of the Natives by the Act of Ninth George the Fourth still be formed, and co-exist with the other Proceeding?

I presume your Lordship means a Court the Jurisdiction of which would be to try Offences committed by British Subjects in those Parts of the Island not included within the Colony.

Making it a distinct Court for the Object for which you propose the Court to exist, although another Court exists in the Island for other Purposes; a Court sitting within the Colony?

If I could see precisely in what Way it was meant that the Jurisdiction of the Two Courts should be limited I should be able better to apply myself to the Question. It appears to me that the one Court should have Jurisdiction in all Matters arising within the Colony, and the other Court Jurisdiction over Offences committed in New Zealand but out of the Colony.

Would not the first broad Distinction be, that the one should be a Court of criminal and the other of civil Jurisdiction?

Then the Consequence would be, that the Court of criminal Jurisdiction would try all Offences, whether committed by Europeans or Natives.

Why should not such a Court as you contemplate simply by the Act of the Ninth of George the Fourth be constituted for the Purposes for which you consider it likely to be useful, while there is constituted in the Colony another Court for the Purposes of the Colony?

I do not know that there would be any Reason why that should not be done, but that it would be introducing a Complexity in our Connexion with New Zealand, and removing one which is represented as one of the Advantages of the Colony. There is in any way of considering it a Difficulty in the whole Question. One Advantage of this Plan, or any other Plan of an independent Court, having nothing to do with the Principle of Colonization, would be, that it might be made an Experiment, and if it was found not to answer it might be withdrawn or varied; but if a Colony is once established under the Sanction of the Government, it is scarcely possible to retrace your Steps, however much it may be desired. It would come round to this: whether the Fact of having another British Court, the Fact of British Authority being exercised in the Colony, would not give a general Distrust to the Natives.

Your Opinion is, that this second Court might create the very Difficulties which you are anxious to obviate?

Yes.

Are you aware of the Extent of the White Population in New Zealand?

I have no distinct Knowledge upon the Subject, but I am aware there are Differences of Opinion upon the Subject.

You are aware that it is an increasing Population?

It is so considered.

Whether Colonization, as it is called, be encouraged or not, if in point of fact the Settlements on the Island increase considerably, if the Shipping of the Country resorts to it largely, and important commercial and shipping Interests connected with the Country grow up in it, so as to increase the White Population considerably, do you think it possible that the Sort of Court you suggest could satisfy the Wants of the People of this Country so settling, or protect the Natives in the Position in which they would under those Circumstances be placed?

The View I take of that is this: that those who settle there now are principally of Two Classes; first, the Missionaries, and those connected with them, whom for that Purpose I may throw very much out of the Question; and then there are those who go there unconnected with the Missions, and for Purposes of their own, to pursue agricultural or commercial Objects, or rather to run away from Ships or from other Settlements. I apprehend there would be very few respectable Persons who would settle in New Zealand in the present unsettled State of Things, while there is no British Government to protect them.

them. Those who go simply for benevolent and religious Objects trust to that Protection which has hitherto been found, in a very remarkable Way, sufficient to preserve them from any serious Calamity. There must be a considerable Limit to the increasing of others, because while there is but little Protection there is but little Inducement to go; therefore I do not think they would increase so rapidly as might be otherwise expected. They would be Persons who if there were a Colony would not locate themselves within the Colony. Runaways from New South Wales would not locate themselves within the Colony, for they would be taken at once. Runaway Sailors would not locate themselves within the Colony. The Persons who principally resort thither are Persons who would wish to be free from Law; they would rather be without the Protection than subject to the Restraints of Law. The Consequence is, the Plan of the Colony would leave them untouched, except so far as the Natives might feel induced to bring them before the Court.

W. A. Garratt, Esq.

Have you not heard that there are several Hundreds of respectable Persons disposed to go out and make Settlements in New Zealand?

I have understood there are Persons disposed to go out, if they go out under a Charter, and under the Protection of the Government.

Supposing they were to go out under such Protection as they might be able to make for themselves, and that they might lay the Foundation of respectable Settlements there, would not that immediately render the Sort of Court you would propose to establish inadequate for its Purposes?

Unquestionably; if they went out under British Protection, they must have a British Court of Justice there; that cannot be denied.

The Question does not refer to their going out under any formal Sanction of the Crown, but as British Subjects going there on Agriculture, and in the same Manner as others have to a limited Extent, who are already settled in the Colony; but if in point of fact they do constitute a respectable Mass of English Population in the Country, from that Moment the Sort of Court you speak of would be inadequate to the Purpose, would it not?

It would be inadequate to their Protection, but I should not expect there were Persons of that Description about to go there, except under the Sanction of Government, either by an Act of Parliament or a Charter.

Do you consider it possible that any Community can be established where Courts of criminal Jurisdiction can exist for the Punishment of Crime without affording at the same Time some Remedy to Individuals in civil Cases. If there were a Man who had clearly in his own Judgment a Claim to certain Land, for instance; if he had no Means of raising and prosecuting that Claim, would not Violence be likely immediately to ensue? Can you suppose any Community can exist with a criminal Jurisdiction under a total Absence of civil Jurisdiction?

Certainly not; but I do not look upon those Persons as a Community; I look upon them as a Species of Vagabonds who have escaped out of the Community. That Question has already been decided by Parliament, for they have already established this Court of Justice, which has Jurisdiction over those very Individuals. I view it only as a Question whether that should be made more effective than it is.

Would not the Community which would arise from the Families of the Missionaries, already beginning to be considerable, be a Community which would render something of Law in the Country necessary; would not that take the Community out of the Description you give to it, of being entirely a vagabond Community?

It would take it out of that Description; but hitherto the Missionaries have gone on regulating Matters among themselves, with the Concurrence of the Natives, and they have hitherto found no Difficulty, as far as I am aware. When they do it will be Time, I should think, to apply a Remedy. A late Instance shows the Respect the Natives paid to them, in having even withdrawn their Troops, and changed the Field of Battle, to avoid injuring them, and also passing in Arms through the Settlements without injuring either them or their Property. There is a late Account of that Fact.

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Are

W. A. Garratt, Esq.

Are you aware that the British Government has distinctly recognized the Independence of that Portion of the Island which is adjacent to the Bay of Islands?

My Information was, that they did, generally speaking, recognize the Independence of the Island, by the Fact of appointing a Resident.

If it be an independent Country, recognized as such, are not all Individuals who choose to emigrate from hence to such independent Country entirely subject to such Laws as they find there?

Certainly, they are.

If they go into an independent Country they subject themselves to the Authority of the Laws of that Country, good or bad.

Certainly.

This Country would have no Right to make Laws for British Subjects going out as Settlers to an independent Country, without the Consent of the Natives?

The Distinction I should take is this: if the Natives of the Country choose to give up those British Subjects, and to bring them before a Court of Justice, they, in virtue of the Allegiance which they owe to the British Crown, and which they cannot shake off, may be punished according to our Laws, not in civil but in criminal Matters. We are acting already upon that Principle in the Course Parliament has already taken, because by passing that Act of Parliament they have considered that we have a Right to exercise Jurisdiction over British Subjects residing there.

Do not they subject themselves to the civil Jurisdiction of that Country, whatever it may be, by going there?

I should conceive so.

And criminal Jurisdiction also?

Certainly.

Then if you have no Right to interfere at all, where is your Right to hold your Court of Assize there?

The Right arises from the Chiefs bringing them, or concurring in their being brought before them.

Your Power would be limited to its Execution in the Territories of such Chiefs as may signify their Adherence?

So I conceive.

It being represented that those Chiefs are very numerous, that they are spread over the whole of the Two Islands, and the Extent of their separate Jurisdiction hardly traceable, or their Number easily ascertained, would it not be very difficult to establish any effective Control over those People, who might shelter themselves under any Chief who did not choose to give Authority, or who might be in League with them for any Purposes of his own, or who might act from Hostility to other Chiefs with whom he might be at War?

I feel that a Difficulty in every View of the Case; but in considering what is to be done that is a Difficulty which attaches as much to the Courts of a Colony obtaining Possession of and exercising Sovereignty over Part only of the Island as it does to the Case of a distinct Court of Justice; therefore, in the View I have taken of the Case, I am laying aside all those Difficulties which belong to both Modes of proceeding; yet there is one Advantage which belongs to the one which does not belong to the other, as it struck me; the one would be connected with the Colony, whereas the other, if it failed, might be easily withdrawn, and a new Plan adopted. The Difficulty proposed is a grave Part of the Subject, to which I see no Remedy (short of assuming the Sovereignty of the Island) beyond that which we may gradually hope for from the gradual Spread of Christianity and Civilization among them.

Supposing the Assizes proposed agreed on, have you considered how frequently it would be necessary to hold them?

That is a Point which may be much better determined by those who are there than those here. I was inquiring of a Naval Officer who has been there what Time it would take to go by Steam; he said, a few Days; if they could go in a Week or Ten Days they might go Twice a Year or Once a Quarter.

If

If it is one of the Judges of New South Wales who is to hold the Situation of Judge of Assize in New Zealand he would be for that Length of Time taken away from his Duties in New South Wales, therefore the Length of Time would be a material Ingredient? *W. A. Garratt, Esq.*

That in point of Practice would be far less inconvenient than having the Business transacted in New South Wales.

Do you think that the Number of Judges in New South Wales should be increased?

I do not at present know what the Number is.

Supposing this Court of Assize established, there must be a Power of arresting and detaining the Criminals in the meantime?

We have already very frequently a Government Vessel stationed off the Island, but it would be very desirable to have one constantly there, or one in the Bay of Islands, and another on the opposite Coast, where the Missionaries of the Wesleyan Society are. We have a British Resident in that Country; I should not see any great Difficulty if he were invested with the Authority of a Magistrate for arranging every thing with the Chiefs; and then, by a Communication with the Chiefs, they would be glad, if a Person had committed any serious Offence, in their own Protection, to arrest him, and bring him before the Resident, and he might be put on board the Ship, and imprisoned there till the Assizes came round.

Are you at all aware of the Powers which were given to the Consuls in the Levant?

I have understood they are very weak at present.

Do you think it might not be a better Plan, always with the Concurrence of the native Chiefs, that the Resident should have a Prison of his own?

Certainly, if he had the general Power which a Magistrate has, that would be an Improvement, unquestionably.

Do you suppose the Chiefs have such a Sense of Justice that it would be proper for this Country to encourage those Chiefs to imprison British Subjects on their own Notion of Right and Wrong?

My Idea is, that the Resident should perform the Duties of a Magistrate; that he should issue his Warrant, or what would be analogous to a Warrant; that the Chiefs should be prevailed upon simply to execute the Warrant; that the Office of Magistrate should be performed by the Resident only.

Do you think there would be no Difficulty with respect to a Court where a Native committing any Offence against an European could not be punished, though a British Settler committing an Offence against a Native could be; and do you not think that that would produce the very Evils which it is wished to avoid, of creating Jealousies, and leading to Assassination and Violence?

I do not see that it would. I am looking to see how Things are now, though the present System is very inefficient; in one or two Instances the Chiefs have delivered up the Individuals.

At present it is on an equal Footing as applies to both Parties; the Native can obtain no Redress against the European, nor the European against the Native?

In Civil Matters they cannot; but as the Law now stands, if a Man is taken in the Island, and sent to New South Wales, a British Subject may be there convicted of an Offence committed in New Zealand, but not the Natives.

Practically is not that a dead Letter?

There have been some sent over, but I believe no Conviction has taken place; they see the Persons carried away.

Do they see Persons carried away?

A Person has (I understand) been carried away from the Island.

Is not the general State of Things, that Offences committed either against the Natives or Europeans remain unpunished?

There have been very few Instances of Punishment.

W. A. Garratt, Esq. Are you aware of many Instances of Acts of Violence towards the Natives?

There have been strong Statements upon the Subject. I am not prepared to form any distinct Opinion.

You are not able to produce individual Cases to any great Number?

I think there are Cases referred to, and grievous Cases too, in the Evidence before the Committee of the House of Commons, though I cannot name them.

Do you recollect the Case of Captain Stewart at all?

I heard a Case mentioned before the Committee of the House of Commons. I read it not in the original Report, but in an Abstract, in which Names were suppressed, and therefore I do not know the Name; but I recollect a Case of most grievous Oppression.

The State of Things is such at present, that if a Murder is committed, whether by an European or by a Native, the strong Probability is, that no Notice will be taken of it, and that the Offender will escape with Impunity?

I should think that is really probable.

Have you ever known an Instance in which a Murder committed has been punished?

I do not know of any. There was one Case, whether Murder I am not sure, where the Party was acquitted for Want of Evidence.

Would the Plan which you describe have any Effect in regulating Disorders of this Description,—the great Encouragement of spirituous Liquors, the Encouragement of carrying off the Women for Prostitution on board the Ships,—all those Irregularities so offensive to Morals, and so prejudicial to the moral Condition of the People; would you wholly leave those Grievances until they came to that Head that they amounted to something of positive Crime which a Court of Justice could reach?

I am afraid we cannot undertake to repress Grievances in New Zealand when we cannot repress Grievances of the Kind in this Country; we cannot prevent the selling of spirituous Liquors there while we do not prevent it in our own Country; nor can we prevent Prostitution in that Country while we have no Means, or scarcely any, to prevent it in this Country. It appears to me the only Course is the Progress of Civilization.

Is it not essential that you should convert that which is now a most disorderly and immoral Colony into one of the most orderly and moral Description, by having a better Class of Settlers?

This Species of Question comes round in different Shapes. Without entering into the Question what the State of Morals would be at all, an Improvement in the Colony would apply exclusively to the Colony itself, and not extend to those beyond the Bounds of the Colony; but besides that, whatever the Desires and Wishes of Persons in this Country who would patronize a Colony may be, the Colony must depend much more upon those who go out there, and those who administer the Government of it, than it can depend on any Individuals here, and the Influence of the Persons here; and when Persons go out with the primary Object of bettering their own Condition, I do not know that we can expect them to conduct themselves better than Persons in the same Situation of Life in this Country; and yet we see a great deal of Immorality of every Description existing in this Country which the Law cannot control. I should not expect that Colony, even with this Influence, would be any thing like a very perfect System of Morality; and beyond its Bounds I do not see what Effect it would have upon those who are now resident in New Zealand. A Colony in only a Portion of New Zealand cannot have the Effect of restraining those who are lawless; they will live out of the Colony.

Are you aware that it is not necessarily the Effect of a new Colony that it should lead to those immoral and irregular Habits; that, on the contrary, most of the Colonies settled by this Country in America were of a totally different Description, and that, having a Foundation of Religion and Morality, they have grown up without any of those immoral Tendencies which we observe to exist in this Colony of New Zealand? Why should not a Colony be formed in New Zealand with the same Results that have taken place in the Case of America?

I am

I am afraid the Result has been very much to annihilate the Natives of North America. The Intercourse between Europeans and the Natives of North America has been very much an Intercourse of selling Spirits; to this Day there Spirits are sold, and that has to this Day presented One great Difficulty in the Way of civilizing them. *W. A. Garratt, Esq.*

Are you aware what Qualification there is for a Colonist in this Association; whether any moral Qualification is necessary?

I am not aware of any moral Qualification being required.

Are you aware that any Person who chooses to pay 12s. an Acre may go out as Part of this Colony?

I conceive that to be the Case.

Although there would very probably exist, as there would in the Mother Country, a certain Degree of Immorality in any Community established, still do you not think that the Existence of a Colony would upon the whole tend to diffuse the Christian Religion over the Island much more rapidly than it would otherwise spread; would not the greater Connexion to which the Natives and the Settlers were brought, and the increasing Trade, have a Tendency to diffuse the Christian Religion more rapidly, it being Part of their System to uphold the Christian Religion?

Practically, I should say, no. We have seen that wherever Colonists have gone almost invariably Disgrace has followed.

Nothing can be worse than the general Treatment of the Aborigines. But how is it the Fact with respect to Mexico; is there not a very large Population of Natives still existing there who have been preserved by a Code of Laws which the Spaniards, after the first Atrocities were over, enacted in their Favour?

I am not acquainted with the Facts as to that Part of the World.

With respect to Spirits, do you think that the Existence of a Colony would tend to the Introduction of Spirits much more than they are introduced at present?

I think that Colonization, so far as it would increase Trade, would increase the Importation of that which was wished for; that if the Natives wished for Spirits they would have them. The Principle of Trade is to supply that which is required, and unhappily among uncivilized Nations Spirits are in demand, and where there is a regular Trade those Spirits will be supplied.

Are you aware that the Gentlemen who have principally projected this Association reckon upon Wine and Spirits as the principal Articles from which they will derive their Revenue?

I did not recollect that Circumstance.

At present Wine and Spirits can be brought into the Island without any Duty at all?

Yes.

Is it not probable an Imposition of Duty would rather check than increase the Introduction of them?

The Facilities of smuggling are so great that I cannot say indeed.

You never were in the Island yourself?

No; I speak only from Reflection on general Principles.

Have you been in the habit of attending the Meetings of the Church Missionary Society?

Yes; both the Committee and the Society; more particularly the Committee.

For some Years past?

Perhaps Two Years past; before that Time I attended only occasionally; I had not Leisure.

Have the Committee had no Information of the Fact, that the Missionaries, and the Representatives of the Missionaries, have made large Purchases of Land in New Zealand?

As far as I have known, they had no Information of the Fact till Mr. Flatt's (123.7.)

W. A. Garratt, Esq.

Evidence was brought forward in Mr. Wakefield's Pamphlet. We have allowed our Missionaries to take only a limited Quantity. What the Facts are beyond that we know not. We wrote out as soon as we heard it for Information upon the Subject.

Have you had no Information of the Evidence upon that Subject which has been given by Mr. Flatt?

I do not know the Evidence he may have given here. I know what he has stated upon that Subject, and very broadly stated, in that Pamphlet of Mr. Wakefield.

If the Missionaries have made large Purchases, it has been in violation of the Orders and Instructions they have received?

Contrary to the Spirit of the Orders they have received. It did occur to me when I heard of it, it might possibly turn out that it had been a Purchase made, not for the Purpose of Use, but for the Purpose of preventing the Natives selling it to others. That is a mere Conjecture of my own. It did not appear from Mr. Flatt's Statement in Mr. Wakefield's Pamphlet that they had occupied all that they had purchased.

Separate Individuals have bought?

Yes. That is quite contrary to the Views of the Society; their only Object in permitting them to have Land is, that they should have just enough to supply their Wants and to provide for their Children.

The Committee observe that in One of the Letters written out to the Missionaries in New Zealand the Prospect of their acquiring Land for their Descendants is spoken of in such a Manner as that they are to keep in view their forming prospectively the Basis of an Establishment of Villages in the Country, that being the Expression used; in what would such an Arrangement as that differ from a Colony?

In one Sense they differ from a Colony, such as that proposed, in this Way, that the Government of this Country would be in no Way committed for the Protection of them; they would trust for their Protection to their right Conduct towards the Natives, and the Protection they would in consequence receive.

As one of the Committee of the Church Missionary Society, have you any Knowledge of a Letter addressed by Dr. Hinds, about Six Months ago, to the Society (*a Copy of a Letter being shown to the Witness*)?

I have not seen this.

Have you any Conception what the Number of Land Owners in the Island is?

No; I have no Information at all to be relied on. I have very little Confidence in the different Statements which have been made. I can hardly form an Opinion upon that Point.

Do you know whether the Acquisition of Land by Europeans has been going on at a rapid Rate?

No; I have no direct Information upon the Subject. Our Information upon various Points of New Zealand has always appeared to me to be very imperfect,—not enabling us to form any satisfactory Conclusion what is the best Course to be adopted.

When you spoke of the Community being to a considerable Extent a vagabond Community, that would hardly embrace those who have acquired Land to any Extent?

I cannot speak with any Certainty upon that Point.

The Witness is directed to withdraw.

Rev. J. Beecham.

The Reverend JOHN BEECHAM is called in, and further examined as follows:

Will you have the goodness to make any further Statement which you think material to the Committee?

I was speaking on the Influence of the Missions in promoting the temporal Interests of the Natives; and as a single Fact often conveys a clearer Idea than lengthened

lengthened general Remarks, with your Lordship's Permission, I will read one with which I am furnished in a Letter from a Medical Gentleman, respecting one of our Christian Natives residing about Twelve Miles from Mangungu, though in consequence of the Nature of the Road, as I understood, it is nearly the Distance of a Day's Journey. His Name is David, which appears to be a favourite Name among the Christian Natives. I presume he is the same Individual who, in an Extract dated Mangungu, February 1835, is represented as delivering an animated public Address at a School Examination. In this Case we see the once savage New Zealander devoting himself to the peaceful Pursuits of civilized Life; daily worshipping the true God in the Midst of his Family, consisting of some Twenty Persons, and entertaining his English Guests in the true Spirit of patriarchal Hospitality.

On the Twenty-fourth of February 1837, Mr. Shaw says: "The Captain and myself started from the Hokianga to visit the Bay of Islands, and at Dusk, after a fatiguing but highly interesting Day's March, we arrived at a native Village, where an intelligent and most hospitable Native of the Name of David resided. We met with a hearty Welcome from David and his Friends, and on entering his House Preparations were immediately made for our Comfort. Before we had Time to seat ourselves around the Fire upon the Floor, a Girl brought in Trusses of clean wheaten Straw for our Beds; others were busied in preparing our Supper, which consisted of Milk, Bread, and Potatoes,—all the Produce of this Man's Farm. After Supper what was my Astonishment when I saw David bring out Two Books, and after selecting a Portion in one, which was a Translation of Part of the New Testament, he read it aloud with a clear and unhesitating Voice! This finished, he read from the other Book some Prayers, which were responded to by the whole native Company, about Twenty Persons. After this a very handsome young Man, apparently David's Son, prayed aloud extempore, all the People devoutly kneeling. The same Ceremony, with as much Devotion, was performed at Daylight in the Morning, before we proceeded on our Journey.

"This Native, through the kind Assistance and Instruction of the Missionaries, may now be called wealthy. He possesses a good House, strongly built of Ranpoo, which for Natives is comfortable and commodious, consisting of Two Rooms, the inner one being a sleeping Apartment; the outer one is of considerable Size, and of sufficient Height to admit of a Person's standing upright. The Fire is placed upon the Floor, in the Middle of the Room, around which they seat or rather squat themselves during the Day, and some sleep at Night.

"This Farm consists of several Acres of Land, well cultivated, producing luxuriant Crops of Wheat, Potatoes, and Coomeras. He makes use of a Plough; and his Wheat Field would bear Comparison, both as to Tillage and Richness of the Crop, with some of our English Fields. The Wheat is ground at the Missionaries Mill, the Flour being made into excellent Bread, or eaten, boiled with Milk. He has Five or Six Cows, which are the Increase from One given him some Time ago by the Missionaries, so that he has an abundant Supply of Milk and Butter; the latter he sells to People at the Bay of Islands, and elsewhere, for Money. The Natives are beginning to show a decided Preference to Money over Barter, as they find they can buy of Europeans at a cheaper Rate than they can exchange for Merchandize. On going away in the Morning he would take no Payment; we of course made him a Present of Tobacco. He expressed a great Wish that, should we return by the same Route, we would stop at his House. He understands and can speak some English.

"The Natives generally are very quick at acquiring Knowledge of all Kinds, and are particularly fond of Reading, Writing, and Drawing."

Mr. Shaw then adds his Testimony to the great Change which has been effected among the Natives by promoting that Honesty which is one of the Bonds of civilized Society. He proceeds:—"I trust that my Opinion regarding the Honesty of the Natives will not be considered irrelevant. The New Zealanders show the greatest Detestation of a Thief. During my Stay of Ten Weeks in that Country I never heard but of One petty Theft, although Hundreds of Natives visited our Ship (in the Hokianga); nor were any Precautions found necessary, moreover, in our Journey to the Bay, although we each had a native Man to carry our Luggage, to whom we implicitly confided our Keys. They therefore had the Care of our Clothes, Cigars, Tobacco, and Spirits for a Week, yet we never

Rev. J. Beecham.

missed the most trivial Article, and when they wanted Tobacco they would ask for some."

I regret that the Attention of our People is very injuriously diverted to so great an Extent from grazing and agricultural Pursuits by the Timber Trade on the Hokianga. This Trade greatly obstructs the Work of Civilization among them, but as I should wish to advert to that in connexion with another Topic; I will not enlarge upon it now.

I would next advert to the Influence of the Mission in contributing to make New Zealand a Place of safe Resort to our Merchants and Seamen. The History of Missions in New Zealand would furnish numerous Instances where the Missionaries by their direct Influence have preserved the Crews of our Ships from being cut off by the Natives. I have already alluded to the Case of the Mercury, which was seized in Wangaroa Bay; in that Instance the Sails of the Vessel were cut, and the Cargo was plundered by the Natives; but Two of our Missionaries at length succeeded, though at great personal Risk, in rescuing the Vessel from the Natives, and conducting her out to Sea.

Another Instance occurred in the same Bay, where the Missionaries were successful in rescuing the Ship on board of which Messrs. Tyerman and Bennet, a Deputation from the London Missionary Society, were. That is a very interesting Case, and describes so strikingly the Proceedings of the Natives in former Times, that, with your Lordships Permission, I will refer to it. They say: "This Morning our little Vessel was surrounded with Canoes, containing several Hundreds of the Natives, of both Sexes, who presently climbed up, and crowded it so much that we were obliged to put up a Bar across the Quarter Deck, and taboo it from Intrusion. The Commerce in various Articles on both Sides went on pretty well for some Time, till one provoking Circumstance after another occurred, which had nearly led to the Seizure of the Ship, and the Loss of our Lives. In the Confusion occasioned by the great Throng within so narrow a Space, the Natives began to exercise their pilfering Tricks, Opportunities for which are seldom permitted to slip away unimproved. Suddenly the Cook cried out, 'They have stolen this Thing;' but scarcely had he named the Thing (some Kitchen Article), when he called out again, 'They have stolen the Beef out of the Pot;' and then a Third Time, 'They have stolen my Cooking Pans.' Presently another Voice bawled out from the Forecastle, 'Captain! they have broken open your Trunk, and carried away your Clothes.' Up to this Time we had been in friendly Intercourse with the Chiefs, rubbing Noses, and purchasing their personal Ornaments and other Curiosities, suspecting no Mischief; but now, in the course of a few Moments, without our perceiving the immediate Reason, the whole Scene was changed. We found afterwards that the Captain (Dibbs), on hearing of the audacious Thefts above mentioned, had become angry; and while he was endeavouring, rather boisterously, to clear the Deck of some of the Intruders, one of them, a Chief, on being jostled by him, fell over the Ship's Side into the Sea, between his own Canoe and the Vessel. This was seized instantaneously as the Pretext for commencing Hostilities. The Women and Children, in the course of a few Seconds, had all disappeared, leaping overboard into their Canoes, and taking with them the Kakaous, or Mantles of the Warriors. The latter, thus stripped for Action, remained on Deck, of which, before we were aware, they had taken complete Possession, and forthwith made us their Prisoners. Tremendous were the Howlings and Screechings of the Barbarians, while they stamped and brandished their Weapons, consisting principally of Clubs and Spears. One Chief, with his Cookies (his Slaves), had surrounded the Captain, holding their Spears at his Breast and his Sides, on the Larboard Quarter of the Vessel. Mr Tyerman, under Guard of another Band, stood on the Starboard, and Mr. Bennet on the same Side, but aft towards the Stern. Mr. Threlkeld and his little Boy, not Seven Years old, were near Mr. Bennet, not under direct manual Grasp of the Savages. The Chief who, with his Gang, had been trafficking with Mr. Bennet, now brought his huge tattooed Visage near to Mr. B's, screaming, in Tones the most odious and horrifying, 'Tangata New Zealandi, tangata kakino. Tangata New Zealandi, tangata kakino?' This he repeated as rapidly as Lips, Tongue, and Throat could utter the Words; which mean, 'Man of New Zealand, is he bad Man? Man of New Zealand, a bad Man?' Happily Mr. Bennet understood the Question (the New Zealand Dialect much resembling the Tahitian); wherefore, though convinced that
inevitable

inevitable Death was at hand, he answered, with as much Composure as could be assumed, 'Kaore kakino, tangata New Zealandi tangata kapai,'—'Not bad; the New Zealander is a good Man.' And so often as the other, with indescribable Ferocity of Aspect and Sharpness of Accent, asked the same Question (which might be a Hundred Times) the same Answer was returned. 'But,' inquired Mr. Bennet, 'why is all this Uproar? Why cannot we still rub Noses, and buy and sell and barter as before?' At this Moment a stout Slave belonging to this Chief stepped behind Mr. Bennet, and pinioned both his Arms close to his Sides. No Effort was made to resist or elude the gigantic Grasp, Mr. B. knowing that such would only accelerate the threatened Destruction. Still, therefore, he maintained his Calmness, and asked the Chief the Price of a Neck Ornament which the latter wore. Immediately another Slave raised a large Tree-felling Axe (which, with others, had been brought to be sharpened by the Ship's Carpenter) over the Head of the Prisoner. This Ruffian looked with demon-like Eagerness and Impatience towards his Master for the Signal to strike. And here it may be observed, that our good Countrymen can have no Idea of the almost preternatural Fury which Savages can throw into their distorted Countenances, and infuse into their deafening and appalling Voices, when they are possessed by the Legion Fiend of Rage, Cupidity, and Revenge." After describing the Methods adopted by Mr. Bennet to conciliate the Natives, the Narrative proceeds:—"Just then, one of the Cookies behind plucked off Mr. Bennet's seal-skin Travelling Cap. This did not give him particular Alarm; on the contrary, expecting every Instant to feel the Stroke of the Axe, it slightly occurred to him that the Blow falling upon his naked Head would more likely prove effective, and need no Repetition; at the same Time, in earnest inward Prayer commending his Spirit to the Mercy of God, in whose Presence he doubted not that he should very soon appear, the Thought of Deliverance having no conscious Place in his Mind during this Extremity. While Mr. Bennet stood thus pinioned and in Jeopardy, the Axe gleaming over his Head, and catching his Eye whenever he looked a little askance, he marked a few Yards before him his Friend and Companion, Mr. Tyerman, under Custody of another Chief and his Cookies. These Wretches were from Time to Time handling his Arms, his Sides, and his Thighs; while, from the Paleness of his Countenance, though he remained perfectly tranquil, it was evident that he was not unaware of the Meaning of such Familiarities, namely, that they were judging, with cannibal Instinct, how well he would cut up at the Feast which they anticipated. The Captain, hemmed in with Spears, continued a close but evidently a very indignant Captive, near the Larboard Bow, while Mr. Threlkeld and his Son moved backward and forward a few Steps on Mr. Bennet's Left Hand. In the course of the Scene, the Carpenter, who had been in these Parts before, and knew the People, came aft, till he got quite close to Mr. Threlkeld; when, looking earnestly towards Mr. Bennet, he said, 'Sir, we shall all be murdered and eaten up in a few Minutes.' Mr. Bennet replied, 'Carpenter, I believe that we shall certainly all be in Eternity by that Time, but we are in the Hands of God.' The Carpenter then crept out of his View; but Mr. Threlkeld's little Boy, having heard with Affright what he had so emphatically predicted, grasped his Father's Hand, and cried out, sobbing bitterly, 'Father! Father! when,—when they have killed us, will it—will it hurt us when they eat us.' The Carpenter had some Apprehension of the same Kind as the poor Child's, and apparently felt a greater Horror of being devoured than of dying; for presently Mr. Bennet, who kept his Eye as much as possible turned from the impending Axe, lest the Sight of it should affect his Countenance, happening to glance aloof, spied the Carpenter athwart the Larboard Yard-arm, waiting the Issue with a stern Determination, which indicated that come what might, he had chosen his Lot. On being asked by Mr. Bennet, afterwards, why he had been so foolish as to go aloft, as though there were a better Chance there of escaping the expected Massacre than below, he frankly answered, 'I knew that I must die, but I was resolved that the Savages should not eat me; and as soon as I saw them cut you down with the Axe, I would have dropped down into the Sea, and only have been drowned, for I had Weights about me which would have sunk me at once.' From this perilous Situation they were at length extricated, by the Arrival of Mr. White, the Wesleyan Missionary, in a Boat, accompanied by the Chief George, who, Fifteen

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Years before, had cut off the Crew of the *Boyd*, the Wreck of which Vessel was distinctly visible to the Party now expecting a similar Fate. George immediately cleared the Deck of the hostile Natives, and at the Missionary's Request consented to remain on board, to prevent a similar Attack."

What is the Date of that Letter ?

16th July 1824. The Contrast between New Zealand at the Commencement of Missionary Labours there and what it is at the present Time is most striking. Ships then approached its Shores at great Risk, as is seen from the Evidence submitted to your Lordships; and no Merchant or Settler thought of going to reside there; but now Ships visit it safely. A Gentleman told me lately that the Ship on board of which he came from New Zealand lay for some Time within the Hokianga River, where only Seven Years ago,—at the Time when our Missionaries commenced their Labours there, Ships were seized and plundered,—opposite to large Tribes, amounting to 1,500 Persons, in perfect Safety, and without any Apprehension of Danger, either by Day or by Night; and now also our Countrymen go and live there in Security, and New Zealand has become an Object of the greatest Attraction to the Advocates of Colonization. The Question is, to what may all this be ascribed? With Permission, a Settler shall speak for himself; I will read his Words. A Gentleman who visited New Zealand in 1834, Mr. W. B. Marshall, Surgeon in the Royal Navy, writes to this Effect:—"Inquiry being made of Mr. C., as to his Knowledge of the Missionaries, their Conduct, and Character, he said, 'But for them, Sir, no Europeans could live in this Land. My own Place has been frequently surrounded, and my personal Safety threatened, by a Host of armed Natives. At such Time I have only had to send a Message to the Settlement (at Paihea) to procure the Attendance of a Missionary, who upon his Arrival would speak to the principal Chiefs, and by his Mediation never failed to rid me of the Invaders, they being ashamed to perpetrate an Outrage in the Presence of a Missionary.' At a subsequent Part of our Conversation together he added to the foregoing Testimony the following emphatic Declaration:—"Let even their greatest Enemies say what they may, all such are equally indebted with myself to the general Respect felt for the Missionaries for the Safety of their Lives and Properties in Times past.' Facts like these, witnessed too by a Man like this, speak Volumes, and supply a Text too intelligible to require Comment. They prove the moral Influence of the Missionaries beyond all Possibility of Doubt; they prove the beneficial Purposes for which that Influence is employed; and they prove too, that but for the Missionaries no Settlers could have fixed themselves in New Zealand, Commerce with it must have failed, and the Trade in its Produce been abandoned."

The Settler whose Words I have just read resided at the Bay of Islands, but his Remarks are equally applicable to the State of Things on the Western Coast of New Zealand. This to me is an interesting Subject; and I have embraced the Opportunity of making Inquiry of Persons who have come from New Zealand, and have referred to this very Statement, and I have not yet met with an Individual who has not unhesitatingly acknowledged that it is solely owing to the widely-extended Influence of the Missionaries that New Zealand has now become a Place of safe Resort for our Sailors and Merchantmen. I say widely-extended Influence, and I express myself thus advisedly. That Influence is not confined to the Stations of the Missionaries and their immediate Neighbourhood; I understand that very frequently it will be found in the most distant Parts in New Zealand. Some of the Natives have Relatives and Family Connexions at the Stations where the Missionaries reside; and thus, through them, the Missionaries exert an indirect Influence most beneficial to the Country.

There is yet One more Aspect under which I am anxious that your Lordships should contemplate the Missions; that is in their Influence in promoting Peace among the Natives. Numerous Instances might be adduced in which Missionaries have successfully interposed in preventing War altogether, or in mitigating its Horrors, and in putting a speedy End to it. I will now adduce only One Case, which, on account of its great Importance deserves to be noticed, and will sufficiently illustrate the Point in hand. I have Evidence to show that the recent alarming War in New Zealand, which is the Subject of the Dispatches recently published by Order of the House of Commons,—the War which induced the Governor of New South Wales to send Her Majesty's Ship the

the Rattlesnake to protect the British Residents—the War which Mr. Busby viewed with such alarming Apprehensions as though it would desolate the Country in its destructive Progress,—I have Evidence that this very War was put an end to by our Christian Natives from Hokianga with Two of our Missionaries who went with them to the Battle Field, and did not leave it till they saw the Weapons of War cast away and the hostile Parties reconciled to each other as Brethren. The following Extract from Captain Hobson's Despatch, written after the Return of the Rattlesnake to the Colony, shows that he anticipated beneficial Results from the Efforts of the Christian Natives. He says, "There are other Causes too that it is hoped will lead to Pacification. Nene, a powerful Chief from Hokianga, who has embraced Christianity, has brought his Tribe across the Island with the full Determination to compel the contending Parties to make Peace; and as he is known to possess both Courage and Power to turn the Scale on either Side, his Mediation is not likely to be slighted."

I have Letters from our Missionaries to show that the Expectations of Captain Hobson on this Subject were well founded. An Extract of a Letter from the Reverend John Whiteley, dated Newark, Hokianga, 25th April 1837, will show the Missionaries had participated in the alarming Apprehensions which had in the first Instance been entertained respecting this War. "You will hear from my other Brethren the Particulars of a serious Disturbance which has taken place lately in the Neighbourhood of Mangungu. The Bay of Islands also is at this Moment the Scene of War, and when or where it will end cannot yet be known. The Church Brethren at the Southward on the East Coast have been placed in alarming Circumstances: several of their Stations have been broken up, and their Property destroyed or carried off. War still prevails, and it is supposed will not cease until one or both of the contending Parties is exterminated. The Natives in this Neighbourhood are at present living in Peace, but the Tribes are so connected one with another that we know not how soon the Affair at the Bay may involve these Natives in a general War."

The next Document to which I will refer is an Extract of a Second Letter from Mr. Whiteley, dated Newark, 24th August 1837, describing the Excitement caused at the New Missionary Station at Newark by the War at the Bay of Islands, and giving an Account of his Journeys and Exertions to effect a Peace. He says, "My last would inform you of the warlike Position of Affairs among the Natives at the Bay, and of my Apprehensions that our People here might be involved in their Broils. The following Particulars will show that my Fears were not groundless, and that we have Cause to thank God and take Courage on account of the Manner in which Christianity has operated in the Termination of the Work of Bloodshed and Death.

"Sunday, 4th June, I went to Pakanae, the Residence of the Chief Moetera. He has lately been giving a Feast to his Friends, and I held Service in the House erected for their Accommodation. Moetera for the first Time attended, and appeared to listen with Attention. He says his Heart is with us and for us, but he cannot yet wakapono, that is, believe and take up the Profession of Christianity, because he must go to help his Friends at the Bay. This is what I feared on account of the intimate Connexion between the Tribes.

"10th.—Having heard that Moetera had threatened to drive away some of my People from their own Place, Waiherohia (a small Village about Two Miles from this), because they refused to join him in his intended Expedition, I accompanied them this Morning to see him, intending, if he remained inflexible, to recommend their taking at once a Portion of the Mission Land for their Cultivations, until the Storm should be over-past. We found him much better disposed than we had expected. Indeed our going to him appeared to disarm him completely. He said if they had not embraced Christianity, and had refused to go, he should assuredly drive them out if he returned alive; but as they had become my People, he only wished those of them to go who were still living in their native State, and had not received Christianity. Several of this People had, indeed, come forward a few Sabbaths ago, wishing to be baptized, in order that they might be exempt. I told Moetera that I had resolved to accompany him and his People to the Bay, in order to support them, so far as my Presence might have any Influence, in their professed Purpose of making Peace, and that as some of our Christian Natives at Kaihu Kaipara had been appealed to, and Parori their Chief was going, I should proceed by that Route in order to see Parori, and advise with Mr. Wallis.

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Moetera and his People were much pleased with my Arrangements, and agreed to meet me where the Two Roads join near the Waimate Church Mission Station.

“ 12th, Monday Morning.—I set out for Kaihu, where we arrived after Two Days hard walking. The Roads are very bad, and at this rainy Season of the Year travelling is Labour indeed. Parori and his People had gone the Day before, but as the Movements of the Natives are so slow, I expect to overtake them before he arrives at the Bay. At any Rate this Journey will convince him that we are not unconcerned about their Welfare.

“ 14th.—About Nine o’Clock this Evening I arrived at Mr. Wallis’s Station. The Night was exceedingly dark and tempestuous, and the Thunder and Lightning more awful than any thing I have witnessed before in the Land. Our Four Hours Passage up the River was gloomy indeed.

“ 16th.—Having obtained what Information we could from the Natives respecting the Route we should take, we this Morning proceeded onward, first in Mr. Wallis’s Boat as far as it could go, and then in a Canoe rowing up the River a greater Part of the Day. The Rain came on most plentifully, giving us a complete Soaking. Towards Evening we came to a Place where some travelling Natives had the Day before put up temporary Sheds, made by laying a few of the Branches of the Palm Tree on Sticks in a slanting Direction, open in front and at both Ends ; a wretched Shelter indeed !

“ 17th.—By Daylight we had cooked our Food, breakfasted, and had Prayers. Leaving our Canoe we proceeded by Land through the Woods, and had a Sort of Shower-and-River-Bath Expedition until Three o’Clock, when, after a hard Walk, or rather Run, of Eight Hours, we arrived at the first Native Village, where, being completely drenched with Rain, we remained for the Night. Indeed, the Natives told us that it would be impossible to proceed further on account of the Floods caused by the heavy Rains. In the Evening the People assembled for Divine Worship. We had a profitable Service, though our Number was small.

“ 18th.—We had Service with the People of the Place, most of whom attended. After Service I proposed to visit the next Settlement. Some of the People accompanied us, but it was Night before we arrived. Most of the People attended Service. Reports from the Bay are rather alarming. A Messenger has arrived, stating that Pi is killed, as well as several of the Chiefs of the Kaipara People. Pi was the principal Chief of Waima in the Hokianga District, and it is supposed that the Hokianga People will now feel themselves called upon to interfere.

“ 19th.—I arose about Midnight, when the Moon shone brilliant ; but I was concerned to witness the sure Token of approaching bad Weather. I roused the Natives to prepare Food, during which we sang, read, and prayed with the People, and then prepared to depart. We had to wade through the River several Times, and our Route lay through Woods, the thick Foliage of which excluded the Light of the Moon, and made travelling difficult. At Day-break the Rains began to descend, and we had again the Benefit of a Cold Bath of nearly Twelve Hours Continuance. We travelled at a laborious Rate, being determined, if possible, to compass the Two Days Journey in One. Just before Dark we came to Kaikoki, a Native Village in the District of Waimate. Here I had the Satisfaction to overtake Parori and his Party ; Moses, also a baptized Chief of Waima, had just arrived from Hokianga. Our Meeting was most opportune and, as I could not but consider, providential. Moses told me, that on hearing of the Death of his Friend Pi he went immediately to all the Christian Chiefs of Hokianga to consult as to what should be done, when all agreed that they should now come over in a Body and assert their Right to make Peace ; that he had come thus far to meet the Body of Pi, and that after his Funeral the whole of the People would come over to the Bay in order to settle the Affair. Parori also told me that his Determination was to go and declare himself for Peace.

“ 20th.—As Moetera and his Party were about Six Miles distant, Parori and I arranged to meet him, and afterwards proceed to the Waimate for the Purpose of communicating with our Brethren of the Church Mission, in whose Neighbourhood the Quarrel had taken place, and who of course were best acquainted with the State of Affairs. Moetera and his People were much pleased to see us. We met the Body of Pi, when Parori stopped the People,

and

and made a long Speech in favour of Peace. They had with them several Persons seriously wounded, whom they were conveying to their own Place, Waima; and it was stated by my Boys that they had several Baskets of human Flesh cut from the Bodies of their Enemies. Cannibalism is not yet banished from the Land! Parori and Moetera are Friends, but they are going to opposite Parties; and it is a curious Fact that Parori's own Son is with Moetera, going to the Enemies of his Father's Friends. However, they have mutually agreed to use their Efforts with their respective Parties to prevent further Hostilities until the Hokianga Natives come over to make Peace. Nothing has been done since the Death of Pi. The Battle is now suspended; and I trust that, by the Blessing of God upon the Measures adopted, Peace will soon be restored. Parori and I proceeded to the Waimate.

"21st.—Having advised with our Friends, and written to inform the Rev. H. Williams of the Feelings and Intentions of the People with whom we are more immediately connected, I returned to Hokianga, calling upon Moetera and his People by the Way. On arriving at Wailo after Dark, I found Thomas Walker (Nene) with his People, ready to proceed to the Bay, according to the Arrangements stated by Moses. We expressed a Wish that some of us should accompany them. The Tide being down, I waited till Midnight, and then proceeded to Mangungu.

"22d.—Mr. Turner having considered it our Duty to accompany our Christian Natives when they go to the Bay for the Purpose of making Peace, I returned Home to prepare for a Second Journey.

"25th.—I received a Note from Mr. Wallis, informing me that, having heard after my Departure of the Deaths of some of the Kaipara Chiefs from the District where he resides, he considered it his Duty to go at once to the Bay, in order, if possible, to bring the Kaipara People away. May the Lord prosper his Undertaking!

"27th.—I went up the River, having been hindered from going sooner by the Roughness of the Weather. We set out the next Morning; but as Mr. Turner will doubtless furnish you with the Particulars of our Expedition, I beg to refer you to his Communications. Suffice it for me to say, that we were away nearly a Fortnight, and were accommodated by the Kindness of our Church Brethren. Peace was restored by the Interposition of our Christian Natives, and that too under Circumstances which, but for Christianity, might have led to a general and destructive War. Our People have returned to their Homes. Moetera and his People have come back. He now appears disposed to embrace Christianity. He has been several Times to our Services; and I trust that thus the Door will be opened to his People, and that the Lord who reigneth over all will over-rule these Events for the Advancement of his Glory and the Salvation of this People."

I will read, in conclusion, a short Extract of a Letter from the Rev. Nathaniel Turner, in which he states that this alarming War was brought to a Termination by the Exertions of the Missionaries at Hokianga. He says, "There have been very serious Disturbances amongst the Natives for some Months past, not only at a Distance to the Southward, but amongst our immediate Neighbours in the Bay of Islands and the adjacent Tribes; but I am happy to say, that their Differences are now adjusted, and that Peace is again restored. It is also gratifying to me to inform you, that in effecting this Restoration the Christian Natives under our immediate Care have been the principal Instruments. We were successful in using our Influence to prevent their joining either Party to destroy each other; and in this they nobly withstood every Temptation; but when a favourable Opportunity offered for successful Mediation, the principal Chiefs came to us, and expressed a Wish to go over in a Body as Peacemakers, at the same Time requesting myself and Brother Whiteley to accompany them, assigning as a Reason that we should not only assist them in accomplishing their Object, but be the Instruments of withholding themselves from Evil. We could not but approve of their Proposition, and accompanied them accordingly; and though it kept us Ten Days from our Families and regular Engagements at Home, we returned thankful to the Giver of all Good that the Demon of Discord was again banished from our Neighbours, and Peace and Harmony restored. In the Affair alluded to the Christian Natives have given us and the World decisive Proof that Christianity has effected a considerable Change amongst them, for had this occurred a few Years ago there was scarcely a Man amongst

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them who would not have joined one or the other of the contending Parties, and clamoured for his Brother's Blood."

I will not further enlarge on the Result of our Missions in New Zealand ; but will remark, in conclusion, that they were never in so prosperous a Condition as at present, and that we have a most encouraging Prospect of still greater Success, if no Impediment be thrown in the Way of our Missionaries Operations.

Have the Society with which you are connected formed any Opinion as to the probable Consequences arising from the proposed Plan of Colonization ?

The Wesleyan Missionary Committee have expressed their Fears relative to the proposed Plan of Colonization. They have submitted to the Right Honourable Lord Glenelg their Views upon the Subject, which are embodied in a Series of Resolutions, which, with your Lordships' Permission, I will read.

" Resolutions of the Wesleyan Missionary Committee, December 20th, 1837. The Attention of the Committee having been called to the Object and Plans of the ' New Zealand Association,' it was resolved unanimously. I. That it appears to this Committee that the proposed Plan for the Establishment of a British Colony in New Zealand is one which most seriously affects the Rights and Interests of the Natives of New Zealand, and which is likely, under present Circumstances, very injuriously to interrupt and impede the Operations of Christian Missionaries in that Country. II. That this Committee (while they disclaim any Imputation of unworthy Motives or Intentions to the Gentlemen who form the Committee of the New Zealand Association, and fully admit the Propriety and Necessity of devising some Plan for the Protection of the Natives from the Injuries connected with the present System,) are nevertheless impelled by a strong Sense of the Duty which, representing one of the Societies engaged in New Zealand Missions, they owe to the Natives under their Instruction and Care, and by general Principles of Justice and Humanity, to express their painful and anxious Apprehension of the Evils which, in their Judgment, are likely to result from the Scheme of Colonization for which the Sanction of Her Majesty's Government and of Parliament is about to be solicited. III. That these Resolutions be transmitted to the Right Honourable Lord Glenelg, Her Majesty's Secretary of State for the Colonial Department ; and that his Lordship be most respectfully requested to permit a Deputation from the Wesleyan Missionary Society to have the Honour of an Interview with him on the Subjects to which they refer, such Deputation consisting of Thomas Farmer, Esq., the Rev. Doctor Bunting, the Rev. John Beecham, and the Rev. Robert Alder."

At the Time those Resolutions passed had the Committee seen the Bill proposed ?

No.

Are you aware whether they have seen it since ?

I believe not. I have never seen it.

Was it offered to them ?

I am not aware that it was ever offered to them.

If it had been offered in any Manner it would have been probably to you, as Secretary ?

I should undoubtedly have been aware of it.

You would have been the Organ of Communication ?

I should have been One of the Organs of Communication, at all events. I may state, with reference to the Resolutions I have read, that the Right Honourable Lord at the Head of the Colonial Department favoured the Deputation here named with an early Interview, and very kindly promised that the Objections which they stated should be taken into Consideration, in whatever Measure might be adopted to meet the Emergency which existed in New Zealand. Our Objection to the Plan of the Association does not originate in a Desire officiously to intermeddle with Political or Civil Affairs. The Case is simply this : We are engaged, in conjunction with the Church Missionary Society, in a great Work, the Work of christianizing and civilizing the Natives of New Zealand ; and I may be allowed, perhaps, to say respectfully that the Success which has been vouchsafed to this Undertaking has originated, indirectly at least, the Inquiry now conducted by your Lordships. The Natives, by

means

means of Missionary Exertions, have been so far tamed and humanized that New Zealand has become a Place of safe Resort for our Merchants and Sailors ; and consequently a great Object of Attraction to the Advocates of Colonization. In this State of Things, while we wish to see a healthful Commerce promoted with New Zealand, we respectfully solicit that no Plans may be formed which shall obstruct the Missionaries in their Work of Philanthropy, or injure the Natives who confide in them as their Guardians and Benefactors. We have feared that Colonization would do both. It appears to us likely that Colonization would injure the Natives in their temporal Interests. We calculate the probable future from the past. All past Colonization has been more or less injurious to the Aborigines ; and the Injuries of past Colonization do not appear to be incidental but inherent in the System itself. I trace those Evils to the inequitable Acquirement of the Lands of the Natives, to the Neglect of comprehensive systematic Plans for their Instruction and Improvement, and to the System of Colonial Policy which, under the best and wisest of Colonial Governments, in the Attempt to harmonize the original Rights of the Natives with the assumed Rights of the Colonists, becomes little else than a Series of varying ever-shifting Expedients, successively adopted to meet an Emergency as it occurs. That past Colonization should prove so injurious to the Aborigines is not therefore to my Mind surprising.

As the Subject presents itself to my Mind, the legitimate working of the Principles on which past Colonization has been founded could not fail to prove injurious to the Aborigines. And I cannot see that the Case of the new Colony in South Australia, to which we are referred as a Model in some important Respects of the proposed New Zealand Colony, ought as yet to be regarded as an Exception from the general Conclusion respecting the unfavourable Bearing of our past Colonization upon the Interests of the Natives. The alleged Success of the South Australian Colony is frequently quoted against us, as though it was sufficient to demolish all our Objections against Colonization. Now I cannot admit that this is the Case. For the sake of Argument I may grant that this Colony may be working well for the Colonists ; but our Argument relates to another Class of Persons. The Question with us, the Inquiry with the Christian Philanthropist is, is it working well for the Aborigines ? And I respectfully submit that this Question cannot at present be answered in the Affirmative. I am led to this Conclusion by several Reasons : in the first place, there has not yet been Time to develope the working of this Colony upon the Interest of the Aborigines. I think it is too soon to argue that a Colony in such an infantile State, as yet only in its very first Stage of Existence, is doing well for the Natives ; in the second place, there is nothing in its Principles which would lead us to augur any better Results to the Natives from this Colony than those which other Colonies have produced. The South Australian Act does not so much as recognize the Humanity of the Aborigines, but disposes of their Country as mere waste Land, thus classing the Inhabitants with the Beasts of the Forest : it makes no Provision for the Religious Instruction of the Aborigines. The Second Report of the Company I see proposes that improved Lands shall be set apart for raising Funds for their Religious Instruction ; but many Years, I think, must pass over before those Funds will be available, and, in the meantime, the Natives will be left without Religious Instruction, except so far as the spontaneous Charity of others may afford it, during the most eventful Period of the Existence of the Colony, when it is so desirable the Natives should be receiving suitable Instruction to enable them to hold beneficial Intercourse with their new Neighbours.

Then again there is not so much in the present State of the Colony, in any point of view, to call for the Language of Congratulation. It is evident that some of the warm Advocates of Colonization do not think that the Colony is doing well in every respect, even where the Aborigines are not concerned. I would advert to the existing State of Things as described in recent Publications. I refer to the Disputes which have rendered necessary the Recall of the Governor ; and remark that if this is to be the Model or Exemplar for New Zealand, I should augur from it the worst Consequences. I know not what may be the Effect of those Disputes on the degraded and spiritless Aborigines of South Australia : I must conclude that if such a Colony, so torn by internal Dissensions, were to be planted in New Zealand, it would be the Introduction of a new Element of Discord into a Country where there are too many in operation already, which could not

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fail to minister fresh Excitement to the warlike Propensities of the Natives. For such Reasons as I have assigned, I cannot see that the new Colony of South Australia as yet affects the general Conclusion that past Colonization has been injurious to the Aborigines. Keeping in view this general Conclusion respecting the past, on examining the Plan of the Association for colonizing New Zealand, we are led to expect that similar Disasters to the Natives would inevitably follow. On referring to the Publications of the Association to which alone we have had Access, not having had an Opportunity of seeing the Bill, I remark, in the first place, that they calculate on obtaining the Land of the Natives at a Price which they themselves admit will be below its real Value.

In which of their public Documents does that appear?

There is a Passage to this Effect in Appendix, Page 406: "Nor should we be acting unjustly by ourselves in conferring so great a Benefit upon the New Zealander. The Benefit which he would confer upon us by ceding to us his Territory, in the first Instance, would be immeasurably great, and beyond all Comparison greater than the Consideration which he would be likely to demand, or we should be willing to give for it. In order, therefore, to be just in the Sight of our own Consciences, we must grant him some further Benefit," &c., &c. That further Benefit, it will be seen, is the Restoration to the New Zealander of a Portion of his own Lands when he shall have been prepared by Christianity and Civilization for its Enjoyment; but when we look at the Proposals of the Association to communicate to the New Zealanders Christianity and Civilization, we are persuaded that that Plan will not avail. We cannot find that they propose to provide for the Support of a single Missionary among the Natives; and a Plan such as is sketched out in this Book for promoting Civilization among the Natives appears to us to be altogether impracticable; and we think that if the christianizing and civilizing of the Natives is to depend upon this Process it will never be accomplished, and they will therefore never obtain that further Benefit which the Writer here admits in their own Consciences they ought to give. Under the View of the Subject which I have thus briefly expressed, notwithstanding all that may be proposed by the Association respecting the Promotion of Christianity and Civilization, I think their Plan assumes the most threatening Aspect towards the Natives; and I think, moreover, that the Attempt to carry it out to the Extent evidently contemplated could not fail to be productive of the most disastrous Results. The Natives, I am persuaded, would not quietly submit to it. I would adduce a few Facts in support of this Conclusion. There is Evidence that the Natives are beginning to be jealous of the Encroachments made upon them already by the English in the Purchase of their Lands. A very interesting Fact has lately been transmitted to us by one of our Missionaries at the Hokianga: it is contained in a Letter from the Rev. Nathaniel Turner, dated 4th Nov. 1837. It relates to the Refusal of a Chief at Waima to sell him Land for Missionary Purposes, as he feared if he sold our Missionaries a little they would tempt them with Property to sell more, and they also should be driven away as other Natives had been. These are Mr. Turner's Words: "He said he was afraid if we got a little we should be tempting them with Property as they had done, until we had got all, and they would be driven from their Plantations as others had been. When assured, however, that we had neither Wish nor Intention of becoming Farmers, and that we only wanted sufficient Land for Mission Purposes, he consented that we might repurchase from an European a Portion of Land which they had sold to him before 'their Eyes were opened,' as they term it. This Repurchase we have effected from the European; but the Natives would not part with any, though the Chiefs are not opposed to our going among them as Christian Teachers."

Do you understand that the Chief considered that the first Settler could not re-sell without his Permission?

I am not aware.

You suppose that if an European consented to re-sell to his Brother European they would interpose no Difficulty?

Yes; I conceive that to be the Meaning of the Letter.

What is meant by wanting Land for Mission Purposes?

To build a Chapel, and for the Missionary to live upon.

Is

Is that Letter from the Reverend Nathaniel Turner?

It is.

Is that the Father of the Gentleman who signed the Petition to the Crown?

I believe it is.

Should you conceive that if the Missionaries wished to part with any of their Land to other People there would be any Difficulty in doing it; that it would be necessary to have the Sanction of the Native Chief for the Re-sale?

I am not aware that any Case has occurred to which I could refer as a Precedent; we have no Land but simply for Missionary Purposes.

Do you conceive that any Land you might purchase, or that might be purchased by a European, he holds after the Purchase entirely independent of the Natives; or that he is in any Degree amenable to the Natives for the Use he may afterwards make of that Land?

I do not recollect in our Correspondence that we have had any Reference to the Matter which would throw Light upon that Question, simply for the Reason I have stated.

When you have purchased the Land you possess do you conceive it is inalienably separate from the Natives; that you have bought the Fee Simple?

I do not think we should instruct our Missionaries to sell it without consulting the Natives of whom it is bought. I speak with Hesitation upon the Subject, because I do not recollect any Case having occurred in the History of our Mission to which I could refer. If I am asked my Opinion, I would say that I rather lean to the Conclusion that the Natives have no very distinct Idea of the total Alienation of their Lands, but may cherish the Notion of resuming them at some future Period under certain Circumstances, but there is nothing in the History of our Mission which would enable me to produce a Fact in Illustration. Certainly the Language employed by Mr. Turner here strengthens the Opinion that the Natives do consider that they have something to do with the Re-sale of their Lands.

In that Letter the Chief objects to selling more Land lest he should be driven away as other Natives had been driven away; can you state what he refers to?

He refers to Purchases which had been made by Europeans, and that they have already got so much Land, the Natives have had to retire.

Are you aware whether, where the Land has been sold, the Natives have been obliged to quit the District?

That would appear, from the Chief's Statement, to be the Case.

By whom was that Land purchased in the Case referred to?

By various Europeans.

The Wesleyan Missionaries have not purchased any great Extent of Land?

Not any for themselves; they are strictly interdicted by our Regulations from engaging in any secular Employments or purchasing Land.

That is on the Ground that their spiritual Labours will be more efficient when their Time is more devoted to their spiritual Duties?

I beg to be permitted to read our Rule, which is annually published in the general Report of the Society: "It is a positive Rule amongst the Wesleyan Methodists, that no Travelling Preacher shall follow Trade. You are to consider this Rule as binding upon you, and all foreign Missionaries in our Connexion. We wish you to be at the remotest Distance from all Temptations to a secular or mercenary Temper. 'No Man that warreth, entangleth himself with the Affairs of this Life, that he may please him, who hath called him to be a Soldier.' Independently of the moral and religious Considerations which enforce this Principle, we here take occasion to remind you that all your Time and Energies should be the more sacredly devoted to the Duties of your Mission, because the Committee feel themselves fully pledged to pay an affectionate Attention to all your Wants, and to afford them every reasonable and necessary Supply. And this Pledge they doubt not the Generosity of the Friends of Missions will, from Time to Time, enable them to redeem, so long as you continue to regulate your Expenses by as much of conscientious Regard to Economy as may be found to consist with your Health and Comfort, and with the real Demands of the Work of God."

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How

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How are the Missionaries enabled to support themselves in such a Country as New Zealand?

We support them from Home by Funds raised by voluntary Contributions in England.

How is it sent out?

Partly in Money and partly in Goods for Barter; by sending Goods for Barter with the Natives we endeavour to promote Civilization.

They supply themselves by Purchase or Barter from the Natives?

Yes.

On what Lands do they live?

A few Acres of Land are purchased for Mission Purposes, on which they build a Chapel, School, and Dwelling House, and enclose a Garden in which they raise a few Vegetables.

Do you conceive that the Rule with respect to their not being Proprietors of Land to any Extent enables them to devote much more Time, and gives in fact greater Efficacy to their spiritual Labours?

That is the Object of the Rule.

You think that practically it produces that Effect?

We think that, as a Matter of course, if they had to devote much of their Time in providing for their own pecuniary Support by Trade or the Cultivation of Land, it would necessarily take off their Attention too much from that which is their proper Employment. We therefore furnish them with the Means of Support from this Country, that they may be left entirely at liberty to prosecute the important Duties of their Office.

Are your Missionaries mostly married?

Most of them are; at the Stations in New Zealand and the South Seas generally.

In what Manner do you contemplate providing for their Families?

We have a Scale of Allowances; in the first instance, for the Support of the Children of our Missionaries, as well as the Children of our Ministers in general; and the Missionaries receive an annual Sum towards the Education of their Children; but we make no further Provision for the Settlement of the Children in Life.

Does the Prohibition of your Missionaries to purchase Land hold good with respect to their Children and Descendants?

I am not aware of a single Instance in which the Children of our Missionaries have purchased Land.

Have any of them been a sufficient Time there to have Children grown up?

Mr. Turner, to whom Reference has been made, was one of the first Missionaries who went to New Zealand, and his Son, who has signed that Petition, I presume, is growing up to Man's Estate.

You do not consider his acquiring Land to be an Infringement of the Rule?

Of course we do not conceive ourselves to have the Power to bind the Families of our Missionaries when they have grown to Man's Estate and have to provide for themselves, but I do not know any Instance where the Children of our Missionaries in a Heathen Country have purchased Land and settled.

You do not know whether that is the Case with Mr. Turner, who signed that Petition?

I dare venture to say it is not the Case with him.

Does he live at the Expense of his Parents?

I believe so.

You have read to the Committee certain Resolutions of the Committee of the Wesleyan Missionary Body; were they drawn up at all in concert with the Church Missionary Society, or on public Grounds?

On public Grounds only, we were acquainted with the Proceedings which the

the Church Missionary Society had adopted; our Resolutions your Lordships will find are very differently worded.

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Was there any previous Communication between the Two Societies as to the Mode they should take for representing their Objections to the Government?

I apprehend the Question to be, whether we acted in concert. In the first Instance the Committee of the Church Missionary Society adopted the Resolutions which have been stated to your Lordships, and we learned, by Communication with them, what was the Course they had taken, and were asked whether we had turned our Attention to the Subject. We had not at that Time particularly considered the Subject in consequence of its being the Time of our annual Conference, but shortly after we returned to Town and resumed our Missionary Avocations. The Proposals of the Association were taken into Consideration, and on independent Grounds we came to the Resolutions I have read.

In these Resolutions you express your Fears of this Scheme of Colonization; did you understand that the Colonization was to be general throughout the Island, or confined to particular Portions?

From the Book published by the Association we certainly did understand that the Association contemplated at least the Possibility that the Colony would finally embrace the whole of New Zealand.

Supposing a Colony, by this Association or any other, were to be sent out, limited to a particular Portion of the Island, to which your Stations do not at present extend; should you view that as a considerable Evil?

I have certainly a strong Objection to Colonization in general, but I should say that Colonization on a limited Scale and in a Part of New Zealand remote from the Operations of Missionaries would be a lesser Evil; it would not of course so much interfere with our Missionary Operations as though planted on the Spot.

Do you consider that a Colony established in a Part remote from your Missions would in any Way interfere with their beneficial Influence on those Parts where their Missions at present exist?

I am afraid an indirect Influence would be exerted. I was about to remark that the Affair of the Baron de Thierry is another Illustration of the Manner in which the Natives have been treated; and their subsequent Conduct shows their Views and Feelings now that their "Eyes are opened." I have a Copy of the Baron's Title Deed, which is as follows:—

"Agreement between the Baron Charles Philip Hippolytus de Thierry of Bathampton in the County of Somerset, England, and of Queen's College, Cambridge, and Mudi Wai, Patu One, and Nene, native Residents on the Banks of the River Yokianga in the Islands of New Zealand.—We, the above-named Chiefs and Natives of New Zealand, for and in consideration of Thirty-six Axes to us now given, for us, our Heirs and Successors, by free Will and with common Consent, have sold and granted unto the said Baron Charles Philip Hippolytus de Thierry, his Heirs, Executors, Administrators, and Assigns for ever, all the Lands, Woods, and Waters situated in the following Boundaries or Limits herein-after specified; viz. The District called Te Twone, at the Source or Rise of the River Yokianga; the District of Wai Hue, adjoining the aforesaid District; also the District called Te Papa, adjoining the aforesaid District called the Wai Hue; also the District called Huta Kura, adjoining the aforesaid District called Te Papa; all of which Districts are situated at the Source and on the Eastern and Western Banks of the River Yokianga, and contain by Estimation Forty thousand Acres, be the same more or less; and all Lands, Woods, and Waters, and whatever may be contained and situated within the aforesaid Limits and Boundaries, do from this Day and shall remain for ever the sole Property of the said Baron Charles Philip Hippolytus de Thierry, his Heirs, Executors, Administrators, and Assigns; and no Person or Persons who ever shall, on any Pretence, unlawfully seize, take, give, make over, distribute, molest, injure, or in any Manner damage and injure the said Lands, Woods, and Waters, and whatever may belong thereto or be contained therein and upon: And we, the aforesaid Chiefs and Natives, do solemnly engage to defend

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defend the said Property, to the best of our Power, against any unlawful Seizure or Injury: We further declare having received full Payment and Satisfaction for the said Lands, Woods, and Waters, and every Thing belonging thereto. In Testimony of which we do sign this our Act and Deed, in the Year of Christ 1822, on board the Ship 'Providence,' now in New Zealand.

" The Mark of ✕ MUDI WAI.

" The Mark of ✕ PATU ONE.

" The Mark of ✕ NENE."

" Signed in Presence of James Herd, Master of the 'Providence;' Thomas Kendall, Missionary; and William Edward Green, First Officer of the 'Providence.'

" P.S.—Attested Copies of the above Deed are deposited at the Foreign Office, London, and Ministry of Foreign Affairs in Paris."

What do you infer from that?

As the Natives refused to deliver up the Land when he recently went to claim it, I would remark, that we must adopt One of Two Conclusions, either that they were imposed upon or misunderstood in 1822; and that Thirty-six Axes were written down as the Price of the 40,000 Acres, when they were merely the Earnest; or that now that their "Eyes are opened," to use their own Expression, they refuse to fulfil the Bargain, because an unrighteous one.

This appears to be witnessed by a Missionary, was he a Missionary of your Society?

No; I believe he was formerly connected as an Agent with the Church Missionary Society.

Can you state whether the Objection was simply to the Inadequacy of the Price, or that the Person who offered to sell could not make any Title to the Land?

I understood that the Objection to surrender the Land was on account of the Inadequacy of the Price; that they admitted there had been such a Transaction at the Period in question, but refused to give him up the Land unless an adequate Price was paid for it.

Are you able to state either Way whether the Chiefs by whom this Agreement appears to have been signed had Power, without the Concurrence of the rest of the Tribe, to sell that great Tract of Country?

I did not hear of a Dispute on that Ground; I believe it was simply in regard to the Price.

Do you know what has been the Result?

His Claim to Sovereignty was equally rejected.

Are you aware that the Natives refused to allow him to land with the Persons who accompanied him?

He took Sixty Persons over with him. I believe they were permitted to land; but some of them, I am informed, have returned. We understand they refused to let him come on the Land specified in this Deed, amounting to 40,000 Acres; but that afterwards Nene gave him a Portion of Land on which to settle with his Followers, a few Miles from Mangungu.

You stated that the Objection to the Transaction was the Inadequacy of Compensation?

So I have understood.

Does not the whole of that Transaction rather bring you to the Conclusion that the Chiefs do want some Protection against White Persons dealing with them and obtaining their Land?

I fully admit that they want Protection.

How do you reconcile the Inference that they dispose so readily of so large a Tract of Land with the other Opinion you have stated of their great Reluctance to parting with their Land at all?

I reconcile the Two in this Way: In 1822, when they sold this Land to the Baron, to use the native Expression, "their Eyes were not open." As only very small Quantities of Land, I presume, had then been sold, they did not appear

appear to be apprehensive of what might follow; but now they begin to be ware of the Consequences of selling their Land.

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Mr. Turner is one of your Missionaries?

He is.

He is alluded to in Mr. Tawell's Evidence as having acted as Interpreter in the Affair with Baron De Thierry's People, who came to New Zealand in 1836, have you had any Communication from him upon that Subject?

I have observed no particular Reference to the Fact of his having acted as Interpreter. I was about to remark, that the Chiefs on this Occasion rejected the Baron's Claim to the Sovereignty of New Zealand, as well as refused to give him up the Land. I have a Copy of Mr. Busby's Address to His Britannic Majesty's Subjects who were residing in New Zealand in the Year 1835, in which he states that he had received Information from a Person styling himself the Baron De Thierry, Sovereign Chief of New Zealand, and King of Nuheviva, of his Intention to establish himself, and so forth. I have another Document, the Address of the Baron himself to the White Residents in New Zealand, which he published on the 20th of September 1837, referring to his Bargain; but in stating his Claims he moderates, in some measure, his Claim to Sovereignty, he does not here speak of himself as the Sovereign Chief of New Zealand. Articles of Agreement are appended to the Address; it is in these Terms:

“ Address of The Baron de Thierry to the White Residents in New Zealand.

“ Gentlemen,

“ I appeal to every respectable White Resident in New Zealand for his Decision in a Question from which he must discard the Prejudices which the Reports of evil-disposed Persons have insidiously raised against me, and in which he must allow the unshackled Dictates of his Heart to respond to the Voice of Honour, Honesty, and Integrity. I appeal to every New Zealander for the Truth; to the Relatives of Shungie; to Waikato, my old and valued Friend; to the Heirs of Mudi Wai; to Patu One; to Nene, and to the Missionaries themselves, to say whether I did or did not purchase the Land to which I lay claim, many Years before it became the favourite Residence of Europeans. The Family of the late Mr. Kendall yet exist; Mr. F. Hall and Captain James Herd are still alive; and there are many others who can bear Witness for me. I appeal to them for the Truth in a Matter which so closely concerns every Person who has ever purchased an Acre of Land in New Zealand; but let them remember the solemn Injunction, ‘ Thou shalt not bear false Witness against thy Neighbour.’

“ I claim ‘ the District called the Te Tu One, at the Source or Rise of the River Yokianga; the District of Wai Hue, adjoining the aforesaid District; also the District called Te Papa, adjoining the aforesaid District called Wai Hue; also the District called Huta Kura, adjoining the aforesaid District called Te Papa; all of which Districts are situated at the Source and on the Eastern and Western Banks of the River Yokianga, and contain by Estimation 40,000 Acres, be the same more or less.’ These Districts were purchased for me by Mr. Kendall, of the Chiefs Mudi Wai, Patu One, and Nene (Friends to Shungie and Waikato), in Presence of Captain James Herd and Mr. William Edward Green, Master and First Officer of the Ship Providence, then in New Zealand, on the 7th Day of August 1822, forwarded to England by the Hands of Mr. F. Hall, Missionary, through the Church Missionary House in London, and Copies delivered at the Foreign Office, Downing Street, and Ministry of Foreign Affairs in Paris. The Question at Issue is, then, whether the first Purchaser has the first Right, or whether a first Purchaser's Right is to be destroyed at the Will of the original Seller? If the first be decided according to the written Law of every civilized Nation on Earth, the Land belongs to me; but if the Natives have a Right to re-sell, they may do it again and as often as they please; and I might (if I were capable of such an Act) consider myself justified, by such a Decision, in purchasing all the Lands now held by the White Residents at Hokianga; the Residents might again purchase over me, and I over them, till he who has most Money, or most Friends to back him, remains Master of the Field, until some Man of larger Capital renews a Struggle which must ultimately bring Ruin on all Parties, and end in the total Extermination of the Whites.

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“ You

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“ You that have bought Land in New Zealand ; you that have Wives and Children to look to you for Provision ; you who do not side with Robbers and Oppressors ; you who must recognize the Right of others, if you wish them to recognize your own ; you who will one Day be called upon to render an Account of your Proceedings to the high Tribunal of Heaven ; will you consent to see me deprived of a Right which I claim in common with every other Land Owner in that Country. Remember, Gentlemen, that my Expedition has been projected and often attempted for upwards of Sixteen Years ; the Eyes of the World are now open upon you, and you will be judged by your own Verdict. The Question which affects my Claim involves the Legitimacy of your own, and you must hold your own Lands or lose them, according to the Side you take in the Case now before you.

“ I know that several respectable Families are residing on my Lands, intending perhaps to settle there for Life ; and I am equally aware that their Industry has greatly increased the Value of my Estates. Let them be assured that I have no Wish to disturb them ; and that I would rather add to their Comforts by all the Means in my Power than put them to Loss or Inconvenience. For every Acre which the Residents may have in Cultivation on my Arrival, I will grant them a free Lease of Three Acres for so long as they shall acknowledge me as Lord of the Soil ; with this Reservation only, that should their Families at any Time leave the Country without Intention to return, I shall re-enter into Possession, and have the Refusal, at a fair Valuation, of such Buildings and other Improvements as may have been erected on the Land. Their Cattle may continue to run on any uninclosed Part of my Territories, and I will protect their Property with as much Attention as my own. It must be obvious to every one, that the greater the Number of Residents on the Land the more its Value must improve. I consider that I derive a real Benefit by the Sacrifice of Part of my Property, because other Parts become more valuable as Population increases ; and by the same Reasoning, those to whom I resign Portions of Land will be better off with such Estates as they can turn to Advantage than if they possessed the whole Country. I improve the Value of every Man's Property beside increasing his Means of doing Business, by bringing Consumers for what he may have to sell ; leaving the small Trade to those who already enjoy it, and retailing no further than may be necessary to satisfy the Natives for what I may require of them, my Arrival in New Zealand can have no other Effect than to bring a fast accumulating Host of Customers to the Retailers, and consequently to cause a vast Improvement in their Circumstances. Connected with mercantile Firms of the highest Respectability in both Hemispheres, I shall be able to afford the small Trader the Facilities which have hitherto been wanting to his Prosperity ; he will have constant Opportunities of sending his Produce to a Market, without Dread of overwhelming Monopolies. At the present Time a Settler may saw Timber, salt a few Barrels of Pork, or have a few Tons of Maize, Potatoes, or Flax for Sale, without being able to dispose of them at a fair Profit ; or he may be unable to wait Three or Four Months for the Return of his little Capital from these Colonies, which Return is rendered the more uncertain by his being unable to effect Assurances on his Property. I shall make the necessary Arrangements for the Removal of this Disadvantage, so that Risks may be covered ; and my Keeper of the Stores shall be instructed to purchase marketable Produce from the small Trader at average Colonial Prices, deducting a reasonable Profit, Freight, Assurance, and Commission. By an immediate Return of Capital the industrious Man may have all the Benefit of his Exertions, and by turning it as often as he may have Produce to sell, his yearly Profits will be considerably increased, and he will be saved all the Risk and Disappointment which he has to contend with. Important as these Advantages must be to those who wish to insure a Provision to their Families, it is obvious that they cannot be obtained unless New Zealand affords such a Protection to Life and Property as may justify Merchants in making Consignments or investing Capital in commercial Speculations. This Protection must necessarily depend on the Sort of Guarantee which an organized System of Government is able to offer ; and as it is no less certain that a native Government can never sufficiently understand those intricate Questions in Political Economy, to benefit the Mass without Injury to Individuals, than it is clear that Foreign Government would bring inevitable Ruin on the whole Body of Settlers, there exists an imperious and unquestionable Necessity that I should
remove

remove these fatal Disabilities by the Adoption of a rational and paternal Independence. But, though I am so well impressed with all the Advantages which must arise from my early Arrival, and that I know that at least a Portion of New Zealand will be saved from the Horrors of Anarchy, I interfere with no Part of it save my own Territories. Such of our Neighbours as may be desirous to benefit by our Institutions shall be received as Brothers, their Lands shall be surveyed and enrolled, and in the Hour of Danger, as in Times of Peace, their Families shall be protected with our Lives. Strong, by being united, happy in neighbourly Harmony, we must bring upon the New Zealanders and upon ourselves those Blessings which may lay the Foundation of the future Greatness of our adopted Country.

“ Believe me, Residents of Hokianga, that I have not been unmindful of your Necessities. I go to govern within the Bounds of my own Territories it is true, but I neither go as an Invader or a Despot. You will find in me a Brother and a Friend, who will feel proud of your Advice and Co-operation in legislative Measures, and who, without claiming an unwilling Service from you, will preside over you as the Guardian of your Safety and Prosperity. Had this been done Ten Years ago how different would have been the present Condition of the White Man and of the New Zealander. In a Community like yours what can you do without a Head? No Nation can enter into Treaty with you; your Possessions and Property are exposed to every Vicissitude; you are bound by no common Sympathies; you have no certain Protection against Danger, because your very Pursuits divide your Interests; you have no Strength to oppose to foreign or domestic Invasion; no Power to prevent or punish Crime; even in the most extreme Cases you may have to cross the Seas in search of slow and uncertain Justice; you are oppressed by Monopolies, and are little better than Outcasts, where you have the Power to be happy, secure, and prosperous. I need not represent to you the long Catalogue of Disadvantages under which you labour, they are well known to you; and if you can banish from your Minds the ridiculous Reports which have been propagated concerning my ‘Pretensions’ (as they have been styled), Hokianga will immediately become what no Part of New Zealand has ever yet been, and which none will ever be able to become, unless there exists a Power which you assist in directing, and in which the Natives will participate in proportion as they are able to understand the Intricacies of civilised Government. Then will you reap the golden Harvest of your early Speculations; your Lands will rapidly rise in Value, and the immense Resources of New Zealand will attract to our Shores Traders from all Nations, who will take our Produce and spread before our thriving Families all the Comforts and Enjoyments of Home.

“ A due Regard for your present Situation has induced me to make pecuniary Sacrifices, of which you will not, I am certain, be unmindful. I shall be accompanied by a considerable Number of respectable Families, who will add to your Society and increase your Feeling of Security. I take a Surgeon, whose Duty it will be to give gratuitous Attendance to the Poor of either Colour; also experienced Agriculturists, who will instruct you in the Cultivation of Cotton and Tobacco; Mechanics of various Trades, whose joint Efforts will vastly improve your Circumstances; and Hundreds of Persons will follow by the regular Traders which are to visit our Settlement. I have engaged a Gentleman of high classical Attainments as Tutor to my Sons, and given him Permission to take the Sons of respectable Settlers under his Care, who will have the Advantage of the best Education. A Lady will have the Care of my Daughter, of the Daughters of the principal Persons accompanying me, and of such Residents on my Territories as may wish to intrust her with their Children. In both these Academies the Sons and Daughters of Chiefs will be clothed, and will receive a liberal English Education. To all Chiefs who shall enter into Treaty with me, and engage to live at Peace with other Tribes and with the Whites, I will give occasional Bounties in reward of good Conduct; and every thing shall be done on my Part to better their Situation, and to raise them to a respectable Rank in Society.

“ It is well known that no civilized Government can be carried on without a Revenue, and the Settlers may ask whether it is to be derived from direct or indirect Taxes. I do not intend resorting to either; and by this Declaration I can show that the Residents on my Territories will be in more prosperous Circumstances than those of any other civilized Nation; for should all Import

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Dues and Licences (to say nothing of direct Taxation) only amount to Five per Cent. on the yearly Expenses of a Resident in Sydney, he will be Five Pounds poorer on every Hundred that he spends than if he were living in New Zealand. It is as easy to begin by establishing a productive Government as it is to form a consuming one. If we farm 5,000 Acres of Land to cover public Expenses, and that we clear but 10% per Acre by our Crops, we shall be in receipt of 50,000*l.* a Year; and by due Attention to our growing Wants we can meet them with a large Surplus, without adding to the Cost of imported Goods or cramping the Means of Individuals. By opening our Port to free Trade we attract Traders from all Nations; and Hokianga, had she but a better Entrance, would become the Emporium of the New World.

"I claim Jurisdiction over no Part beyond my own Territories; but if it should ever be the Policy of the Bay of Islands to become a Member of our Society, a Degree of Prosperity will ensue of which no Infant Nation can offer a Parallel. New Zealand has such Elements of Wealth within herself, that nothing is wanting to her Greatness but a rational domestic Government, capable of giving the necessary Guarantees at home and abroad. A vigorous Administration, on the mildest and most equitable representative Principles, in which every Man, whether White or Native, has an Interest, must be productive of Happiness and Harmony; and as our Institutions can never do otherwise than increase the Prosperity of these Colonies and add to their Security, we shall ever be bound by the strong Ties of reciprocal Interest and good Feeling.

"I have too high an Opinion of the Residents of Hokianga to believe that those who have been so active in misrepresenting my Intentions to the Natives will now withhold the real Truth from them; and I feel persuaded that amidst so many White Settlers some will be found whose honest Candour will induce them to convey to the Chiefs the Substance of this Address, and point out to them the Happiness and Prosperity which my Arrival must secure to the Tribes of which I consider myself the sovereign Representative.

"To the Wesleyan Missionaries who are said to reside on my Territories I can only say, in common with other Settlers, continue to reside where you are; and may that same Almighty God whom we all adore assist me in increasing the Measure of your Usefulness to the People of New Zealand.

"You will judge by the annexed Articles of Agreement, by which I bind those who accompany me, whether I am likely to do Good or Evil. Judge me by my Works, as the Tree is judged by its Fruit; and upon fair and impartial Consideration I am convinced you will believe me,

"Gentlemen,

"Your very sincere Friend,

CHARLES BARON DE THIERRY."

"Sydney, 20th September 1837.

"ARTICLES OF AGREEMENT.

"1. Charles Baron de Thierry is Sovereign Chief of his own Territories, and shall exercise all the Rights and Prerogatives of an independent Chief within their Limits. 2. No neighbouring Chief, or the People of his Tribe, shall be molested in Person or Property; nor shall he or they be compelled to lend, give, sell, or barter any thing belonging to him or them without his or their free Will and Consent. 3. No New Zealander residing on the Baron de Thierry's Territories shall be deprived of his Dwelling, or of the Land which he may have in Cultivation on his Arrival; but he shall ever be protected in the same, so long as he shall not be guilty of open Rebellion, or some heinous Crime; nor shall he then be removed until he shall have been tried and convicted by a mixed Jury of respectable White Men and New Zealanders. 4. No New Zealander (except in Punishment of Offences) shall be compelled to work for any White Person, but with his or her own free Will and Consent. 5. No native Tribe or Government, or Foreign State or Power, shall exercise Jurisdiction within the Limits of the Baron de Thierry's Territories. 6. If any White Man shall marry a native Woman, he shall be bound to treat her in all respects as he would treat a White Woman. 7. There shall be no Distinction between a New Zealander and a White Person; they shall both be considered as Members of the same Family, and shall be entitled to the same Privileges and Protection. 8. No one shall be molested in the free Exercise of his Religion. 9. All serious Offences shall be tried by a Jury of Twelve honest Men;
White

White Persons for White Persons, and a mixed Jury for Natives; and Nine Jurors agreeing, a Verdict may be recorded, and Sentence passed. 10. Minor Offences shall be tried by a Commission of Four honest Men, who shall sit Once a Week for the Trial of Offenders, White Men for White Persons, and Two White and Two Natives for Natives; Three agreeing to pass Sentence. 11. No Person or Persons shall cut or take away Timber from another's Land, without Consent of the rightful Owner. 12. No Person shall on any Pretence take possession of more Land than is allotted to him or her, without Consent of the rightful Owner. 13. No Gambling shall be allowed. 14. Every Settler on the Baron de Thierry's Territories shall conform to the Laws which it may be necessary to adopt for the Safety of Persons and Property, and for the Preservation of Peace. 15. On the First Wednesday of every Month Six respectable Men, previously elected by the Body of the Settlers, shall assemble to deliberate with the Baron de Thierry on all Matters connected with the Happiness and Prosperity of the Community."

What is the Argument you derive from these Circumstances?

When I see that the New Zealanders refused to give him up the Land, and rejected his moderated Assumption of sovereign Rights, manifesting the greatest Indignation at such Assumption, I infer that they are beginning to be jealous on the Subject of Encroachments made upon their Lands, and upon their Rights generally. The very latest Information which I have received from New Zealand shows that they view the Baron with increasing Jealousy; that although they had in the first instance carried Food to him on the Land which Nene had given to him, latterly they have shown great Unwillingness to furnish him with local Supplies; so that, unless he has the Means of obtaining Supplies from the Colony, he is in danger of being starved out. I would further remark, that the Jealousy of the Natives manifested on this Occasion illustrates their own Declaration of Independence, which is before your Lordships, and shows what may be expected if their sovereign Rights should be interfered with. I regard their Conduct on this Occasion as a practical Expression of their Meaning in the Assertion of Independence.

The Assumption in this Case of Baron De Thierry was the Assumption of being sovereign Chief of the Island?

Yes.

Was not it quite natural that the whole Body of the Chiefs, wherever situate, should have taken an Alarm at an Assumption of so absurd a Power?

Yes; I am not surprised at it; and my Argument from it is, that they are jealous of the Assumption of Foreign Sovereignty.

Does it follow that because a mere Adventurer comes there and claims to be Sovereign, that from thence should be inferred their Indisposition to submit to any Sovereignty of a Foreign County?

It does not follow absolutely; but I think it is presumptive that, as they display so much Jealousy in reference to their sovereign Rights, they would be alarmed, provided this Country should assume the Sovereignty.

Did not the English Settlers there, the Resident, Mr. Busby, or the Missionaries, interfere to induce the New Zealanders to take this View of the Claim of the Baron De Thierry?

In Mr. Busby's Address in 1835 he certainly did call upon the Chiefs to resist those Claims.

So that the Resistance on the Part of the Natives was provoked by the Intervention of Mr. Busby?

How far the Interference of Mr. Busby might provoke the Resistance of the Natives I am not able to say; I referred in the first instance to the Address of Mr. Busby, which I understand is before your Lordships, to show that I was aware of his having interfered.

Have you received any later Information on the Subject?

The Information received within the last few Days goes to confirm my Impression, that the Feeling of Jealousy is pretty generally manifested. I should incline to think that the Visit of Baron de Thierry has produced a pretty

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general Excitement. It is stated that some of the Natives who have sold their Land are now expressing themselves to this Effect: "We have eaten the Tobacco, and worn out the Blankets we received for our Land, and now we have nothing left." This is the Form of Expression they are now said to be using on the Western Side of New Zealand. I have, moreover, received Information, that some of the principal Chiefs at the Hokianga, of whom Nene, whose Name was appended to that Deed, was one, were proposing to leave the Hokianga, and remove to the Northward, to settle there, solely on account of the Encroachments of the English. The Date of this Information is, I think, about the Beginning of December, a few Weeks after the Affair took place in reference to the Baron. I refer to these Facts to show what was the State of Feeling upon this Subject at the Time of the sailing of the Vessel by which we had our latest Communications from New Zealand.

Can you give Extracts from those Letters you refer to as furnishing this Information?

I cannot at the present Moment refer to a Letter, but I have stated the Substance. From these Facts I infer that the English have gone almost far enough in encroaching upon the Natives, that the Jealousy of the Natives is getting awakened, and that a Crisis would at no distant Time arrive if a Colony were planted; that as the Natives are now showing so much Jealousy in reference to their Lands and their Rights, if greater Encroachments were made, a Collision would eventually take place; such is the Fear I entertain.

Supposing a Regulation were made, that no European should acquire an Acre of Land without the Payment of a considerable Sum, say 20s. an Acre, or any considerable Sum for it; would not that of itself prevent that wholesale acquiring of Land which has driven the Natives from a Part of the Country in the Way you have expressed?

No doubt such a Regulation would have a beneficial Effect. I think the Crisis which I apprehend would eventually take place would probably be accelerated by individual Disputes between the Natives and the Colonists. If a Dispute now happens between a Native and a Settler, perhaps the Consequences do not extend beyond the Two Individuals; but if there were a Colony planted, perhaps the Colonial Government might interpose and protect the Colonist, and serious Consequences might be the Result. The Case of Pomare and an English Trader is a very striking Illustration of the Ease with which Misunderstandings may take place and Disputes arise. I refer to the Case where the Captain of Her Majesty's Ship Alligator was requested by Mr. Busby to interfere between Pomare, a native Chief, and an English Trader, who it was alleged had been injured by him; but before the Ship commenced Operations it was deemed desirable to send a Missionary to communicate with the Chief, when it appeared, after a full Investigation, that the native Chief was merely standing on his own Defence. I think again the Crisis I anticipate would probably be accelerated by Disputes among the Natives themselves. I would advert to the Case of a murderous Attack lately made upon some of our native Missionaries at Mangungu; it led to a very serious Disturbance among the People, and a considerable Number of Lives were lost; at length, by the Interference of the Missionaries, a Consultation was held among the Chiefs, and the Missionaries learned that the Cause of this Dispute had originated in the Purchase of a Timber District by an Englishman; one of the Parties had sold the Tract, and the other laid claim to it, or had Claims upon it; in consequence of this the Dispute had assumed so serious a Form that it threatened the very Existence of the Mission. The Account of this Affair is contained in a Letter from the Rev. N. Turner, dated 17th April 1837.

"There has lately been much painful Excitement amongst our People arising from the Circumstance of Two of our native Teachers having been shot by a small Tribe to whom they had gone on the Sabbath Morning to communicate Religious Instruction. The following are the leading Circumstances of the Case: Several of our zealous Christian Natives residing up the Mangamuka River had been in the habit of visiting their Heathen Neighbours for the Purpose of instructing them in the Truths of Christianity. By one small Tribe they had of late been opposed, but considering it their Duty to persevere, on the 22d of January Three promising young Men went again, according to Appointment, to this small Tribe, at the Head of whom was a Chief called

Kai

Kai Toke, that is 'Worm-eater;' but instead of meeting with a favourable Reception they immediately on their Arrival fired upon them. Two out of the Three fell, One of whom died on the Spot; the other lingered in great Agony for Eight Days, and then died in Peace. The Third had several Balls shot through his Blanket, but his Person has by Miracle escaped. The Names of the Three Men were Matui, Rihimona, and Wirama Patene (William Barton). Matui, who was shot dead, was an excellent young Man, and promised fair to be a very useful Assistant to the Mission. Just as he fell he exclaimed to his Brethren, 'Kana e rapu utu muku:—'Do not seek for Payment for me;' that is, 'Do not seek to avenge my Death.' Messengers were immediately sent down to inform us of the Affair. Mr. Whiteley and I, accompanied by Messrs. Buller and Hawke, hastened to the Residence of our murdered Brethren. We found our People painfully excited, yet patiently waiting to know our Minds as to what Steps they should take relative to punishing the Murderers. We felt at once the very delicate Situation in which we were placed. While we were satisfied that the Murderers ought in some Way to be punished, yet we durst not sanction our People's going to take Vengeance upon them according to New Zealand Custom, as that would most certainly lead to a serious War, and most probably block up our Way of Usefulness amongst Kai Toke's Friends, most of whom are yet in their Heathen State. We used all our Influence to prevent them from going to the Residence of the Murderers to make an Attack upon them. We offered to go ourselves as Mediators in company with One or Two disinterested Chiefs; but this they would not on any account allow, assuring us that if we went the Heathen would shoot us. While the Chiefs were publicly giving their Opinion as to what Steps should be taken, &c., several young Men, impatient of Control, stole away unobserved, and began to fire off their Muskets near the Residence of the Murderers, which, being within the Hearing of our People, set them all in motion. It was immediately supposed that the Murderers had been committing further Depradation upon those who were now found missing. First one went and then another to see what was become of their Friends, others followed, and at length all went. We also considered it our Duty to go, to do all we could to prevent the further Loss of Life. On our Arrival at Kai Toke's Residence, we found that he and his People had concealed themselves in a deep Trench which they had dug for the Purpose. Just as we arrived abreast of the Trench, within Musket-shot, they commenced firing upon our People, the first Ball passing to the Right of the Spot where we stood. After Three Shots had been fired, our People commenced an Attack upon them, but found it difficult, from the Nature of their Trench, to get at them. One of our Chiefs soon fell to rise no more, Two others were wounded, and Balls were still flying thick on every Hand. All Hope now being gone of reconciling the Parties, and our own Persons being exposed, we left them; shortly after which they stormed the Pa, in doing which Twelve more Lives were lost, and several severely wounded, the rest were taken Prisoners, amongst whom was Kai Toke himself, who had received a Ball in his Ankle. Two Days after this nearly all the Christian Natives from every Place around assembled at Mangungu, near the Mission Station, expecting that the Friends of the Slain would muster their Forces and come against them to avenge their Death. For many Days all was Alarm and active Preparation for War, which distressed us not a little. To our great Joy, however, one Party after another came as Peace-makers, but few being really desirous of avenging the Death of the Slain, all acknowledging that they had unjustly murdered the innocent Men who had gone purely to try to do them Good."

I am aware it might be said, if there were proper Colonial Authorities, such Disputes would be prevented by the Settlement of the Question of Right. I doubt whether this could be effectually accomplished; Disputes among the Natives on such Subjects are not easily adjusted. A very short Extract will illustrate my Meaning. Mr. Wallis writes from Wangaroa, 18th January 1835,— "Hearing that War was begun amongst a Tribe about Two Miles distant, I hastened to the Spot, in order to use my Exertions in preventing Bloodshed and restoring Peace amongst the contending Parties; but before I arrived at their Village one Chief was killed by a Musket Ball passing through his Skull; another had a considerable Part of his Bowels blown out, and died in the course of a few Hours after; and a third was severely wounded by Two Musket Balls passing through his Thigh, &c. I directed this Man to be con-

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veyed to our Settlement, in order that I might pay proper Attention to his Wounds. On Inquiry into the Cause of the Combat, I was informed that a Piece of Land and some Pigs belonging to the Tribe had been tabooed by a few Individuals, who some Months ago left the Settlement, and went to Waipa. Some Time after their Departure the Three Chiefs mentioned above, considering that the Land and Pigs belonged to them, and not to the People who left the Place, removed the Taboo Sign from the Land, and killed the Pigs. No sooner did the absent Parties hear of the Conduct of the Three Chiefs than they returned to demand Satisfaction for the Offence, but the others refused to make any Remuneration, consequently Hostilities were entered into, and the Results such as stated above." This shows the Nature of the Disputes among the Natives themselves, respecting the Titles by which they hold their Land, and how difficult it would be for Colonial Courts to decide such Matters. The Fact is, that there is often great Difficulty in the purchasing Land to ascertain the rightful Owner; several will be found to have Claims of one Kind or another on the same Property, all of which must be satisfied before safe Possession can be obtained. The Colonial Court, I admit, might adjudge that some of those Claims were frivolous, but that would not make them so in the Eyes of the Claimants, and such painful Consequences might follow in other Cases as in that in which our native Teachers were shot. My Argument from all this is, that such individual Disputes would probably accelerate the general Crisis that I apprehend would arrive were a Colony formed, and the Natives made fully awake to our Encroachments on their Lands and Rights.

Once more, upon the Subject of the apprehended injurious Effects of Colonization on the Interests of the Natives, I would remark, that the Effects of the Timber Trade at the Hokianga do not encourage the Friends of the Natives to hope that the Labour which Colonization would create would be very beneficial to them. The Timber Trade has been decidedly injurious to them. I have an Extract from the Journal of Mr. Woon, 11th August 1836, who says,—“Called to leave the Printing, and assisted the Brethren in sowing Potatoes in the Mission Garden, as we shall be short of Provision. The People in Hokianga have neglected their Plantations to fell Timber for the Merchants in the River, and now they and ourselves are suffering in consequence.” A second Extract, dated 30th August 1837, is to this Effect:—“There has been much Sickness among the People this Season, and Medicines have been in constant Request. My Soul has been grieved to witness the Poverty of the People, and especially their Want of Clothing; for although some of the principal Chiefs are employed in procuring Timber for Europeans, and are remunerated by Clothing, &c. the poorer Part of the Community obtain but a small Share of Remuneration for their Labours; and I believe the People will find the Timber Trade an unprofitable Speculation. They cannot attend to their Plantations and get Timber at the same Time, and in consequence of neglecting the former they have suffered many Privations. From my own personal Observation last Year, I believe that many died for Want of suitable Nourishment, having had to subsist upon Fern Root, and that of an indifferent Kind. We have of late been trying to get the Chiefs to pay more Attention to the building of their Houses, so that they may be more comfortable in the Winter Season.” It appears to us that the Timber Trade has proved injurious, by calling the Attention of our Christian Natives from Agriculture. I have understood that formerly they had a profitable Trade in Pork, Indian Corn, and Potatoes, and that Sydney was very considerably supplied with Potatoes from the Hokianga, raised by the Natives; but that this Trade has been now very considerably neglected, and in many Cases the Natives do not grow sufficient Provisions for their own Support. We have had the Statements of the Missionaries confirmed as to the Injury which the Health of the Natives is suffering, by a Medical Gentleman, who was a considerable Time at Hokianga, and acted professionally there. He gave it as his decided Opinion, that through hard Work and scanty Diet many of the Natives engaged in the Timber Trade are shortening their Lives. Now this does not render very promising to the Natives the Prospect of Colonization. The Christian Natives may be willing to work, and beneficially too, for the Colonists; but if such are to be the Effects derived by the Natives themselves from that Labour, a Colony would not be very advantageous to them. Under every View, therefore, I should view with
Apprehension

Apprehension the Formation of a Colony as a Measure which would prove injurious to the Natives. I would here moreover remark, that it appears to me that it would be inconsistent for us as a Nation, after having so recently recognized the Independence of the New Zealanders, and given them a Flag, to infringe upon that Independence by the Formation of a Colony; but the Objection urged by the Wesleyan Missionary Committee to Colonization rests also upon the Ground that it would greatly interfere with and obstruct our Missionary Operations on behalf of the native Population. In the first place, the Missionaries and their People would probably become involved in and endangered by the Disputes which arise between Natives and Colonists, or among Natives as excited by Colonists. I may instance the recent Dispute, where our native Agents were shot, and the very Safety of our principal Station was endangered. In the next place, I would observe, the Encroachments made by a Colony generally on the Lands and Rights of the Natives, we think, would very probably awaken the Jealousy of the Natives against the Missionaries themselves; that they might argue: 'We have taken the Missionaries to be our Friends, but we now see the Consequence of our receiving them, as the Countrymen of the Missionaries are following them and taking Possession of our Lands.' It is a remarkable Fact, that a Suspicion that their Countrymen would follow them was excited against the first Church Missionaries in the Minds of the Chiefs; and that the Affair assumed so alarming a Character that the Rev. Mr. Marsden seriously proposed going back to New South Wales, and contemplated the Abandonment of the Project of establishing a Mission in New Zealand; and the Case which occurred only the last Year, of the Chief who refused to sell any Land for Missionary Purposes, on the Ground that if he did so he and his People might probably be tempted by the Offer of Money to sell so much that they should be obliged to remove, is an important Fact, bearing upon the Point in hand, and showing the Danger that our Operations might be injured by that Jealousy which would be likely to be exhibited in the Minds of the Natives against our Missionaries.

You mentioned that there had been a considerable Increase of Land purchased by Europeans in the Neighbourhood of the Hokianga; are you aware where this Land is situate?

I believe there is Land purchased by Europeans, not only at Hokianga but in the Interior and across to the Bay of Islands.

Do you know by what Description of Persons that Land had been purchased?

By Settlers,—Persons who purchase the Land for agricultural Purposes.

Were they Traders?

I presume they were Persons who wished to settle upon it themselves.

Do you suppose that any very extensive actual Cultivation of Land has taken place by Europeans?

I believe that some considerable Quantity of Land in the Interior and in the Neighbourhood of the Bay of Islands is in possession of Europeans.

And actually cultivated by them?

I presume it is partly in cultivation.

Does not that plainly suppose there must be a considerable Population there?

I do not think that the British Population of New Zealand is so great as has been represented.

How can they occupy and cultivate considerable Tracts of Land?

I do not mean to say that all the Lands they have purchased are in the course of Cultivation. I think that much the larger Portion of the Lands are uncultivated.

Can you state what is the Breadth of the Island at that Part?

I think it is upwards of Forty Miles across to the Bay of Islands, and Mangungu is some Eighteen Miles from the Sea Coast.

(123.7.)

Q q 3

You

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You have stated that your Missionaries are prohibited from acquiring Land, and in fact have not acquired any; have they made any Report to you what Purchases have been made by the Church Missionaries?

No; they have very briefly referred to the Fact, but no Information has been communicated as to the Extent of Land they have purchased.

Have they stated the Purchases to be considerable?

There has been nothing said by them from which we could conclude by any means the exact Amount of Lands they have purchased. They have referred to the Fact, that Objections have been raised against their Brethren of the Church Society on account of the Land which some of them have purchased, merely referring to it in passing, regretting that there should have been any Objection.

Do you mean that they regret that any Objection should have been made to their becoming Purchasers, or that they deprecate the Practice of their purchasing Land?

They advert to the Fact with Regret. Our own Practice is perhaps the best Illustration of our Views:—we prohibit our Missionaries from being Proprietors of Land, which is decisive as to what we consider best for our Society.

When did those Communications reach you as to the Purchases of the Church Missionary Society?

It was referred to in the Correspondence of the last Year.

Was it referred to as if those Purchases had been made in the last Year?

No; simply adverting to their having heard Complaints made against their Brethren of the Church Missionary Society on account of the Lands they had purchased some Time or another.

Did you understand that those Complaints were made by Natives?

I am not able to say, that unless as included in the Complaint I have referred to, that the Church Missionaries are blamed in this respect by the Natives themselves.

You have no Means of referring to the Manner in which the Subject is adverted to?

No; the References are very brief. Our Missionaries advert with Regret to the Fact that Complaints have been made on the Ground that the Missionaries of the Church Missionary Society had occupied a considerable Quantity of Land. I have no Means of judging as to the Extent of those Purchases.

They do not refer to particular Cases?

I have no Recollection that they do; I do not remember their referring to the Name of a single Individual.

Their Communications leave no Doubt on your Mind that such Purchases have been made?

I have no doubt such Purchases have been made, whether to the Extent represented in this Country I do not know; but our Missionaries have referred to Complaints made upon the Ground that the Church Missionaries were Purchasers of Land.

Should not you suppose that the Missionaries purchasing might lie under the Suspicion of undue Influence with the Natives in respect of other Purchases; the Missionaries being themselves Purchasers, that they would have less Means of protecting the Natives against Purchases made by other Persons?

That I should conclude must be the Consequence.

Should not you consider it a Part of the Duty of Missionaries to protect the People from being taken in by fraudulent Purchases?

Certainly.

Are there any other Circumstances to which you can advert?

There are. I would beg next to refer to the probable Obstruction to Missionary Operations from the immoral Conduct of some of the Colonists. The first Point to be noticed is, that the Missionaries are already suffering much Obstruction

Obstruction from the ill Conduct of Europeans; and to prove this I beg to read a short Extract from a Letter from Mr. Woon, one of our Missionaries, dated the 10th of April 1837:—"There were Two interesting Chiefs at the Services during my Stay at Mangamuka, who have been lately led to renounce Heathenism and embrace Christianity; and their Confession of Ignorance was very interesting. But I am not without my Fears, sometimes, that the Temptations thrown in the Way of our People by our unhappy Countrymen will have a counteracting Effect, and that many of them will be more eager for worldly than for true Riches. They have had 'Line upon Line, and Precept upon Precept,' on this Subject of late; and I hope our Instructions will not be lost upon them. It is right that they should be industrious, and strive to possess themselves of the Comforts of Life; but such is their Weakness, that they are liable to say, 'What shall we eat, and what shall we drink,' &c. instead of seeking 'first the Kingdom of God and his Righteousness.' Like other Heathens, they have had, and still have, awful Examples of the Depravity of Human Nature, in the disorderly Conduct of our ungodly Countrymen. I was informed from respectable Authority, a short Time since, that the Crew of a Vessel here was lying on the Deck of that Vessel in a beastly State of Intoxication on the Lord's Day, while our People were at Worship in the House of God; and on my Way home from visiting the People lately, Scenes of Drunkenness stared me in the Face. Oh! when will the Wickedness of the Wicked come to an End. And at the Bay of Islands such is the Depravity evinced by some Europeans, Americans, &c., that one Place is termed 'Hell.' The British Government should know that the greatest Obstacle to successful Enterprize among the Heathen is the ungodly Conduct of the European Seamen; and such are the Feuds which exist among the Settlers in the Land, that Bloodshed is likely to be the Consequence, if they be not restrained. A wicked New Zealander will turn on one sometimes when reproved, and say, in reference to our Countrymen, 'Physician, heal thyself.' It is a lamentable Fact, that where European Society increases there is in proportion also a Levity of Morals among the Heathen with whom they reside. There was a large Vessel in this River for Timber in January last, whose Captain and Passengers, though in Appearance most respectable Men, conducted themselves in the most disgraceful Manner; and it is not uncommon for our People to ask, 'Are not these your Relations?' I could write Facts which would make a modest Person blush for our Countrymen. This should not be concealed, but made known to the Friends of the Heathen, that they may be acquainted with the Stumbling-blocks in the Way of the Diffusion of Christianity."

Another Extract from Mr. Woon, dated the 1st of June last Year, is to the same Effect. He says that he had been informed that "such is the State of Things among the Europeans and Natives at the Bay of Islands, that Military Interference had become necessary to prevent Bloodshed, and to defend the peaceable Part of the Community from being robbed and plundered by lawless Europeans and Americans, who are a Disgrace to the Countries to which they belong, and whose evil Example, in leading the Natives astray, tends to counteract the good Effects of the Teaching of the Missionaries." Mr. Woon further remarks, "The Religious Public at home are perhaps in a great measure ignorant of the Trials to which Missionaries are exposed from the wicked Example of White People, who seduce the Natives into Sin, and thus frustrate the Exertions of the Missionaries." He then mentions a Fact or Two as illustrative of the bad Example of some of the English; he says, "A Settler on this River (the Hokianga) had been addicted to drinking, and not only persuaded his Countrymen to be Partakers of his Sin, but also tried to lead One of our most influential Chiefs astray by offering him Rum, but the Chief had the Wisdom to refuse. He dashed the inebriating Draught to the Ground, at the same Time reproving the Man for exposing him to such a Temptation." Another Case, which I shall not read at length, is that of a Seafaring Man who had brought spirituous Liquors into the River, and after exhibiting his corrupting Example to the Natives for some Time, walked overboard in a State of Intoxication, and was drowned. I give these as Specimens of Complaints made by our Missionaries, relative to the Obstruction which the immoral Conduct of our Countrymen offers to their Labours among the People.

To pursue the Course which your Lordships have marked out, I would state, we are afraid that this serious Obstruction to Missionary Exertions would on

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the whole be strengthened rather than removed by a Colony. In the first place, I will take for granted that the Colonial Authorities would, as far as their Influence extends, protect the Natives from violent Outrages. I will argue on the Supposition that the Establishment of a Colony might, as far as its Influence extends, prevent the Outrages which are complained of; but then I think there is a great Difference to be made between the Outrages and violent Aggressions made by our own Countrymen on the Persons and Property of the Natives, and the pernicious Influence of their immoral Example. If a Colony should succeed in protecting the Natives from the Violence of our Countrymen, I do not know that we have any Reason to conclude that a Colony would repress Immorality in general. The Colonial Laws, I apprehend, would not be more strict than the Laws of our own Country. I do not suppose they would be framed so as to put down Intemperance and Sabbath-breaking, and to put an end to profane Language and that kind of Immorality which does not exactly disturb the public Peace, and a great Amount of which is practised in this Country with Impunity.

Supposing there were established a Settlement composed of real Christian People, morally and religiously disposed, acting with your Missionaries, and living as you would wish them to live, and presenting to the Natives the Example of a Christian Community, thus showing the Difference between an orderly Community and that which now exists, do not you think they would in a great measure shame the lawless and bad, who are now such a Scandal in the Country?

Undoubtedly I am free to admit that, but our Fear is that such a Colony will not be planted.

What is your Reason for supposing that if a Colony were sent out from this Country, by an Association composed of the respectable Classes, and the Management of which would be in an Association in this Country, it would not be selected from the virtuous and respectable Classes?

If the Emigrants were selected from the virtuous and respectable Classes of Society, then of course my Assumption would fall to the Ground, but I look at the Class of Emigrants which generally go out, and argue, that upon the whole the Emigrants who might be sent out to settle in New Zealand would not be better perhaps than the Average of the Community at home, and that consequently with the respectable and virtuous Characters who might emigrate there would go a considerable Number of Persons whose vicious and immoral Conduct would only increase that very Evil, of which we have now so much to complain.

If you add Vice to Vice of course you only increase the Mass of Corruption; but supposing it were possible to establish in the Bay of Islands a few Thousands of really respectable Settlers, acting up to the Principles you would wish to see them act upon, do not you think that would be the best Mode of effecting Reform and Improvement in that Country?

I have no Doubt that if the Persons who should settle there should be of the Description to which the Question refers, their good Example would have a beneficial Effect.

Does not your Experience of what has hitherto taken place, and what is likely to continue to take place, unless some Interference from other Quarters intervenes, lead you to expect that the present corrupt Condition of that Country will get worse and worse. Do you see any Chance of a Check unless some Interference takes place on the Part of the Government of this Country?

Certainly not. Our Views are, that decisive Interference to cure those Evils is indispensably necessary; but we are persuaded that a Scheme of Colonization such as that proposed would not meet the Emergency of New Zealand, or cure these Evils.

Looking back to the History of the Colonizations of this Country, seeing that in so many Instances they have been made from the Dregs of the Country; yet do you not see many Cases of the planting of Colonies of the Description mentioned,

mentioned, where they have grown up in virtuous Conduct and Habits; and if so, does it necessarily follow, that all Persons going out as Colonists must be in the State of Vagabondage you seem to suppose?

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No. I do not mean to convey the Idea that I think all Persons who emigrate are in a State of Vagabondage. My Argument is this, that among those who people a Colony there is a large Proportion of Persons who are of a vicious Character, and that their vicious Conduct counterbalances the good Effect which would result from the excellent Conduct and Behaviour of the more virtuous Classes of the Colonists.

At all events you are of opinion that nothing that could be sent out would make the Settlement worse or more corrupt than it now is?

So far as immoral Conduct goes. I do not suppose that any Emigrants who should go out from this Country would practise greater Immoralities than are practised there at present by our Countrymen.

Do you suppose many of our Countrymen there attend the Services of the Church of England, or your Services?

I am not able to answer the Question any further than our own Mission is concerned. The Missionaries in their Communications sometimes say, that they have preached on the Sabbath to the Europeans resident on the River; but there is merely an occasional Reference to the Subject; their Labours are of course principally directed to the Natives.

Is there any regular systematic Celebration of Divine Worship in English?

I cannot of course speak as to the Bay of Islands.

Do you not think that if there was a regular Celebration of Divine Service, and a regular Congregation, that would form a Subject of Communication from your Missionaries to your Society?

Undoubtedly. I do not suppose that there is any regular English Service on the Lord's Day.

The Labours of the Missionaries appear to be very much confined to the native Population?

Yes; occasionally they hold a Service for the Europeans.

The Wesleyan Missionaries perform a regular Service every Sabbath Day?

Yes; there is a regular native Service.

Is that in English?

No; in the native Language. Occasionally, when they preach to the English, of course they preach in the English Language; but their regular Services are conducted in the native Tongue.

If a European Settler went into their Places of Worship, he would not understand what was going on?

Not unless he had resided a sufficient Time amongst them to understand the Language.

Do you know that there are many European Settlers in the Neighbourhood of your Station?

I think the Number on the Hokianga, as far as I can judge, is not very great.

Is not the demoralized Portion of the European Population chiefly confined to the Crews of Vessels, and such Persons as are in the habit of supplying them with Spirits and Tobacco and other Articles?

On the Hokianga, I believe it is chiefly confined to that Class of Persons; there is a much larger English Population in the Bay of Islands.

You were not able to state whether the Demoralization there is confined to the Crews of Vessels, and to those Persons in the habit of supplying them with the Means of Demoralization, or whether it extends to the whole of the European Settlers?

I am unable to speak very particularly as to the State of Demoralization at the Bay of Islands, except from common Report. We have no lengthened Communications from our Missionaries on that Point.

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Rev. J. Beecham.

Are you not aware that there is in every Seaport of England a large Proportion of the Population very much demoralized?

Yes.

And that it is not fair to judge from the State of that Population of the Morals of the whole Town?

Certainly not.

Though the Sailors and those connected with them are a very demoralized Race, it would not therefore follow that if Individuals came as Cultivators of Land they would be equally demoralized with those Seafaring Persons?

It does not follow that they should be so immoral as the Sailors.

Therefore the Increase of Settlers would not necessarily produce a great Increase of Immorality and Vice?

No; only if we look at English Society generally, and suppose that the Individuals who go there should be a fair Representation of the Community at home, which is as much as can be reasonably anticipated, it would follow, that while there would be many virtuous and excellent Persons among them, there would also be a considerable Number of Individuals whose Conduct would be immoral, and would have precisely the same Effect of obstructing Missionary Labour as the Conduct of those vicious Characters who are there already.

Is it not probable that the worst Class of Emigrants from this Country would be disposed to go where there is no settled System of Law and Government, and that the better Class of Emigrants would be likely to go where those Advantages are to be found?

I think it is very probable that the most vicious Characters would retire beyond the Boundaries of Law, that they might indulge their evil Propensities.

Is it not therefore probable that the Influx of Settlers from Europe into New Zealand, if no System of Law and Government is established, is likely to consist of the worst rather than of the better Class?

I am not sure whether that would follow. Provided that a Colony were established, and a Company formed who should have an Emigration Fund to assist Persons to go out, then I apprehend there would be an Opportunity afforded to that worst Class of Persons I am speaking of to go; but if there should be no such Facilities, if there should be no Colony formed, and no Company that would furnish Funds to enable Persons to emigrate, and Individuals should be left to do so at their own Expense, I should think that the Class of Persons who would emigrate would be rather more respectable than the Emigrants sent out by a Colonization Company, on the Principle, that having themselves to raise the Means for going out, no Person who was in the very lowest Class of Society would be able to emigrate.

Do you suppose that there is any Project of finding Funds for sending Persons out?

I suppose that if a Colony were formed the Company which should take the Management of it would provide the Means of sending out Emigrants. The Book published by the Association speaks of the Creation of an Emigration Fund to enable Persons to go out, by finding the Means to pay their Passage Money.

You think, therefore, that a Plan which provided in some Way or other for the Government, the Control, and the Religious Instruction of the People there would still have the Effect, from the Cause you have mentioned, of holding out a greater Inducement to the worst Class to emigrate than is now held out to them?

The Remarks which I have made apply to Colonization generally; and I think that in any Case there would be a Probability that a considerable Number of the great Body of Emigrants who should go out would, in consequence of the pecuniary Aid which would be afforded to Persons of vicious Character, of course, increase that worst Class of Difficulties with which the Missionaries have now to contend.

And

And you think that those Difficulties which would attend such a Scheme would become greater than are likely to arise from the present State of New Zealand?

I am afraid they would. I of course shall not be understood as maintaining that the present State of New Zealand should be continued, but, on the contrary, that there should be on the Part of this Country effective Interference to correct, as far as our legislative Interference can correct, the Evils of which we complain. My Objections against a Colony go only to this Point, that a Colony would not be the Means of curing those Evils; but that many other Evils would be introduced, and some of the very Class of Evils which exist now would be rather increased than diminished by the Introduction of a Colony.

Is not the Result of your Opinion, that if the Establishment of any System of Colonization could be so devised as to send out a respectable Class of Settlers, it would improve the Condition of the Country, and assist you in your Labours; but that, on the contrary, if a System of Colonization tended to increase the Number of bad and lawless People, it would increase your Difficulties?

I meet with a Difficulty at the very Threshold of the Question of Colonization. I cannot well see how equitable Possession can be obtained of the Land of the Natives; but supposing the initial Difficulties surmounted, and that the Natives would part with their Land freely, that the Colonists obtained righteous Possession of no more Land than the Natives could spare, and that all these Matters were properly arranged, if a Colony was then formed of such Individuals as have been referred to, I would admit that Benefit would result.

When you speak of the Natives having no more Land taken from them than they can fairly spare, so as to leave Abundance for their own Purposes under the new Condition of Cultivation which European Information has brought to that Country, must not that leave at their Disposal more than Ninety-nine Parts of a Hundred of the existing Land of the Country, inasmuch as, the whole native Population not exceeding 100,000 People in the Northern Island, and the Land being very fertile, there must be a very, very large Proportion of that Land which, under what may be termed a System of Civilization, the Natives could fairly dispose of?

Undoubtedly there is a much greater Amount of Land in New Zealand than the Natives can in their present State cultivate, and if they were all brought under the Influence of Christianity, and enjoyed Civilization, a much less Quantity of Land than they now occupy would be sufficient for them.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Friday next,
Twelve o'Clock.

Die Veneris, 18^o Maii 1838.

The Earl of DEVON in the Chair.

Evidence on the
State of the Islands
of New Zealand.

GEORGE SAMUEL EVANS, LL.D., is called in, and examined as follows : G. S. Evans, LL.D.

YOU were bred to the Bar, were you not ?

I am a Barrister.

You are not now practising ?

No, I am not ; I am living on my Property.

Are you a Member of the New Zealand Association ?

Yes.

Have you been so from the Beginning ?

From the very Commencement ; I was one of the first Persons spoken to by Mr. Baring, when he suggested the Formation of it.

Is that a Joint Stock Company ?

It is not, in any degree, nor in any Sense of the Words.

Have you had an Opportunity of knowing what Class of Persons are looking to go out to New Zealand, if any Plan of Colonization takes place ?

During the last Twelve Months I have been in communication with a very great Number of Persons in various Classes of Society ; a Number of them are Members of Families of Respectability and Capital ; and there is a large Number of the working People, of a very superior Description of agricultural and other Labourers, who have applied to us Day after Day to be taken to New Zealand as Emigrants. I am in possession of Letters from various Parts of the Country, where Associations are being formed for the Purpose of co-operating with the Commissioners, if such should be appointed, for founding a Government Settlement in New Zealand. There are many Gentlemen of the highest Respectability, who I am at liberty to Name, if desired, who are determined to go to New Zealand as Emigrants, with their Families, and very considerable Property. We have had Communications from not less than 500 Persons already, of various Classes, although we have hitherto studiously avoided Publicity of that Kind.

What Individuals have you co-operated with, on the Business of the Association ?

The Honourable Francis Baring, the Member for Thetford, who was the Originator of the Association, has been to this Moment a most effective Member of it ; Sir George Sinclair is another very active Member ; Lord Petre, Mr. Ward, the Member for Sheffield, the Reverend Dr. Hinds, Mr. Hutt, and other Members of the Association whom we do not see so often as those I have mentioned.

Do you contemplate going out with your Family ?

I have fully made up my Mind to go out with my Wife and Family.

Supposing Arrangements are made which would make it satisfactory and safe ?

Yes ; it would be quite impossible I should take my Wife and Family to a Colony founded as Colonies usually have been. The Class of Persons who ordinarily settle in those Colonies is such as not to afford the Society which would be quite necessary for our comfortable Existence.

G. S. Evans, LI.D. What is the Outline of the Plan, or View of the Association, with regard to the Mode of settling this Colony?

I think the fundamental Principle of the proposed Colony would be found in the Land Regulations. In the Regulations for the Disposal of the Waste Lands Experience has proved in the Colonies that free Grants of Land, instead of proving beneficial, have been very injurious to the Settlers. It is impossible that the continued Supply of hired Labour can ever be kept up in a Colony where the Labourer, being a Freeman, is enabled at any Moment to abandon his Employer, in order to become a Landed Proprietor. That has been found the Case, particularly in a Colony that was established about Thirteen Years ago in Western Australia. Very respectable Persons went out as the first Settlers, carrying with them very considerable Capital, and many Hundred Labourers; but in consequence of the Land being given away, or being disposed of, by Government, on Conditions so easy as to put the Acquisition of it within the Reach of every Man, however poor, within Six Months, every one of the agricultural and other Labourers taken out at the Expense of the Colonists had abandoned their Employers, and set up for little Landholders themselves. They were dispersed over a vast Tract of Country, without Co-operation, without any of the Advantages of Society. They were beyond the Reach of a Church, of a Market, of a School, of a Physician, and of every thing that makes up Society. This Dispersion was attributable, I conceive, to the great Facility of acquiring Land. It has been thought, therefore, desirable that some considerable Restriction should be laid upon the Acquisition of Land; and no Restriction appears to be so strong and operative as that of Price, making that Price sufficiently high to render it impossible for the free Labourer to become a Landed Proprietor until he has been resident several Years, and saved Money for that Purpose. We conceive that, unless the Settler is provided with Convict Labour or with Slaves, there is no other Mode of establishing a Colony, and there never has been, in the History of the World. Fixing a high Price on the Land produces this incidental Advantage also; it creates a Fund, which Fund may be appropriated to all Kinds of public Purposes, but to none so advantageously as to Emigration. It provides for the bringing out a large Number of People from the Mother Country without any Expense to the Public at home, and for establishing them in a Colony where, in a few Years, they may become Land Owners and Masters themselves; and so on progressively, till the whole Country is peopled. That is the fundamental Principle of the Land Regulations we have submitted to Parliament for the proposed Colony, which would enable us to establish a Colony without coming upon the public Purse at any Time or under any Circumstances.

You would transport Labourers to that Country by the Money arising from the Sales of Land?

Yes.

Do you think that the same Description of Persons that are now going out would go out, in case this Bill, or something like this Bill, did not receive the Sanction of the Legislature?

I can speak with perfect Confidence, that it is only on condition of such Regulations being established that that Class of Persons would be disposed to emigrate.

Do you mean to apply that to the whole of the Provisions of the Bill?

Not to the whole of the Provisions of the Bill, but to those we consider fundamental Provisions; first, with respect to the Land Regulations; and, secondly, with respect to the Appointment of a Board of Commissioners in England.

Is there any thing to prevent Government adopting the same Regulations with respect to the Sale of Land, supposing the territorial Sovereignty were acquired?

Nothing whatever.

It is not necessary there should be an Association of Gentlemen for the Purpose of establishing those Regulations with regard to Land?

By no means; it is only in order to the more efficient working out of those Principles that we have applied to Parliament for the Appointment of a Board of Commissioners, feeling satisfied that the present Machinery of the Govern-

ment is totally inadequate to these great Undertakings ; and that it would be necessary for the Government to establish some distinct Board, similar to that we ask for, if it was willing to adopt those Principles and enforce them in the Colonies. G. S. Evans, LL.D.

Are you aware that in all our Colonies the Principle of the Sale of Land is adopted by the Government universally ?

I am ; but the Application of the Fund thus created calls for a very extensive and complicated Procedure to which the present Machinery of the Government is inadequate, as is proved by the Fact, that in New South Wales there is not less than 200,000*l.* remaining in the public Treasury, arising from the Sale of Lands, and that the whole of the Land Owners in that Colony are now clamouring for the Appropriation of that Fund to the Purpose of Emigration.

Are you not aware that in New South Wales and elsewhere they apply to Purposes of Emigration of useful Artisans a Portion of the Revenue raised by the Sale of Land ?

It has been applied sufficiently to establish the Soundness of the Principle ; but the Land Owners of New South Wales are in a State of Discontent, in consequence of Government not having appropriated the Money to the Purpose for which it was originally proposed. The Answer which has been obtained from the Colonial Office is, that the Pressure of Business is so great that the Office has not had Time to attend to those Applications, but that they will receive Attention on some future Occasion.

Are you not aware that the whole of the Revenue obtained from the Sale of Land is now applied to the Purposes of Emigration ?

I am not aware of that. The latest Accounts I have had from New South Wales, being in correspondence with several Gentlemen there, are of a different Import. One, a very distinguished Member of the Bar, informed me that Discontent among the Land Owners was universal, and that there was in the Colonial Treasury a Sum of Money which it was conceived was not less than 200,000*l.*, which had been accumulating for several Years, and that they were greatly distressed for Labourers ; at the same Time that I know there are Tens of Thousands of valuable Labourers in this Country who would be glad to be taken out. That they did not suppose it was from Indisposition on the Part of Government, but that the Machinery of the Colonial Office was not equal to the Purpose.

What is the practical Defect of the Colonial Office, which renders it incapable of effecting that Object ?

I think if a distinct Board were established, in connexion with the Colonial Office in this Country, for the Purpose of working the System of Emigration, that would be quite sufficient for general Purposes ; but that a distinct Commission for each Colony would be a much better Thing. A Number of Gentlemen directing their Attention to that one Colony would have Correspondence with different Parts of the Country, and with Persons coming up with the Desire to emigrate, who would thus be enabled to make their Choice accordingly between different Colonies. I felt that Two Years ago. I went to Downing Street to inquire about the Land Regulations in Australia ; I received a lithographed Paper of Regulations. After waiting a considerable Time, (for I waited an Hour and a Half in the Ante-room at the Colonial Office,) at last I got this Paper without any further Explanation. I asked several Times whether there was any one to give me Information respecting it, but I could get no satisfactory Answer. I afterwards went to an Office in the Adelphi, which had been established for the Purpose of colonizing South Australia ; I was received by a Board of Gentlemen, whose Attention appeared to be directed exclusively to that one Object, who gave me every Information relating to that Colony.

Are you not aware that, since the Period to which you refer, an Office has been specially appointed, with a view to attend to the Subject of Emigration under the Government ?

On a very limited Scale, for the Emigration of the working Classes only. I speak of a Board which would receive Applications from Families coming up from all Parts of the Kingdom, and be enabled to sell them Land or Land Orders in London. They would thus very materially facilitate the Arrangements they would be called upon to make.

G. S. Evans, LL.D.

When you state that there are a great Number of Persons of different Classes who are anxious to emigrate to New Zealand, can you state why they prefer New Zealand to any other Colony?

We consider the Climate to be superior to that of any other British Colony; more favourable to the British Constitution than Australia, or any other. I have suffered myself under Symptoms of pulmonary Disease; and I am satisfied that it is the best for myself and others similarly affected. That is one Reason.

Have you not heard that pulmonary Complaints are common among the Natives?

Yes; but I understand they arise from a very decided scrofulous Taint, and from Exposure in the Night, sleeping in the open Air in all Sorts of Weather; and their having a Superstition which induces them always to remove a sick Person into the open Air; in consequence of which they die in great Numbers of consumptive and scrofulous Diseases.

You state that you prefer New Zealand to any other of the Colonies of the Crown; are you aware whether the Government of this Country consider New Zealand as one of the Colonies of the Crown?

I am aware that the Sovereignty has been claimed for this Country. First of all, it was taken Possession of by Captain Cook under what is called the Law of Nations, on which we lay but little Stress; but, in November 1814, there was a Proclamation by the Governor of Sydney, in which it was declared to be a Dependency of Great Britain; and the Governor of Sydney likewise appointed Three Persons to act as Magistrates in New Zealand.

Are you aware, in fact, that there has been a Declaration of the Independence of the Northern Part of New Zealand recognized by Great Britain?

I am aware that there was a Convention of the Natives of several Tribes in the immediate Vicinity of the Bay of Islands and Hokianga. Having made some Progress in the Study of the New Zealand Language, I have been enabled to read and translate that Document. It is not, in our European Sense of the Word, a Declaration of Independence or Sovereignty, but merely of the Chieftainship of those particular Individuals who placed themselves under the Protection of the Sovereign of Great Britain.

You consider that the absolute sovereign Title to those Two Islands is at this Time in the Crown of England?

According to the received Law of Nations, I have no Doubt of that.

But that they enjoy a Kind of Jurisdiction under the Crown?

Yes; that they are a Sort of Feudatories of the Crown; and that they themselves understand it in that Way.

Whatever Sovereignty is established, there must be some Form of Government; how can that be conveyed if such an Association should be formed, except by Act of Parliament?

An Act of Parliament might empower a Board of Commissioners to treat with the native Chieftains for a Cession of their Sovereignty, as well as for a Cession of their Domain, as was done in Singapore. In the Year 1818, Sir Stamford Raffles established a Settlement at Singapore, which was then occupied only by a few Fishermen and Pirates. In 1825, in consequence of the Sultan of Johore having claimed the Sovereignty of the Place, the Sovereignty was purchased for a Sum of Money, certain Reserves of Land, however, having been made for some of the Malay Proprietors, and exceptional Laws, as we term them, established, out of Deference to the native Customs and Prejudices.

Your Preference to New Zealand would be, because you understand it to be a Colony of the Crown, and a Climate you would prefer?

Those are Two Considerations; and the other is, that Australia appears adapted exclusively to those Persons who would employ their Capital in Wool and the feeding of Sheep. New Zealand is a Country with a great Variety of Productions and Resources.

Are

Are you to be understood that the Society have not taken particular Pains to induce Persons to emigrate to New Zealand? *G. S. Evans, LL.D.*

Not at all, except by the publishing the Volume which has appeared on their Authority.

A numerous Body of Agriculturists and Artisans, you say, do desire to emigrate there; how has that Desire been created?

The Facts relating to the Country embodied in the Volume (upwards of 1,000 Copies of which have been sold, besides those which have been given away to Members of Parliament and others,) I apprehend have had a great Effect.

This Desire has principally arisen from the Information the Association has communicated respecting the Country?

Very much so, I apprehend; but there have been other Associations existing at the same Time: there was an Association in the West of Scotland, consisting of at least 200 Persons; another in the Carse of Gowrie, consisting of at least 100 Persons; and many Individuals in various Parts of the Country, all of whom were meditating the Colonization of New Zealand.

Those Persons being chiefly agricultural Persons, what could they know of New Zealand?

The Missionary Publications have diffused a very accurate Knowledge of the State of the Country all over the Kingdom, and, in proportion as Individuals who are in narrow Circumstances at home are informed that the Missionaries have been very successful in converting and civilizing the Natives of those savage Countries, the Attention of those Persons has been directed to Colonization, and the Missionary has necessarily been the Pioneer to the Emigrant.

Do you think that from Scotland, supposing this Bill does not pass, still a very considerable Emigration will take place?

I cannot for a Moment entertain a Doubt that an immense Emigration is about to take place to New Zealand, whether the Act of Parliament is passed or not.

Do you think that if the Act does not pass it will be the same Description of Persons?

By no means; a very different Class. The quiet, respectable, orderly People, the most valuable Settlers, will remain at home, but the bold Adventurers will all go.

You state that one of your Reasons for preferring to emigrate to New Zealand is, that you should there meet with a Class of Society you could not in other Colonies?

The Australian Colonies have been so completely overrun by a Class of Persons called Emancipists that I should be sorry to take my Wife and Family there.

Are there not other Colonies unconnected with Van Diemen's Land where respectable Society can be found; for instance, Canada?

I should be very sorry to take my Wife and Family to Canada. I apprehend such Society as we should wish would not be found in the unoccupied Part of the Colony.

You think that by this Association there will be a more respectable Class of Persons sent out?

Yes; there is not a Doubt of that.

Is not one of the Regulations to be that Land is to be sold at a certain Price?

Yes. The Idea is, that Land shall be sold at not less than 1*l.* an Acre; and to constitute a Farm a Man must have from 500 to 1,000 Acres; that will require a large Capital; the Price will prevent Labourers from setting up as independent Proprietors until they have saved Money, and thus the Classes of Society will be preserved.

The Association speak of 12*s.* an Acre?
As the minimum Price.

(123*s.*)

S s

Supposing

G. S. Evans, LL.D. Supposing it 1*l.* an Acre, what is to prevent Persons from New South Wales purchasing small Allotments of Land for the Purpose of setting up Wine or Spirit Shops?

I do not conceive it is possible to prevent that altogether; it takes place in the present State of Things.

Does not the present State of Demoralization in New Zealand arise from the Habits of the small Traders, who sell deleterious Articles to the Natives?

No doubt.

Then, if your Land were sold to any Persons who could afford to pay 1*l.* an Acre, how could you prevent such Persons settling on any Part?

I think no Regulations could be made to exclude those Persons not guilty of Crimes; but we look to the Influence that would be created by taking out at the same Time a much higher Class of Persons; in fact, by transferring as far as possible the Circumstances of the Mother Country to that Country.

Do you mean to state that at present the European Settlers in New Zealand are Persons of that Character, or merely those connected with the Supply of the Shipping?

It is impossible, I believe, to speak too highly of the Diligence and exemplary Conduct of the Missionaries in New Zealand; but there can be no Doubt that the great Body of European Settlers in that Country are of the worst possible Description, and their Numbers are fast increasing.

Supposing that there is to be connected with the Settlement of the Colonists the Establishment of a Criminal Jurisdiction, will not there be a bad Description and a good Description both controlled by Law?

We conceive the very large Capital our Settlers would take out with them would ensure certain Advantages; whereas the Good arising from the other Plan is altogether problematical. We do not know that very respectable Persons would go out under the present System; but we do know that a very large and valuable Class of Persons would be disposed to settle in New Zealand, if another Plan was adopted.

How do you propose that the Powers of Government should be exercised there?

That a Board of Commissioners should be appointed in England, who should be in every respect responsible to the Crown. Those who proceed to the Colony as Emigrants, while they wish for a Board of Commissioners whose Attention should be exclusively directed to the Subject, are desirous that they should be perfectly responsible; in fact, that the Crown should exercise the same Authority, in and through the Board of Commissioners, as it does in respect of any other Department of the Government.

Do you propose that this Board of Commissioners should be nominated by the Crown?

The Labours of the Association, which have continued during the last Eighteen Months, have been conducted under the Guidance of those Gentlemen. They have also acquired the Confidence of the great Body of Settlers who propose to go out. It is very much through their personal Exertions that Individuals have been induced to sell their Property, and make other Arrangements, in order to go out.

The Question refers, not to the present Commissioners, but to the Thing prospectively; how is it proposed that the Body of Commissioners should be filled up on Vacancies occurring?

I believe, by the surviving Commissioners, in the Draft of the Bill laid on your Lordships Table; but as the Duration of the Bill itself is very short, as we ask for only Twenty-one Years, when the whole Subject will revert to the Consideration of Parliament, it is a Matter of perfect Indifference to us how the Vacancies are filled up.

Supposing the Colony to be established, by what Process are Laws to be made and enforced in the Colony itself?

As in all other Colonies, by a Legislative Council, or a Board, who shall be responsible directly to the Board of Commissioners in London, and through that Board of Commissioners to the Government.

What

What Authority is it proposed to give the Government as to the Removal of any Persons exercising Authority or Power? *G. S. Evans, LL.D.*

I believe there is no Provision for that.

All the Appointments of every Kind would devolve upon the Board of Commissioners at home?

Yes. As that is only a provisional Measure, it was thought desirable that the Persons employed practically in working it out should be those who have devoted a considerable Attention to the Subject.

You say they are to be responsible in every Way to the Crown; in what Way are they to be responsible to the Crown if the Crown has no Authority over new Appointments of Persons in New Zealand?

That the Crown should have a Veto on all Proceedings of every Kind; that they should never make an Appointment without the Permission of the Crown; but the Bill does not give the Crown the Power of originating Measures.

What Provision is made for the Defence of the Colony against either internal Disturbance or Foreign Aggression?

It is provided that the Colony itself shall raise Means for the Formation of a Colonial Police and a Colonial Marine, so far as may be necessary for the Protection and Defence of the Settlement.

Is that Marine to be like the East India Company's Marine, entirely independent of the Authority of the Crown?

Not entirely independent of the Authority of the Crown, but dependent on it through the Commissioners.

They are to have Power to grant Commissions to command Ships of War?

We hardly contemplated an Authority so great as that; but we presumed that something like the Power granted to the East India Company might be granted to the Commissioners, they being responsible to the Crown.

How long do you think that it would be before you have a Power equal to the resisting Two or Three Privateers?

I should hope that from the very first the Colony would be able to defend itself against any Attack such as could be made in that Part of the World.

Would not that depend upon the relative Strength of the Force attacking, and of the Men in the Colony capable of bearing Arms?

Of course.

Is it a Part of the Principle on which the Colony is to be founded, that from the very Outset the whole Defence of it is to be provided by itself, and that it is not to depend upon the Crown for Defence?

We have looked at the Matter in that respect, by way of relieving Government from Embarrassment, by letting it be distinctly understood from the Commencement that the Colony was liable to be taxed to the full Extent necessary for its own Defence.

If your Marine Force was not to be under the Crown, like the King's Ships, what Security would there be that your Ships might not involve this Country in Disputes with Foreign Nations?

There would be no Disposition on the Part of the Association to exercise Military or Naval Power; this has been merely inserted as a Concession. In case we should be called upon to secure the Government against a contingent Expense in case of a War, we inserted in the Bill a Provision of that Kind.

Do you conceive there would be any Objection on the Part of the Association to placing whatever Force, by whatever Name it is called, which should be provided at the Expense of the Colony, under the Control and Direction of Her Majesty's Government?

Not the slightest Objection.

The Association do not contemplate it as an Object of their Wish to have the Control and Direction; but they are desirous of making themselves responsible for the Expense?

Yes; we feel it rather inconvenient, and should be very glad to be relieved from it.

G. S. Evans, LL.D. Are you not prepared to leave that to the Discretion of Her Majesty's Government or Parliament?

Certainly; it is a Subject on which we feel the most perfect Indifference. We should be glad to submit it to the Wisdom of Parliament.

You do not contemplate having a Marine Force, but a few Boats, probably, to communicate from different Parts of the Country to others?

Nothing beyond that.

You said that the Price of Land would be about 1*l.* an Acre; the lowest Sum stated appears to be 12*s.*; then there is something which comes immediately afterwards: "That the Sum for each Acre which the said Commissioners shall declare during any Period to be the Price at which Public Land shall be sold shall be an uniform Price; that is to say, the same Price for each Acre, whatever the Quality or Situation of the Land put up for Sale"?

That is to prevent all Partiality, or Suspicion of Partiality, in the Disposal of Public Lands. We should merely announce, that after such a Day all the surveyed Land in the Province would be selling at 1*l.* an Acre; then the Individual would go to the Office, lay his Finger on a particular Section of Land, pay his Money, and take a Conveyance of the Fee Simple.

Do you contemplate, as a necessary Part of your Plan, in order to give it full Development, obtaining Possession of the whole of both the Islands?

By no means; but we think it right, in perfect Candour, to say, that we think, ultimately, whatever may be done in the first instance, the whole of New Zealand will become British Territory.

Supposing, before you have accomplished your Purpose, a similar Association should be formed in any other Country, and that they were to go and establish themselves on some Portion of the Country not occupied by you, would not that involve you in some Difficulty?

I imagine that the Wisdom of Parliament, having established one Colony in New Zealand, would not permit another Colony to be established.

The Question supposes an Association formed in another Country, under the Auspices of another Government; that they should go out and establish themselves on another Portion of the Country not occupied by you; have you considered how you would deal with that Case?

It was in contemplation of such a Case in the first Draft of our Bill that we inserted in the Preamble a Claim to the Sovereignty of New Zealand in Her Majesty.

Might not the People of another Country be led on by the same Motives which actuate you, thinking it a desirable Thing to establish a Colony in that Territory, without any Intention to enter into a Question of Dispute?

We should hope that, as in Australia, the first Occupation of the Country, by means of a regular Colony under a legislative Sanction, would be quite sufficient to prevent any other Country interfering. We have no other Security for any Part of Australia.

Do you conceive that the Discovery of New Zealand by Captain Cook, an Englishman, gives this Country a Right of Sovereignty, if not against the Natives, at least against Foreign Nations?

Unquestionably. Captain Cook circumnavigated both Islands, and with very great Ceremony took possession of the Country in the Name of His Majesty King George the Third.

You admit that the Plan involves the Necessity of obtaining the paramount Sovereignty of this Country in the Islands?

I think so, ultimately.

The colonizing under the proposed Plan would involve that Question more directly than any Plan of Colonization carried on under the immediate Direction of the Government, would it not?

Not at all; because we ask for Power to treat for the Purchase, not only of Domain, but of Sovereignty; that was done in the Case of Singapore.

Do

Do you not apprehend, that, whether any Colonization takes place through this Association or not, there will collect that Body of British Subjects upon the Islands that will force the Mother Country to take them under their Protection at no distant Period? G. S. Evans, LL.D.

The Information I have received convinces me of that Fact. Indeed many Individuals who have called upon me have expressed very great Disapprobation at our going to Parliament for any Sanction at all. They say we have Capital, and we have Energy to do it ourselves; why should we trammel ourselves with an Act of Parliament? We can go to Cook's Straits, and establish a Colony there under the New Zealand Flag, and be perfectly independent. Of course we have always repudiated any Suggestions of that Kind; but they have been made to me so often that I cannot help being convinced of the Truth of the Observation, that whether Parliament chooses to sanction it or not a very great Colony is on the Eve of being established in New Zealand, and that the Question is, not whether New Zealand is to be colonized, but how it is to be governed.

Adverting to the Provision of the proposed Act, which declares that every Appointment or Removal of the Council, all Government and other Despatches, and Directions sent from this Country, shall be subject to the Control and Disallowance of the Government at home, do you conceive there would be any Objection on the Part of the Association to extend that Principle, and to insert a Provision declaring that the Government should have the Power to originate any Despatch or Direction to the governing Power in New Zealand; something in the same Manner as the Board of Control here has in respect to the East India Company?

So far from entertaining any Objection, we, the Settlers, and I am sure the Committee of the Association, would feel it in some degree an Advantage; it might be very useful to us in the Colony sometimes to be able to appeal to the Government. A Question might possibly arise on which we might think it very desirable to be able to appeal to the Government, even against the Commissioners; but we should hope that in all ordinary Cases the Board of Commissioners would be allowed to act upon their own Discretion; that such an Interference would be reserved for some extraordinary Occasion; probably on Complaint.

You stated that a Part of your Plan was, that all the Money received for Land should be appropriated to Emigration Purposes; how would you propose to raise the Money necessary for the ordinary Purposes of Government, Courts of Justice, Administration of the Police, the Establishments of Religion, and so on?

Our first Idea was to appropriate the whole of the Land Revenue, after deducting what we paid to the Natives for the Purchase of Land, to the Purposes of Emigration; but we have now resolved on appropriating One Fourth to what may be called local Purposes;—to the Benefit of the Aborigines, to the building of Schoolhouses, Places of Worship, and other Objects of public Utility in the Colony.

Have you formed any Calculation of the probable Receipt and Expenditure during the first Three or Four Years of the Establishment of such a Colony?

We propose, in the first instance, to sell 100,000 Acres of Land, forming a Township. We have every Reason to believe, from the Inquiries we have made amongst one another, that the whole of that Land, 100,000 Acres of Land, will be disposed of as soon as the Act of Parliament is obtained.

Do you calculate that the Purchase Money will be all paid at once, or by Instalments?

It is to be paid in ready Money.

Do you suppose there is that Money ready to be advanced?

I have no Doubt of it.

To what Extent do you conceive the Possession of 75,000*l.* of that Money will enable you to convey Emigrants out in the first instance?

There is no Doubt that the Emigrants could be conveyed from this Country at an Expense of less than 20*l.* each. 16*l.*, I believe, is the Contract Price to South Australia.

G. S. Evans, LL.D.

Does that include their Maintenance for any Time ?

For a short Time after they have landed ; probably for a few Weeks. That will cover all the Expense of Agency in this Country, and every thing.

Do you propose to send married Men with Families, or single Men ?

Always to give the Preference to married Men under Thirty Years of Age.

The Expense being 20*l.* a Head, would that apply to Children as well as to Adults ?

No ; not to young Children.

Supposing a Man, and his Wife, and Three Children sent, would that cost 100*l.* ?

No ; for the Children they would require less.

With respect to the Expense of the Police, the Administration of Justice, and Matters of that Kind, which belong to what may be called the Civil Government of the Country, how do you propose to pay that Expense ?

Out of what we should term the ordinary Revenue of the Colony ; Taxation ; the Imposition of small Duties.

Taxation on imported Produce ?

Yes ; and probably a Land Tax. We are bound by the Laws of Navigation and Trade to establish Customs to a certain Extent ; but I believe the general Feeling of the Settlers would be to avoid that as much as possible, and to support the Government by means of direct Contribution.

Have you ever considered what might form the principal Source of our Customs Revenue in our Colonies ?

All Kinds of Supplies from India, and so forth.

Articles of prime Necessity ?

Yes ; Articles of prime Necessity brought from India, China, and South America, for example.

Of course intended and brought there for the Consumption of the Colonists ; not in transitu for the Purposes of Trade ?

There is no Doubt there would be a very considerable Trade of that Kind ; from the favourable Position of New Zealand, commanding, as it does, the whole Western Coast of America.

Do you propose to impose a Transit Duty on Goods to be exported ?

I beg to state that we ourselves have never, as an Association, considered these Questions. We have satisfied ourselves that all the Expenses of the Colony should be paid by the Colony itself ; and that such a System of Customs and Excise would be established in the Colony as would be applicable to the Circumstances of it.

Have you ever applied yourself to consider what the Resources of the Settlement would be ; it appearing that in New South Wales and Van Diemen's Land the great Sources of Revenue, independent of Sales of Land, is a Tax on Spirits, which, though very high, it appears does not prevent the Consumption being tremendously great ; have you considered what would be the Source from which an adequate Revenue could be derived with most Advantage to the Colony ?

We have no Doubt that a very prosperous Colony is likely to be established, and out of that Prosperity the Ingenuity of a Government will be no doubt able to obtain Money sufficient for all those Purposes.

You do not contemplate a very extensive Establishment of Government ?

By no means ; we should think that quite incompatible with the Condition of an infant Settlement.

The Term inserted in the Bill is Twenty-one Years, supposing Parliament disposed to pass the Measure at all, would the Association object to that Term being shortened ?

We should not object to that ; our Object only is to have a good System established in New Zealand. We feel perfectly convinced that when once established it would be unalterable.

And that it would then fall to be conducted by Government ?

Yes. Whatever Imperfections there are in the Scheme we should be really desirous of having altered.

At

At the Expiration of Twenty-one Years it would be open to the Government or the Parliament to make any Alterations they thought fit? *G. S. Evans, LL.D.*

Precisely.

Would it not be necessary you should be able to levy Customs in those Parts of the Island beyond the Pale of your Colony, as well as those within it, in order to obtain a Revenue?

It would not be necessary for us for the Purposes of our Colony; and we should feel a very great Delicacy in interfering beyond the Limits of our own Settlement.

If within the Pale of the Colony Customs and Duties should be levied on the Importation of Merchandize, would not Persons resort to other Parts beyond your Limits for the Purpose of evading your Duties?

If those Duties were excessive, no doubt they would, but if they were no more than a mere Compensation for the Advantages afforded, Self-interest would induce them still to resort to those Parts.

In your proposed Bill there is a Provision for enabling the Association to make Treaties with the native Chiefs, for the Purpose of the Establishment of Customs and Duties?

The Object was not so much Revenue as to prevent the Disorder and Licentiousness which are so much complained of.

Do you not think, that, unless there are Duties levied to the same Amount as you levy in other Parts of the Country, Trade would necessarily go to those Parts where it could be carried on without any Tax upon it?

When we think of the Existence of a large and respectable Community, containing Merchants, Agents, and Consignees, those Circumstances would in themselves be a great Inducement to the Vessels to come.

Do not you conceive that that Provision which enables you to make Treaties for the Purpose of having Customs levied in Parts beyond your own Pale might be omitted?

So far as the Colony itself is concerned; but we found it a great Objection that our Plan did not provide for the Administration of Justice over the whole of New Zealand.

The Question does not relate to Civil or Criminal Justice, but the levying of Duties in Places where the Attempt to levy them might, in case of any Misunderstanding with the native Chiefs, lead to Disputes with the Colony?

That is no necessary Part of our Plan; it was proposed only as a Kind of Concession; it was thought that if a Colony was established in any Part of New Zealand we might be called on by the Government to administer Justice, perhaps in every Part of New Zealand.

Do you consider that Provision a necessary Part of your Bill?

By no means, and we took that along with the Administration of Justice, so that if we had established our Colony on Cook's Straits, and were called upon to establish one in the Bay of Islands, it appeared to us to follow that we should have the Means of levying Duties and Customs there.

It was intended that the Customs and Duties were to go into the Treasury of the Colony, and not into that of the native Chiefs?

We have no means of levying Duties and Customs in Districts still belonging to the Natives.

There is this Provision in Page 6 in your Bill, that they shall also "enable the said Commissioners to make and establish Regulations for the Trade, Navigation, and Intercourse between the Inhabitants of the said British Settlements, or other British Subjects, and the native Inhabitants in all Ports, Harbours, or other Places in the said Islands whereof the Sovereignty shall not have been ceded as aforesaid?"

That was intended to meet the Case of a native Chief coming to us, and saying, "I do not cede my Territory to you. I wish to remain independent. But I am very much annoyed by those runaway Sailors and Convicts coming and meddling with my Tribe. I wish you would come and establish something like an Authority in my Country."

G. S. Evans, LL.D.

Do not you think those Words go to the full Extent of making Regulations in all Parts of the Island for all British Subjects whatever?

There is no Doubt they do, by Treaty, and with Consent of the Natives.

Do you consider that Provision in any way essential to the Existence of your Colony?

We do not think it essential that we should exercise any Power beyond our Frontier.

Do you propose that the Money Levies you made under that Provision should go into the Chest of the Colony, or of the native Chief whose Territory had not been ceded to you?

I do not think such a Case has been at all contemplated. It was proposed under the Circumstances I have stated. It was thought we should be called upon by Government to exercise Police over the whole Island; and that it was necessary to give us this Power.

Would that quite bear out the Construction, that they could levy Dues in Territories not ceded; was that the Intention of the Framers of it?

It was not. It was only to give us the Power to administer Justice between British Subjects, and to regulate their Intercourse with each other and with the Natives.

You conceive it was not intended to give any Power by which the Association could levy Dues in Territories not belonging to them?

No; unless by Treaty with the native Chiefs.

Any Powers of that Kind were intended to be given only in case of Treaty?

Certainly; it could be done only by Consent of the native Chief.

If you propose to raise Dues there through the Agency of the native Chiefs, if they were to collect Money there, that would not find its Way into your Treasury?

No; nothing of that Kind could be done without the full Consent and Co-operation of the native Chiefs.

You state that you think there are Persons ready to purchase Land to the Amount of 100,000 Acres; have you considered in what Part of the Island that should be?

From all the Information we have been enabled to collect, our own Opinion is, that Cook's Straits will be the most favourable Spot for the Establishment of a Colony; and in the Case of sending out a preliminary Expedition, we should give them Orders to proceed directly to Cook's Straits, and survey both Sides of them.

Would there be any Objection to limiting them to Cook's Straits, so as not to interfere with the existing Missionary Settlement?

We hope we should be able to convince all the Settlers that it was for their Interest to connect themselves with the Colony; but the only Difficulty we feel in separating a Portion of the Country is, that the Individuals who have made such large Purchases of Land in that Portion of the Country, without contributing any thing to public Purposes, or the Benefit of the Aborigines, as the Conditions of the Purchase, might immediately, when the Commissioners offered Land at 1*l.* an Acre, devoting the whole Proceeds to public Purposes—that is, principally to Emigration, and the Improvement of the Natives,—those Individuals might sell Land at 15*s.* an Acre, and put the Produce into their own Pockets, at the same Time that they would be drawing off our Labourers, and reaping all the Advantages of our great public Expenditure, which would operate very injuriously, and render it impossible for our Land Regulations to work,—Regulations proved by Experience to be indispensable to the Foundation of a good Colony.

There is a very large Quantity of Land in the Neighbourhood of Cook's Straits entirely free from Europeans at present?

There is.

Supposing

Supposing you were by Treaty to purchase that Territory, would such a Purchase meet the Intentions of the Association? *G. S. Evans, LL.D.*

The only important Stipulation, so far as we are individually concerned as Purchasers of Land, would be this, that when we were paying 1*l.* an Acre for Land which was not to give a Profit to any Individuals or Body of Persons, but to be expended for the Benefit of the whole Colony, that is, of all the Europeans resident in New Zealand, the only Stipulation we should require is, that other Individuals should not be selling Land at 10*s.* or 15*s.* an Acre, so as to destroy the Value of our Property, at the same Time that they were supplied with Labourers and other Advantages at our Expense.

How can you interfere with Persons who have already purchased of the Natives selling Land at whatever Price they please?

We find that in the Colonies already established; for instance, at Swan River, the Landed Proprietors, after an Experiment of Thirteen Years, have written soliciting the Colonial Office to establish the Principle of selling Land at a high Price; they are willing to give up those enormous Grants of Land to be sold at a high Price, to bring Labourers into the Colony, and thus produce a public Benefit. I think it wrong for Individuals who have purchased 100,000 Acres of Land for a few Blankets or Gunpowder to be able to throw it upon the Market at a small Price, in consequence of having contributed nothing to public Purposes.

You wish to look into the Titles of all who have purchased Land?

We are not personally interested in the Question of Title; but, as we understand that very great Difficulties arise, we have suggested that Commissioners should be appointed to investigate Titles. We know there are great Difficulties at present in New Zealand upon that Subject.

Is that Commission to inquire into the Titles of all Land whenever purchased, or only after a subsequent Date?

Only to inquire into the Titles of those Lands the Proprietors of which are desirous of placing themselves under the Operation of the Act.

Those who are not desirous of having any thing to do with your Act you do not propose to exercise Authority over?

No.

Suppose an Englishman settled in a distant Part of the Island had acquired Land from the Natives, supposing it was let to him at a Price very inferior to that at which it was sold within the Colony, you could hardly prevent that?

We should not attempt to prevent that; we should begin with offering him a Price for his Land very much larger than he had given for it, and we think in the Majority of Instances, if not in all, we should be able to offer a Price so tempting that there are very few Persons who would not sell; and as we are to sell again only for public Purposes, those Individuals would reap the Benefit of the improved System. When the upset Price of Land was 1*l.* an Acre, a Man with 1,000 Acres would feel himself better off than a Man with 10,000 Acres under the present System, when it is not worth 1*s.* an Acre.

The improved Value to him of that Land would be produced by the Colonization?

Yes; it is the Colonization which would produce the increased Value.

The Land for which he gave the higher Price within the Limits of the Colony would be in reality bought by him on more beneficial Terms than if he gave a much lower Price at a Distance from the Colony?

Yes; if a Man had in a remote Part 100,000 Acres of Land occupied by Savages, and we gave him in exchange 500 Acres in a better Situation inhabited by Europeans, I consider he would feel himself amply remunerated.

In that Way the Mischief arising from the Inequality of Value would be obviated?

Yes; we can offer very advantageous Terms to the present Settlers for their superfluous Lands which they have no Means of using themselves.

(123.8.)

T t

You

G. S. Evans, LL.D. You intend to purchase 100,000 Acres in the usual Manner in which it is now sold ?

Yes.

At a Sale at a certain fixed Price ?

Yes.

Do you know what it would cost you ?

We know the Prices which have been given in New Zealand ; we are informed that a Gentleman has purchased 100,000 Acres of Land for 150% worth of Property, and other Purchases have been made upon the same Scale. In buying of the Natives we should be very sorry to consider what they were willing to accept as the real Price of their Land ; the real Price of their Land must include the Provisions made for them permanently by the legislative Authority of the Colony.

Do you propose to encourage them to settle as Servants on the Lands ?

Yes ; if a Chief ceded to us his Territory we should pay him that which we considered an adequate Price for his Land, and we should then proceed to mark out certain Portions, whether required by him or not, for him and his Descendants, and should make other Provisions for him and his Tribe.

In the Bill it is said that any Treaties made between the Colonists and the Natives shall be ratified, and so on, in the Presence of the Protector of the native Inhabitants ; would there be any Objection to say, not only in the Presence but with the Consent or with the Approbation of the Protector, so as to make that Officer a little more efficient, and to impose rather a stronger Guard on the Rights of the Natives ?

That would be placing an enormous Power in the Hands of the Individual ; making him in fact the first Authority in the Country.

Might not that be subject to the Confirmation of Her Majesty in Council ?

We had introduced that ; and that if, subsequently, any Deceit or Fraud or Concealment should be proved, the Contract should be null and of no effect.

The Protector might be opposed to the Contract ?

There could be no Objection to extend the Powers of that Officer, if they were not carried so far as to give him a Power which might be inconvenient, that is, incompatible with the leading Principles of the Bill.

There would be no Objection to the Conditions of your Bill undergoing Revision and Consideration ?

Not the slightest.

If the general Substance of it, and the Establishment of the Association, were acceptable to the Government ?

So far as the Association is concerned, it would be dissolved on the passing of the Act ; having performed its Functions, it would expire, and nothing would remain but the Board of Commissioners under the Act of Parliament. The Two Principles which we consider fundamental ones are those which relate to the Land Regulations and to the Board of Commissioners ; every thing else we regard as a Matter of Detail.

Are the Committee to understand that the Association would have any Difficulty in having their Colony founded by Charter of the Crown ?

That was proposed originally ; but it was found that in the present State of Opinion a Charter would not give sufficient Power.

Do you mean that the Authority of the Crown is not sufficient to give you the Power you desire, but that it requires the Sanction of Parliament ?

Such Powers have never been exercised since the Time of founding the Colony of Georgia. At Sierra Leone it was thought necessary to apply for an Act of Parliament, which was obtained ; and all the Settlements which have been formed in the East Indies have been formed under the Authority of Acts of Parliament. Of late Years, it is the Opinion of Writers on the Crown's Prerogative, that the Prerogative of the Crown is very much limited now.

If you ascertained that it was not the Intention of Parliament that this Bill should pass, but that Government intended to send out One or Two Vessels of War

War to be constantly on the Coast of New Zealand, for the Purpose of looking after the Interests and Safety of British Subjects, would that be a sufficient Security for you ?

G. S. Evans, LL.D.

By no means ; it would give me no Security for the permanent Value of my Property in Land. If I vested 4,000*l.* or 5,000*l.*, which I propose to do, in Land, I should want a Parliamentary Guarantee that the same System for disposing of Land which was first established should be continued ; and I should want also the Confidence that a Board of Commissioners sitting in London would inspire me with, that the System would be worked with Energy ; that there would be a continual Supply of Labourers in the Colony as they were wanted. I could not place myself and Family, nor do I think any respectable Persons would place their Lives and Property, at the Disposal of such a Court and such an Administration of Justice as could be enforced by Ships of War off the Coast.

Do not you think that would be a sufficient Protection against the Natives, or against other Europeans ?

They might protect the Colony against Foreigners ; but they never could maintain an effective Police and the Administration of Justice within the Colony itself ; they never could do that which we propose for the Colony, in the Way of providing Churches, Schools, Hospitals, Roads, Bridges, and so on.

The Question supposes that that is left to Persons who have become Settlers ; that, having once settled there, they form a Club or Association for that Purpose ?

I very much fear they will soon degenerate into what some Persons have proposed to establish in New Zealand, which is a Species of Republic, if we were left to govern ourselves merely under the Authority of Ships of War stationed on the Coast.

It would hardly be a Republic if you had the Authority of English Ships watching over you, defending you, and punishing you in case of Aggression ?

I would respectfully submit that is what we are asking for, only on a much smaller Scale than we propose, and without the Responsibility which we court. It is the Power of a local Government vested in a Body of Land Owners settled in the Colony. It is doing a very small Thing at an Expense, when you have the Power of doing a very great one for nothing.

If Government did nothing more than send out those Vessels, would you still consider yourself justified, and not imprudent, in settling there ?

I have very strong Objections to settling under those Circumstances. I do not think the respectable Individuals would settle, unless they had a Government Establishment among them ; not a Government anchored off the Coast. I know a vast Number of Persons who would immediately avail themselves of the Opportunity, if there were Persons with whom they could associate.

You think that the Measures for the Government of the Colony require the Authority of Parliament ?

I think so. In Newfoundland, when it was proposed to establish a Court of Criminal Jurisdiction, it was thought necessary to apply to Parliament for an Act. A fortiori, it would be required in such a Colony as this.

In Newfoundland the Sovereignty was acknowledged to be in the Crown of England ; is that the Case with New Zealand ?

There is a Question, I am aware, which has been raised on that Subject. It is supposed by us that the Sovereignty is in the Crown ; but the Fact of the Sovereignty being in the Crown would render it so much the less necessary to go to Parliament, for there would be less Doubt of the Prerogative. In this Case we can begin by treating with a Foreign Power for the Cession of Sovereignty ; and then, having obtained that Cession of Sovereignty, we can exercise all the Powers that flow from it.

The Association is willing to bind itself not to proceed to carry the Objects of this proposed Act into execution until a certain Sum of Money has been provided, so that the Country may have some Security that what is projected will be really done ?

Certainly.
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G. S. Evans, LL.D.

There is a Provision towards the Close of the proposed Bill which goes to that Effect ; but it has this Exception ; it allows a preliminary Expedition or Expeditions to go out with a view to survey ; would there be any Objection to provide that the Government should have the Power of limiting the Number sent out, and the particular Points to which such a preliminary Expedition should be sent ?

No Objection whatever ; on the contrary, we should think it very proper to be prohibited from sending out any Persons except those to be bonâ fide employed in surveying and treating with the native Chiefs.

From your Knowledge of the Preparation which has been making for going out, supposing you knew for certain that you could come to no Understanding with the Colonial Office, and were left to your own Way, what will take place ?

I fear that a great Number of Persons who have indicated their Intention to go out will persist in their Determination ; they will fit out an Expedition themselves, and proceed at once to New Zealand, and establish themselves under the native Flag, or come to an Arrangement with what has been called the Old Company, formed in 1825, which has bought, it is said, about a Million of Acres in New Zealand, and establish a Colony upon their Lands.

Do you know where their Lands are situate ?

At Hokianga and the River Thames ; they have very accurate Surveys of those Lands, and Deeds marked with the Tattoo of the native Chiefs.

Do you understand those Deeds to be considered in force ?

No Doubt of it. Several Persons who have arrived lately have told me the Natives had according to their Superstitions tabooed the Lands, and made Applications to English Visitors to know whether the Purchasers of those Lands were about to make use of them, as if not they should dispose of them to other Persons.

What Number do you suppose would go out in that Way ?

I have received Communications from not less than 500 Persons already ; but when once the Thing is gone abroad I scarcely know how to limit it.

At what Season of the Year are they likely to go ; would they go in the present Year ?

I should think in the Autumn ; July or August would be the most favourable Time.

From your Information respecting the Inhabitants of New Zealand, do you think a Chief would be willing to receive a Body of 500 or 600 Persons coming without any regular System of Government of their own ?

I have had a New Zealander residing in my own Family more than Six Months ; the Brother of a Chieftain ; the ruling Chief of Akaroa in the Southern Island ; we have also a Chief in London from Cook's Straits ; and they both inform us that a large Number of Settlers from England would be welcomed most warmly by some of the Chiefs, who look upon it as giving them a Sort of Superiority to have a great Number of English People residing in their Neighbourhood. They are desirous also very much of being employed by Europeans, and learning Trades.

The Question referred rather to the Neighbourhood of Hokianga ?

We have never contemplated any extensive Operations in the Northern Island. We have seen several Individuals from the Neighbourhood of that Country, who inform us that the native Chiefs were desirous that Europeans should come out and take their Lands. Mr. White, formerly Superintendent of the Wesleyan Mission, who lately returned, has stated that ; and that he was authorized by the Chiefs to say to the Purchasers of Land, that if they did not take possession themselves they should sell the Land to other Europeans.

Do you suppose that the native Chiefs expect the Europeans to come out in such large Numbers as 500 ?

Mr. White informed us that they did. We never contemplated sending any Expedition to Hokianga or the River Thames, except in the event of our not obtaining this Act, when we should be obliged to fall back upon that Resource ; but we should prefer beginning at Cook's Straits.

Why do you prefer beginning at Cook's Straits?

We think it is more central; and that there would be a very great Advantage in keeping away from the Missionary Settlements, as we are sorry to find there is a Degree of Jealousy. We would rather take up new Ground; and we think the most important Point for Commerce would be Cook's Straits; that that will be the Route of the homeward-bound Vessels from Australia.

G. S. Evans, LL.D.

Are there good Harbours in the Straits?

There are Harbours of the first Class; we have Charts of Four Harbours within Thirty Miles of each other, each of which is quite equal to the Cove of Cork.

Are not you apprehensive that the Accounts of this projected Association, and the Account of Parliament being occupied with this Subject of New Zealand, will induce Adventurers, who now are in the Country, to speculate for Land before the Subject is settled?

Yes, there is no Doubt of that; any Delay will embarrass the Question with very great Difficulties.

You think it therefore important that Government should, in some Way or other, dispose of this Question?

No doubt of it. Next Year we fear that the Colony will fall into the Hands of Adventurers.

You say this is not a Joint Stock Company. Is there any Mode by which the Persons connected with the Association look to making Money or reaping any Advantages, further than that of being able to employ such Capital as they may have advantageously on productive Land?

In no other Way, directly or indirectly. The Advantages we ask for ourselves would be equally open to every other of Her Majesty's Subjects.

The Class of Settlers who would go from Scotland are Members of the Church of Scotland probably?

Most of them.

Would they take any Minister of the Church of Scotland with them?

No doubt of it. We have inserted in the Bill Provisions for a Religious Establishment, so that they would be able in this Country, if a certain Number of Families united to emigrate, to call upon the Commissioners to give a Stipend to their Clergyman, that he might accompany them.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Monday next,
Two o'Clock.



Die Lunæ, 21° Maii 1838.

The Earl of DEVON in the Chair.

Evidence on the present State of the Islands of New Zealand.

Captain
R. Fitz Roy, R.N.

Captain ROBERT FITZ ROY, R.N., is called in, and further examined as follows :

THE Committee understand there are some Points on which Matters have occurred to you on which you wish to add something to your former Evidence ?

Yes. In the first place, I have brought a Plan of the Bay of Islands, thinking that, by laying it before your Lordships, I might best answer some of the Questions which were put to me (*delivering in the same*).

When was that Plan taken ?

It was taken by Two French Ships in the Year 1824.

Have you Reason to think that it is correct ?

It is very correct, so far as it goes. This is a small Publication issued at Hobart Town. New Zealand has been called in that Part of the World a British Colony for some Years ; and as calling it a British Colony might perhaps be thought likely to excite a little Jealousy in some Quarters, I thought it as well to show that it had been so called for some Time, and I am not aware that any Notice has ever been taken of the Circumstance. This Publication is the Hobart Town Almanack and Van Diemen's Land Annual for 1836. New Zealand is here included among the British Colonies (*producing the same*).

Is there any thing you wish to add to the Evidence you have given to this Committee ?

Yes ; there are a few Remarks I should be glad to make with respect to the Reservation of Land. I was asked by your Lordships when I was last here, whether, by reserving a certain Portion of Land, the Natives, and especially the Chiefs, might be provided for. I did not then mention that the Natives live almost entirely upon the Sea Coast, and that the Part which is of most Use to them is that immediately round the Harbours, which is also the Part which would be of most Use to Settlers ; therefore it appears to me that it might be difficult to preserve Land for the Natives which would be of real Value to them. It would be very different from the Case of settling in North America, or on the Coast of any large Continent, for the Natives cannot in New Zealand retreat inland ; if they are driven from the Sea Coast their Subsistence is taken away from them entirely ; they have no Means of providing for themselves in the Interior, as has been the Case in all Continents which have been colonized.

Why have they no Means of providing for themselves by the Occupation and Cultivation of Land in the Interior ?

Because as yet they have not learned to cultivate the Land sufficiently ; some of them have cultivated Potatoes since they have had them from Europeans, in addition to the Sweet Potato and other Roots which they had before ; but their chief Subsistence is derived from Fish ; and, as they have no wild Animals in the Country, they would have no Means of Subsistence if driven inland, except the Fern Root, which is found throughout the Islands.

They have no Fish in the inland Waters ?

None that I am aware of sufficient for their Support. In all other Countries where the Natives have been displaced from the Coast they have had wild Animals or something to subsist on in the Interior.

Captain
R. Fitz Roy, R.N.

The Natives of North America were Hunters, and the Natives of New Zealand are essentially Fishermen?

They are essentially Fishermen.

Since the Country has been visited and occupied by Europeans have they turned out no Animals into the Woods?

None at all. The Missionaries and Settlers have carried some Cattle and a few Horses, but they have been kept for the Use of the Villagers near them (the Natives living near them) and their own Use; none have been turned out into the Woods. Pigs have been carried to New Zealand, and increased greatly, but they have been kept as private Property.

There is no Reason to suppose, from the Nature of the Climate, that if they were to turn out Horses and Cows, and Sheep and Deer, they would not increase in the Interior?

No Reason at all; quite the contrary; they would probably increase in very great Numbers, for the Country abounds in Pasture.

Do not they cultivate the Taro Root in New Zealand?

Yes; and the Cumara or Kumera, as well as the Yam.

The Taro is very nutritious, is it not?

Yes.

Is not that cultivated in the Interior?

Only within a moderate Distance from the Water-side; and though it may be at a considerable Distance from the Main Sea, it is still near some Inlet or Creek.

The Natives live chiefly upon it, do they not?

Upon Roots and Fish. I was always told that their chief Subsistence was derived from their Nets (they have very large Fishing Nets), from the Taro Root, and the Cumara.

You stated an Apprehension that the Natives would be forced away from their Lands that border on the Sea into the Interior, and that by that Means they might be deprived of their ordinary Means of Subsistence; are not the Grants that have been obtained from the Natives in the Neighbourhood of the Sea or the Harbour principally?

Yes; they extend along one Side of the principal Harbour, and occupy Portions of other Inlets; but the Natives can still have Access to them and the adjacent Waters in all Directions; they have a Right of Common which, if taken away from them, I should suppose would change their Opinion of Settlers entirely. They may now go wherever they please; their having sold Land does not prevent their fishing from its Shore, or crossing it in any Direction.

Is not all the Land in the Island, with the Exception of the small Enclosures made for Cultivation, used in common by every body?

In common by all the Natives of one Tribe. It is as nearly like our own Commons as possible. I suppose on one of our Commons any of those who have the Right of Common might pitch a Tent for a Time,—might feed their Cattle or otherwise use it temporarily, but would not be allowed to make away with any Part of it; and it is much the same in New Zealand; the Inhabitants are entitled to use it, but not to make away with any Portion without the Consent of the whole Tribe.

At present are not the Lands on most of the good Situations about the Bay of Islands for many Miles in Extent alienated from the Natives?

Yes, they are.

But notwithstanding that Alienation of Land, the Natives are able to land upon the Shores, and use them for the Purposes of fishing, without Molestation?

On every Place except one Island; there was that one Place which was an Exception to the general Custom when I was there; it belonged, I was told, to Two Americans. Except on that Island, the Natives might make use of the Land in any Direction, so that the Country was as useful to them in every point of view as if there had been no Settlers.

Do

Do you recollect the Name of the Island ?

Motou-roa.

Captain
R. Fitz Roy, R.N.

If, without the Intervention of any Charter of Government or any Act of Parliament, the Lands have been taken from the Natives, do not you conceive that it might be possible for the Government of this Country to give greater Protection to the Natives under a Charter or under an Act of Parliament than they appear to have enjoyed under their independent Right of doing what they pleased with their own Property ?

Decidedly ; there can be no Doubt that they could be much more efficiently protected.

You consider that it is essential to their Interest that some Protection should be thrown around them ?

Certainly. If Colonization takes place in the Island under any other Circumstances than those under which it has taken place hitherto, that of acknowledging the Authority of the Chiefs as the paramount Authority, if any other System of Colonization should take place it appears to me that it will be necessary for the British Government to protect the Property of the Natives in some Manner, and to protect even the Chiefs themselves.

Therefore the Apprehension which you state is one rather founded upon the existing State of Things than upon any Alteration ?

Yes ; or rather upon both. I was asked whether the Natives transferred Land from one to another within their own Tribes. I am not aware that such a Transfer of Land has ever taken place hitherto between the Natives of any one Tribe ; indeed Land has never been of sufficient Consequence to them. I believe no Instance has occurred of a decided Transfer of Land having taken place between the Natives of the same Tribe, from the Circumstance of there being so much Land that they can go where they please, and make any Use of their own Lands, which to them have been of no Value. I wish to make a Remark on their Maritime Life. The Natives of that Country are much upon the Water in their Out-of-door Pursuits, and they could not, without changing their Habits very materially, retire far from the Sea Coast, which Peculiarity it would be necessary to consider in making any Arrangement to provide for them in the Event of Part of the Country being colonized.

Should you suppose that any System of Colonization could be applied that could prevent the Access of the Natives to the Seas and the Bays ?

An Englishman settling in that Country, with Ideas of Property learned in England, might think it very strange that a Tribe of Natives, or any Number of Natives, should cross his Property whenever and wherever they liked, and one of the first Points he would urge would be, that it was his Land, and that they must not trespass upon it.

Down to Low-water Mark, probably ?

I should suppose that would be the Limit. I was also asked whether I thought it absolutely necessary that England should assume the Protection of that Country ; or that the Question of colonizing might be set at rest, or arranged, without actually taking Possession of the Country, or without even assuming the Protection ; and as far as I have been able to decide in my own Mind, by combining what I have heard from others with what I have seen myself, I now consider that it is not necessary. I certainly thought, when I last was questioned, that by no Means short of undertaking the Protection of the Islands could it be quietly colonized ; but now I beg to say, that I do not think it is necessary to take any ostensible Step of that Kind ; because, when one considers that the Missionaries have alone succeeded in partly civilizing nearly Two Thirds of the largest Island, that they have done so against all Obstacles, and that no great Disturbance of Tranquillity has yet taken place among the Settlers, I cannot but think, that with some slight Assistance, and a Degree of Protection from Government, the Civilization of the whole Island might soon be effected, and that Colonization might be carried on, in a quiet Way, with the Good-will of the Natives ; and it is my Opinion, that with judicious Management they might be brought to consider England as their sincere Friend and virtual Protector, without her being acknowledged in a formal Manner to be so ; and, further, that the same System which has been

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R. Fitz Roy, R.N.*

pursued hitherto might be carried out in a more effectual Manner, so as in a few Years to bring all the Natives in that Country to ask formally for the Protection of England, instead of its being assumed without their general Consent. I think that by influencing the Minds of the Natives, instead of taking any visible Steps, such a Design might be effected in a very few Years. The Missionaries, and those acting with them, might bring the desired Arrangement about, through the Action of the Natives, who should alone appear as the acting Body; that is to say, letting every thing be done ostensibly by the Natives, who would themselves be influenced by the Missionaries.

Assuming that that Mode of acting upon the Minds of the Natives by Persuasion can be relied upon, do you consider that the Missionary Establishments now there are fully competent to do all which is necessary with that View?

I think they are. I have seen so much done by Missionaries in other Parts of the Pacific that I am led to conclude that the same Plan acted upon in New Zealand ought to produce similar Results. The Natives themselves would, if encouraged and supported, very soon effect the Civilization of the whole of the Northern Island, and whenever that can be effected the other also must soon become civilized.

You speak of their having effected the Civilization of Two Thirds of the larger Island; on what Document or Authority do you make that Statement?

Only on the general Testimony which every Settler whom I questioned upon that Subject when I was there gave me. Those Persons were Five or Six respectable British Subjects of considerable Property, who had nothing to do with the Missionaries, and they assured me that I might then go anywhere about the Northern Island (that was in the End of 1835) with the utmost Safety, and that they considered at least Two Thirds of the Islanders comparatively civilized. It was from what I heard from them when I was there that I speak.

Do you consider that the Process to which you refer of acting upon the Minds of the Natives is likely to go on satisfactorily, notwithstanding there is unlimited and uncontrolled Power in any Person who pleases to go to New Zealand and get Land as he can?

Yes; I have not the slightest Doubt of that; for I know there is an elevated Turn of Mind among the better Part of the New Zealanders, and I am quite sure they have sufficient Judgment to attend very steadily to an Object tending to their own Welfare; and if they were countenanced and supported by the British Government I have no Doubt that the Majority of the New Zealanders would act on good Principles, and from a Wish to do what was right.

Suppose a great Variety of Settlers to go out without any Regulation or Law, do you conceive that would not interpose a very great Obstacle to the quiet Mode of civilizing you suggest?

I do not; for the Settlers who go there live in great Awe of the Natives; they are very shy of offending them; and from what I saw myself I am quite sure that not only the Majority of the Natives would be ready to do that which the Missionaries tell them is right, but that the Majority of the Settlers would also; for they would feel, as they now do, that their Existence there depended upon the Influence of the Missionaries; and if any Quarrel should take place they must immediately send for a Missionary.

In speaking of the Civilization of nearly Two Thirds of the Northern Island, the Committee are not to understand that you mean that Two Thirds of them are professedly Converts to Christianity?

No, certainly not.

Nor cultivating their Land in the Way they are doing in some Villages in the immediate Neighbourhood of the Missionary Stations?

No. I mean that they have given over their most atrocious Practices, especially Cannibalism, and their continual Wars with one another; that they are become much better disposed, and would prefer, in case of Hostility, settling the Matter by Negotiation, if possible, rather than by immediate War, which never was the Case formerly; that an European might go with Safety among them in any Part, and that he would be well treated.

Probably

Probably it is not too much to say that over Two Thirds of the Northern Island the direct and indirect Influence of the Missionaries was felt?

That would be saying less than is the Case. Two Thirds I should say are decidedly influenced; but the indirect Influence of the Missionaries extends over all the Island. When I was there the Lay Settlers told me that I might go with Safety to any Part of the Northern Island; that the Influence of the Mission had extended so far; and hearing that from all Parties I thought it must be the correct State of the Case. Without Exception, every Settler whom I questioned told me that a European might go with Safety to any Part of the Northern Island.

It being your Opinion that the present State of Things might beneficially continue without any direct Interference on the Part of this Country, do you mean to exclude the Plan which you stated to the Committee on a former Day, respecting the Appointment of a Resident, with some little Increase of Authority, in order to punish Offenders who are British Subjects, and who are now annoying both the Natives and the European Settlers who are there?

Certainly not; because it would be an essential Step that there should be some protecting Authority.

Without that protecting Authority you do not suppose that Things would go on in a satisfactory Manner?

Decidedly they could not.

But you think that with that Protection the Influence of the Native Chiefs would be sufficient for the Government of their own Country?

Quite sufficient at present.

Have you read the Petition which has been sent from the British Settlers in New Zealand to the late King?

No, I have not.

It appears in a Petition presented to the King from the Settlement, signed by no less than Thirty-six of the principal Missionaries and Catechists upon the Island, among the Number signed by the Rev. H. Williams, Chairman of the Church Missionary Committee, there is this Passage: "Your Petitioners would observe that it has been considered that the confederate Tribes of New Zealand were competent to enact Laws for the proper Government of this Land, whereby Protection would be afforded in all Cases of Necessity, but Experience evidently shows that in the infant State of the Country this cannot be accomplished or expected. It is acknowledged by the Chiefs themselves to be impracticable. Your Petitioners therefore feel persuaded that considerable Time must elapse before the Chiefs of this Land can be capable of exercising the Duties of an independent Government." You never read that?

No.

If that Petition should be signed by the Chairman of the Church Missionary Committee, and no less than Thirty-six Persons connected with the Missionary Society, either as Missionaries or Catechists, should not you consider that as a strong Proof of the Opinion of those Persons that sufficient Protection could not be expected from any thing that the Chiefs of New Zealand might be enabled to do for themselves?

Yes, I should consider that very strong Evidence; but the Doubt in my Mind is, whether any sufficient Influence had been exercised upon the Minds of those Chiefs. From what I saw when I was there, I concluded that they were left to do very much as they pleased, little or no Exertion having been made to point out to them what was most for their Advantage, and what they ought to do.

You are of opinion the Missionaries in the Islands who have signed this Petition have not duly exerted themselves to put the Chiefs of the Island into the Situation you think they might be put to answer the Purposes of Government?

I think that they and the Resident together have not done so, because, with the Assistance of the Resident, those Chiefs might have been brought to do much more than they have done. I am not aware that the Missionaries alone, while the Resident was present, would like to interfere in Matters concerning

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secular Government, by any thing more than indirect moral Influence. Subsequent to the Appointment of the Resident, I apprehend they have been rather reluctant to interfere with the Natives in any Matter connected with Government.

In the same Petition to which Reference has been made the Petitioners use these Words: "Your humble Petitioners express with much Concern their Conviction, that unless Your Majesty's fostering Care be extended towards them, they can only anticipate that both Your Majesty's Subjects, and also the Aborigines of this Land, will be liable, in an increased Degree, to Murders, Robberies, and every Kind of Evil." Does that Statement of their Condition accord with your Notion of the perfect Order and Quiet in which that Country is maintained under its present Circumstances?

No, it does not; because I saw Houses round the Bay of Islands with Gardens about them, Children playing in those Gardens, and every other Appearance of Tranquillity and the most perfect Security. It is a different State of Things, certainly, from that which I apprehend exists.

You think the Petitioners, supposing them to have used the Expressions quoted, have not fairly stated the Condition of the Country?

I do not think they have. I think they have exaggerated the Condition of the Country, in consequence of their Wish to have a stronger Support than has hitherto been afforded.

Mr. Busby, the Resident, in his Report to the Governor of New South Wales, states, "In this Way has the Depopulation of the Country been going on, till District after District has become void of its Inhabitants; and the Population is even now but a Remnant of what it was in the Memory of some European Residents." Do you conceive that to be an exaggerated or true Statement of the Condition of the Country?

I am not able to say, decidedly; but the general Opinion when I was there was, that the Population was decreasing very fast. The Natives themselves said so; their common Expression was (in their own Language), "the Land is not for us; the Land is for the White Men," alluding to the Depopulation.

Do you suppose that the Church and the Wesleyan Missionaries now resident there are favourable to the Mode of colonizing proposed?

I think they are favourable to a Mode of Colonization that will respect the Rights of the Natives. I do not think, so far as I have heard, that they are hostile to Colonization in the Abstract.

Do you know the Nature of the present Bill?

Yes. I have not read the Bill itself, but I have heard a great deal about it. I should imagine they are decidedly opposed to that Bill; at least as it was proposed some Months ago. What Change has taken place since I am not aware; but I know that Two or Three Months ago they were decidedly hostile to the Plan of the New Zealand Association. In stating this I refer to the Feelings of the Societies in England. With respect to the Impressions of the Missionaries when I was there, I can only state that they were all very anxious that the British Government should make some Settlement, but the Idea of an Association for colonizing had not then been started.

You said there was One Island in the Bay of Islands that was the Property of Two Americans; is that a large Island?

It is an Island of about Fifty Acres.

Do they reside there?

Yes; they live on the Island.

Did they purchase it of the Natives?

Yes; I was informed that they had done so.

Do they prevent either Natives or British Subjects from going upon it?

They do not prevent them, for the Natives do not understand being prevented from going upon the Land; but I was present myself when Objections were made by those Two Persons to a Party of Natives landing at the Time I landed. They said that they trod upon their Crops, and did a great deal of Harm; and one of them asked me, if he, having purchased the Island, had not

not a Right to keep it for himself. I of course could not interfere in any way ; but I advised him to be cautious in his Dealings with the Natives.

*Captain
R. Fitz Roy, R.N.*

Do you know whether they had purchased the Island in the same Way as many British Subjects have purchased Pieces of Land ?

Yes, by the same Process.

If One of those Americans had committed any Murder or great Crime, would the Captain of a Man-of-War on the Station, or the British Resident have arrested him in the same Manner as if they had been British Subjects ?

No ; he would have left him to the Natives.

Have there ever been any Disputes as to Authority between the Crews of British and American Ships there ?

Not that I am aware of ; I never heard of any. There have been several Disputes between the Crews of Ships and the Natives.

Have any of the American Settlers, or occasional Visitors, set up the American Flag anywhere, or any Signs of Sovereignty ?

I think there was an American Flag flying upon the House of a Spirit Seller in Kororarika when I was there, but it was merely to show that it was an American House. I am not aware that it was meant for more than that Purpose.

Was the House he occupied built on Land he had purchased ?

I think that he owned no Land in that Part ; it was a House built just at the Outskirts of the Village of Kororarika, but I apprehend that there could be no Purchase ; he built his House there, as any Person might do, without any Title at all.

You mentioned some other Islands in the Pacific you have visited ; do you know of any Instance among them where any thing like a regular System of Civil Government has been established through the Effect of the Missionaries Moral Influence upon the Native Mind ?

Yes. At Otaheite a most satisfactory Government to an Extent of Regulation that certainly could hardly be carried into effect in Europe, such as, for instance, abolishing the Use of Spirits, a Regulation which the Government of Otaheite have carried into effect, so that Spirits were not allowed to be brought into the Island. That was a very strong Point to carry, but it was effected in defiance of all the Whalers and other bad Characters who visited the Island.

Can you mention any other Instances ?

As far as I am aware, only in the Sandwich Islands and Otaheite, besides New Zealand, have the Missionaries yet obtained sufficient Influence to work any great Change.

There are no Waste Lands in those Islands that any Europeans could go and live upon, are there ?

Though they are not numerously inhabited, every Acre is the Property of one Tribe or another.

And all mostly cultivated ?

No ; only small Patches cultivated here and there.

It is your Opinion that, in the Case of Otaheite, for example, the Sort of Government that has been established there with the Assistance of the Missionaries has been sufficient to protect the Natives against the Outrages and the Annoyances of Europeans coming there to molest them and take possession of their Island ?

Certainly, in that Case quite sufficient ; no Place can be more quietly settled than Otaheite is at this Moment (or was, at least, Two Years ago).

Would that Island be liable to the same Intrusions from other Parties that New Zealand is ?

It was liable, certainly ; but it never held out such Temptations as New Zealand, for there are not Forests of Timber Trees in Otaheite. There is no great Temptation to a Colonist with any Capital ; a few Settlers might carry on Business there, but on a large Scale no Colonists could find sufficient Occupation.

(123.9.)

U u 3

From

*Captain
R. Fitz Roy, R.N.*

From what you have seen of the Natives of Otaheite and those of New Zealand, is there any very great Disparity in their Habits and their natural Character which would lead one to suppose the Effect would be dissimilar?

No; they are as like as possible, with the Exception that the New Zealanders are more energetic; that they have more Daring; and that in any Measure they undertake they would set about it in a more earnest Manner, perhaps; but otherwise they are as like the Natives of Otaheite as possible.

You have spoken of the Effect which you believe to have already resulted from the Labours of the Missionaries in New Zealand; do you think any System of Colonization could succeed there without the Co-operation of the Missionaries?

Certainly not; it might many Years hence, but it could not at present, because the Missionaries have so great an Influence in the Northern Part of the Island that all those who are their Friends would think and act with them; and if the Missionary Body were opposed to any particular Plan the Natives would follow their Leaders; so that a Door would be opened to decided Differences of Opinion, which in all probability would bring on Collisions.

Unless the supposed Colony proceeded upon the same Principles and with nearly the same Views as the Missionaries, you think it is scarcely fair to expect that their Co-operation would be given?

No; and I do not think it possible for a Colony to be established peaceably in any other Part of the Island. The mere Fact of a Number of Persons arriving, and all wishing to obtain Possession of a Part of the Land, would at once excite the Suspicions, if not the Hostility of the Natives. The Means by which the Missionaries have obtained their Footing is by the Plea, which they have so well followed up, of doing the Natives Good; but if the Natives saw a Party anxious to settle in any Place with a view to their own Benefit alone, and not that of the Natives, they would be excited against them. We have the Instance of a Person calling himself the Baron de Thierry who wished to settle there; but the Natives were immediately excited against him, hearing that he assumed Authority, and said that if he set his Foot upon their Land they would put him to death immediately, though he sent a Manifesto to the Island saying that he only wished to land there to do them Good, and to raise them from the State of Barbarism in which they were existing.

He called himself a sovereign Chief?

He did; of the Province which he said he had bought.

And he proposed to settle down among a Set of People with whom he had made no Arrangement?

He asserted that he had made his Purchase from Shunghee when in England.

Was not there some Disagreement with him on the Ground that sufficient Consideration was not given for the Land?

Yes; and they laughed at the Idea of his having purchased that Land in England; they said, "What Power had Shunghee to sell it in England? there were Hundreds who had an Interest in the Land, and he had no Right to sell it without their Consent."

You stated that the Otaheitan Government was to a considerable Extent established by the Missionaries; was the Island previously divided into different Tribes?

It was divided into Two Parties, and those Two Divisions were frequently at war with one another.

There was One King, was there not?

There was.

To unite them under a central Government it was only necessary to reconcile those Two Tribes?

That was all.

In New Zealand the Difficulty would be much greater in consequence of there being so many Tribes, would it not?

Certainly; unless you made them feel confident that any proposed Change would

*Captain
R. Fitz Roy, R.N.*

would tend to their ultimate Benefit; and it would be by no means difficult to persuade them (for they have exceedingly good Intellects). I think they would oppose an objectionable Measure as long as a Man was left alive, they are so exceedingly tenacious of their Independence. We hear a great deal of their wishing to have Europeans amongst them, but as far as my single Opinion goes it is decidedly against the Idea of such a Wish being with a view to the Benefit of the Colonists. Their Desire to have Colonists is in order that they may benefit by their Work. They wish to have Sawyers and Blacksmiths and other Mechanics, in hopes to profit by a Number of Vessels arriving to take away those fine Trees, which they cannot cut down easily themselves. Their own Benefit is the principal Reason for encouraging Settlers.

Assuming their own Benefit to be the principal Object, is there not Reason to suppose that they might look to their Benefit as likely to result from having more Europeans settled amongst them? In what Way do they expect Benefit to arise except from the Settlement of Europeans amongst themselves on such Terms as may appear to them equitable and fair?

I think that they do not at present anticipate much Extension of what they have already witnessed. When they speak of wishing our Countrymen to come amongst them, it is with reference to a limited Number; but I do not think they comprehend the Effect which would be produced by a large Body settling amongst them.

Would not the increased Cultivation of Land be to a certain Extent beneficial to them, by employing many of their Hands?

They would eventually feel it a Benefit, but at first they would be very unwilling to work. Some might work for a Time, as long as they were paid sufficiently; but their Habits are at present so unsettled that it would be very difficult to induce them to prove the Advantages of regular Labour in working the Land.

When the European Settlers buy Land from them, do they not very often employ the New Zealanders to cultivate the Land?

Yes; but that has taken place at present in a very small Degree, and they find great Difficulty in inducing the Natives to work more than a few Days at a Time, and that only when it suits themselves.

Is not Otaheite visited by a great Number of Merchant Vessels of different Nations?

It is; and frequently by American Men of War as well as our own.

Are the Committee to understand that the same Outrages and Licentiousness are not practised by the Crews of Merchant Vessels there which you state to be in New Zealand?

Certainly not. At present the Natives are under some Restriction; they cannot go so freely on board Ships as they do in New Zealand.

Is that a Regulation of the native Government?

It is their own Regulation, in consequence of the Influence of the Missionaries.

They do not allow any of their Women to be sent on board?

No, not one.

The native Government of Otaheite has been able to enforce such Regulations as maintain the public Order and external Decency of the Parts visited by the European Merchantmen?

Yes; but in any Comparison of the Two Countries one can consider Otaheite as equivalent only to One District of New Zealand, being under One Head, the Queen Pomare.

Do you, except in the Difference in the Form of Government, see any Reason why the New Zealander should not be equally able to enforce Regulations for the Maintenance of good Order as are enforced in Otaheite?

No Reason at all. I think that by encouraging the Chiefs, by raising them gradually above the rest of the Natives in the various Tribes, it might be done; and by getting some of the Chiefs to act together, similar Effects might be produced.

(123.9.)

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You

Captain
R. Fitz Roy, R.N.

You are aware that there has been already formed a Confederation of the Chiefs in the Neighbourhood of the Bay of Islands?

Yes.

If those confederated Chiefs acted upon an united System, do you think they would possess sufficient Authority for making the Regulations which are necessary?

I should think so.

The Merchant Vessels which visit Otaheite are many of them Whalers; and the same Description of Vessels which visit New Zealand?

Yes.

Is there any resident European Population at Otaheite?

There are about Fourteen English Families.

Does that increase with any Rapidity?

Yes; it has been increasing within the last Ten Years; they are almost all married Settlers, and their Children are growing up around them.

There has been no great Influx of new Settlers?

No, certainly not a great Influx.

Her Majesty has a Consul at Otaheite, has she not?

Yes, she has; he was a Missionary.

Does he in any way exercise any Control over British Subjects?

He does control them now by virtue of his Office, and having the Influence still which he had acquired as a Missionary.

In what Way is he enabled to carry that Authority into execution?

By making Complaints or Reports to British Ships of War when they come there from Time to Time.

Do the Captains of Ships of War punish the Offenders when they are pointed out?

No; there has been no urgent Occasion as yet; neither could they, I apprehend. It is only by the Influence of Office; by giving Advice, and by consulting with the Captain of a Ship of War, that the Consul can affect a Person who has misconducted himself. The Consul or Captain might lecture him, but nothing further could be done except in the Case of a British Subject committing a Crime, or an Aggression against the Natives; and then the Captain of a Ship would be authorized to take him on board as a Prisoner (with the Consent of the Natives, if on shore, supposing they gave him up as a Prisoner,) and carrying him to Sydney or Van Diemen's Land.

Have Powers such as those been found sufficient to maintain Order with the Ships Crews and Settlers?

Yes, tolerably.

Would they be amenable to the native Laws?

Yes, while on shore.

They could be punished by those Laws?

Yes, I apprehend so; if they injured the Natives they would deal with them as with one of their own People.

Have the Settlers intermarried with the People of the Island?

No; hitherto they have only married European Women, with Two or Three Exceptions.

There is no mixed Breed?

There is a mixed Breed from illegal Connexions, but there have been no legal Marriages, except Two or Three at the utmost.

Is that extensive?

No; the contrary. The greater Part of the Females who used to go on board Ship formerly were very abandoned Characters, and very few of them had Children.

Does

Does that Observation apply equally to New Zealand; are there there very few half-bred Europeans?

Very few indeed. I never saw one, but I was told that there were some.

They put them to Death sometimes, do they not?

They say that they do; I am not aware whether that is the Case. The Females who go on board the Ships are Women of very abandoned Character, and very seldom have Children. There is one more Remark I should wish to make: in the Spanish Settlements they always appointed an Officer called *Comisario de los Indios*, as Protector of the Natives, who acted the same kind of part in secular Affairs that the Missionaries have acted in New Zealand. Colonization took place there to a great Extent, and the Natives in some Provinces were, in consequence of their Commissaries, humanely treated; and it strikes me that something of that kind might be done in New Zealand. Some Friends of the Natives might be appointed to watch over their Interests, even supposing the Missionaries were to leave the Island entirely; for some Time afterwards Persons appointed to look after the Natives Interests specially might be of Use, and therefore thought of in framing any Arrangements. I saw the Effect of such Commissaries myself near *Valdivia* in South America, where the Territory is almost entirely held by the native Population, who are on very good Terms with the Creoles (the Descendants of the Spaniards) in consequence of this System of particular Persons being appointed to watch over their Interests, to settle all Disputes between them and the Whites, and who made it a Point to take their Part with the utmost Sincerity, whenever necessary, and to do that which is strictly just towards them.

Those Persons received their Authority from the Spanish Government?

Yes, invariably.

That was enacted in Countries where Spain assumed the entire Sovereignty?

Yes, it was.

The Witness is directed to withdraw.

The Right Honourable the Lord PETRE is examined as follows:

Your Lordship is acquainted with the Objects and Plan of the New Zealand Association, as it is called?

To some Extent; I am not very minutely.

Has your Lordship turned your Attention to the Consideration of that Plan, so as to form any Idea as to the Advantage to be derived from Englishmen going out there?

Yes. I attended several of the Meetings, having an Idea that some of my Sons would probably go out there, if I found that the Clauses in the Bill were such as I approved and for their Advantage; I have Two of them very anxious for this Sort of Thing.

Has your Lordship had Communication enough with any Persons connected with the Association to be able to tell the Committee whether the Gentlemen who have been taking an active Part in it are for the most Part of respectable Classes?

Particularly so, all the Gentlemen I have been in Communication with; they seemed to view it in much the same Light as I did myself.

You thought so well of it that you entertained the Idea, in case such an Arrangement should be made as you thought satisfactory, of letting some of your Family go out?

I do not wish to say positively, but if the Bill was such in its minute Parts as I approved of, I should probably let One of my Sons go out; One of my Sons is anxious to go out.

Your Lordship would look for some Arrangement which should insure good Order and Government?

Certainly; it could be of no Advantage to any Parties unless under these Circumstances; as far as I have attended the Meetings it appears to be the general Opinion of all who are interested.

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Captain
R. Fitz Roy, R.N.

Right Hon.
Lord Petre.

*Right Hon.
Lord Petre.*

Are you able to say, from what you have seen of the Association, whether the Individuals who have taken any Part have any pecuniary Interest in the Concern further than the Advantages which may be derived from the being Settlers?

I do not see how they can have; I do not mean to say I do not expect pecuniary Advantage if my Son goes out; he will be going out for the Occupation of Land and for Employment.

The Association does not give any pecuniary Advantage in the Shape of Shares?

I believe not; not at all that I am aware of. One or Two Connexions of mine have spoken to me very seriously upon the Subject, having large Families, and considering it likely to furnish an Employment for them.

With the ultimate Object of possessing Land?

Office or Land, or any Employment. I should not think of it if it were not for the young Men having a Turn for the Thing; I should not think of forcing it on a Son.

The Gentleman who proposes to go to New Zealand thinks it would be advantageous to him in his general Prospects?

Yes; he has no particular Prospects in this Country, and thinks it would be of advantage to him.

F. Elliott, Esq.

FREDERICK ELLIOTT Esquire is called in, and examined as follows:

What Situation do you hold under Government?

The Office of Agent General for Emigration.

How long has that Office been established?

I entered upon the Office at the End of April 1837.

Is the Office a Department of the Colonial Office?

No; it is carried on in a distinct Building, and the ordinary Business is administered independently of the Colonial Office, but subject to general Instructions from the Secretary of State.

Before assuming the Duties of that Office, had you had Opportunities of making yourself well acquainted with the Subject of Emigration?

Yes. I was Secretary to the Emigration Commission in 1831 and 1832; and in America I took advantage of such Opportunities as I had of observing Emigration, both on the Coast and in the Interior.

Will you state what led particularly to the Formation of the present Establishment, of which you are at the Head?

Probably the best Way will be to describe its Origin by referring to the principal parliamentary and administrative Proceedings that went before it. There was not much Attention directed to Emigration till Two Committees of the House of Commons, which sat in 1826 and 1827; they collected a great Body of Information, but no practical Measures were adopted at that Time. In 1831 the Commission I spoke of was appointed, and out of their Recommendations have arisen all the Measures that are now pursued by Government.

How was that Commission composed?

The Commission was composed of the Duke of Richmond, Lord Howick, Mr. Francis Baring, who is now Secretary of the Treasury, Mr. Hay, and Mr. Henry Ellis. They found that the North American Emigration had reached a most important Extent in the last Six or Seven Years before they were appointed. For some Years after the War it never exceeded 9,000 Persons in the whole Year; but for the Five Years before their Appointment there had been an average Emigration to Canada, independently of the United States, amounting to more than 20,000, and in One Year it had been 50,000 to Canada alone. They thought it very necessary there should be some Protection to that great Number of Persons going out, and they made a Report, resulting in the Appointment of Officers in the principal emigrating Ports, all of them Officers of the Navy, for the Protection of Emigrants and for the Enforcement of the Passengers Act. The Establishment has been gradually increased, and at present

sent there are Eleven of those Officers, all of whom are under the Department I conduct. They are stationed at the principal Ports of England, Scotland, and Ireland. Their Duties are to see that all Ships which carry Emigrants are Seaworthy and fit for the Conveyance of the People to the Place of their Destination, to prevent over-crowding, to see to the Sufficiency and the Quality of the Provisions on board, and to do what they can to repress the Frauds practised on Emigrants in this Country. The Appointment of these Officers, I think, has been a very important and beneficial Measure. I know, by Inquiry on the Spot, that at almost every Place where they are stationed their Presence is very much appreciated by the respectable Shipping Interest and by the Magistrates. They look with the greatest Attention to the Condition of the Ships. As an Example of the Particulars into which they enter, I may mention that they see that the Casks are sound and likely to last, and that they are sweet. I have known the Case of a Condemnation of all the Water-casks just as they were being hoisted in, on account of not being sufficiently sweet. These Officers also serve to furnish Information to any Gentlemen in their Part of the Country who require it.

In short, the Course with regard to North America is for the Government to do all it can for the Protection of Persons going thither, but to spend nothing on carrying them there. The Commission came to the Determination that it would be in vain to attempt to find Conveyance for so many People. There where a Hundred thousand Persons who went to North America, including the United States and Canada, in the single Year 1832. The Commission, not unnaturally, despaired of being able to find Funds for the direct Conveyance of Persons already going on that vast Scale, and thought it best to confine themselves to recommending that every Effort should be made for their general Protection.

But in respect of Australia they took quite a different View. They found, in fact, that to Australia there was no Emigration at all of labouring People; that the Rates of Passage were too high for the Purpose, and that Ship Owners did not even think it worth while to make Arrangements for carrying People on the cheapest Scale. The Commission therefore warmly concurred in a Plan adopted by Lord Ripon, then Secretary of State, for the Disposal of all Land in the Colonies by Sale, and they proposed that the Revenue arising from this Source in Australia should be made use of in the way of assisting Emigrants to go there. They also used their Influence with Persons in the Shipping Business to provide for the poorest Class of Passengers. They had not existed above a Month or Two before they reduced the Price of Steerage Passage to Australia from upwards of 30*l.* to 18*l.* a Head; they persuaded Ship Owners that it was worth their while to make the Experiment; and at the same Time they got an Advance from the Treasury, on the Faith of the Lands in Australia, to the Amount of 10,000*l.*, and made Arrangements for its Expenditure in Bounties to Emigrants. From that Time to this there has been One uninterrupted Emigration of labouring People to Australia. It was the Government who first thought of the Possibility of setting it on foot, and it has gone on and flourished ever since.

The Sale of Land has increased in the most surprising Manner; it has very nearly doubled itself every Year since its Commencement in 1832. In the first Year it barely exceeded the 10,000*l.* which the Treasury, with some Reluctance, advanced upon the Faith of it; in the next Year it was 26,000*l.*; in the Year after that it was upwards of 40,000*l.*; in 1835, which was the next Year, it exceeded 80,000*l.*; and I think that in the Year before last it was about 130,000*l.*; so that the Plan has been exceedingly successful. In this Manner assisted Emigration began immediately; and what is further very important, and a Circumstance which I always anticipated, the Moment that assisted Emigration commenced a voluntary Emigration arose also, and probably will never cease. The whole of this has been entirely caused by the Government, of which I believe it has been said that it has done nothing for the Australian Colonies.

Can you state the Numbers for those Years?

The Numbers that were assisted to go were small for a few Years. I am not sure that the best Arrangements were made in the First Years, but it is hardly Matter of Surprise that the astonishing Revenue I have described should have outstripped the Notion of the Arrangements made for its Disposal.

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F. Elliott, Esq.

The Commission did not continue in existence?

It did not. Having thrown out these Suggestions as to North America and Australia, it dissolved itself and left the Fulfilment of its Recommendations to the Colonial Office.

What was the Course then pursued?

It was by degrees that those Eleven Officers whom I have mentioned were stationed in different Parts of the United Kingdom. Then, with regard to Australia, the Colonial Office thought, at first, of only sending out Females; and as it must be felt that a Government Department was not well suited to the Selection of those Females, they were extremely glad to get the Services of a Committee of charitable Gentlemen formed in London, to conduct it. That was the London Emigrant Committee; it lasted Five Years; it sent out Emigrants on a very small Scale, Two Ships in the Year to New South Wales, and Two to Van Diemen's Land, conveying about 400 Women to each Colony; and again, with respect to another Fund which was offered in Bounties to Families who wanted a Passage, and could pay Part for themselves, about 400 Persons with Families went in that Manner, making 800 People in all in the Year. The Manner in which those Ships went out did not give Satisfaction in the Colony. The Number also fell far short of the Revenue I have described; and when I entered upon my present Duties a Year ago, I understood it to be the Wish of the Secretary of State to extend the Expenditure in proportion to the augmented Means we now have; in the first Year, therefore, instead of 800, we sent to New South Wales in round Numbers nearly 3,000 Persons. I ought to mention that soon after I commenced my Duties we learned from Van Diemen's Land that they had not any great Demand for Emigrants to come out in large Bodies, and that they wished Emigration to be suspended; and therefore our Energies became free to be exclusively directed to New South Wales; there were sent to New South Wales in 1837 a Number approaching to 3,000, that is approaching to Four Times the Number which had been previously sent in the Year.

Can you state the Proportions of Males and Females?

I think we have nearly secured an Equality. Among the Adults, it is secured positively; among the Children, we trust to the general average Ratio of the Sexes. In 1838 we have done a great deal more than in 1837; we have already sent 2,000, and in the first Half Year we shall have sent fully 3,000, as many as in the whole of 1837, and we have made Arrangements by which we are perfectly assured of being able to send a great many more than 5,000 Persons to New South Wales by the End of the Year; we therefore multiplied the Number by Four last Year, and then again, in the first Half of this Year we shall have doubled that.

Do you find that the Character of the Emigrants is rather of a superior Order to what they were at first?

That is another great Advantage in the present System. They are all visited in their own Districts, where they are well known; we send an Officer of the Navy, a Naval Surgeon, who is responsible for the Selection of the People; and is bound to inquire particularly into their Character, and especially their Moral Character; and one has only to go on board the Ships to see that they succeed. Nothing can exceed the good Order of the People on board.

Is the Expense of conveying those Emigrants defrayed out of the Proceeds of the Sales of Land?

It is.

Entirely?

Yes.

In what Way does the Government arrange as to the Sale of Land from which the Fund has been created?

There is a minimum Price fixed at which the Land is put up in the Colony. The whole is managed in the Colony; they estimate there the Revenue which we have to expend. There certainly did accumulate a large Balance there. The whole of the Revenue sprang up in the sudden and remarkable Manner I have stated, but at present we are expending the full Amount of the estimated
Land

Land Revenue for the Year 1838. It is no doubt very likely the Revenue may again exceed the Sum expected, but we have made Arrangements since I have had the Charge of the Business by which we can soon expand our Exertions in proportion to our Means, however large they may be.

F. Elliott, Esq.

Does the Government ever take any Part in the Arrangement or Selection of the Persons who go out to buy Land?

In no way does it interfere with Capitalists; I am always particularly solicitous, when they call for Information at my Office, to explain to them that they must go entirely on their own Judgment and at their own Risk. We put into their Hands Information respecting Prices and Wages, and any other Information we may have collected for labouring People; but they must go on their own Judgment.

How much a Head do they cost you, those you are now sending out?

We have not yet had Time to clear up the Accounts, for we do not know what we may get for the surplus Stores which are to be sold there after Arrival, but taking it in the rough, I am inclined to think it will not cost us more than 20*l.* a Head for grown People.

Does that include any thing for the Children?

No, they are paid for also. Those under Fourteen may be reckoned at about Half the Expense.

Do no Proportion go out on Condition of paying Part of the Expense?

No, that has been tried and abandoned; I am quite convinced, both from what I have seen in America and also from the Cognizance I have had of the Experiment in Australia, where it has been fully tried, that it never will succeed to advance Money on the Prospect of its being repaid by labouring Emigrants.

You pay the whole Expense?

Yes, and let them be free Agents afterwards, and leave them to make the best Bargain they can with any Man who wishes to hire them; there is an Officer on the Spot who keeps a Record of the Applications of Proprietors of Lands, so that the Emigrant at once gets a Sort of Bird's-eye View of the Advantages he may expect, and the Opportunities open to him.

Have the Emigrants themselves become Purchasers of Land, or do they work for Wages when they get there?

Our Object is that they should work for Wages; if we knew that they had Money to buy Land we would not take them. I think eventually they may become Purchasers of Land, and to this we could feel no Objection if it were accomplished by Earnings in the meanwhile as Labourers.

Are they principally Handicraft Labourers or Agricultural Labourers?

At first there was a large Proportion of Handicraft Labourers, but the Class I seek is the Agricultural Labourers, because the others come fast enough of their own Accord; we can always pick up Mechanics in the Towns whenever we might want them.

If you look to having Emigrants of respectable Character, are not you exposed to People going out at the Expense of this Fund who might otherwise defray their own Expenses?

There is that Risk to a certain Extent; but first, I think a Man who has Means of his own, although we do our best for the Comfort of our Passengers according to their own Station and Habits as Labourers, will not put up with the Accommodations we provide for the working People, and live in the same Apartment with them, where they must all live together; and next I may remark, that as all our Inquiries are made on the Spot where the People reside and are well known, we are the less liable to be deceived in this respect.

Do you charter the Ships yourselves?

Yes; the whole Business is conducted by the Government. With regard to the Ships which are provided and sent out of the Thames, we make use of the Intervention of the Transport Department of the Admiralty to hire and victual the Ships, but for the Service in Scotland and Ireland I get them chartered through the Intervention either of the Naval Surgeons in charge or of the resident Agents at the principal Ports, of whom I have spoken before. This

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is done under the general Permission of the Secretary of State, to carry on the Service in that Manner.

You do not proceed by Contract at so much per Head for Passage and Subsistence?

No; that was followed under the London Committee I mentioned. They were rather distrustful of that Method in the Colony, and they now think that if we charter the Ships and provision them ourselves, we have the undivided Responsibility, and shall be more certain to execute the Business properly.

Do you keep the Funds of the Two Colonies separate, Van Diemen's Land and New South Wales?

They are entirely separate, and at present Emigration to Van Diemen's Land is suspended.

Supposing any Person wishes for Information in this Matter, he has no Difficulty in acquiring it if he goes to your Office?

None whatever. Most of the Information is printed, and can be put into their Hands, which has been done quite as much for their Convenience as ours, and then if they wish further Information we are happy to give it.

Do they come often for Information?

Yes, there are often Inquirers, but they are generally Persons with whom we have very little Concern; I hope they always meet with a civil Answer, but they are often Capitalists who want to go out on some Speculation or another, and we cannot always meet their Objects. Sometimes a Man wants us to charter a Ship for him, or to fill with Passengers a Ship that he has chartered for himself, and so on; we give them a courteous Answer, but as to meeting their Objects, that is a Point on which we have to think of the Public, and not of them.

What Means have you of diffusing Information through the Country?

It is through the Medium of printed Notices, which are circulated as widely as they can be, and also through the Resident Agents at the several Ports, and whenever a Ship is to be filled from a Country District, there are either Advertisements in the Newspapers connected with that Part of the Country, or extensive Communications to local Authorities, and the Gentlemen of the Neighbourhood.

What leads to filling a Ship from one District rather than another?

It is a very difficult Part of the Business, and requires some Discretion; we are guided a good deal by general Information as to being likely to be enabled to fill the Ship from a particular Spot. Both in Ireland and Scotland I have never experienced a Difficulty in filling Ships. In England there was a Period last Year, when it would positively have been difficult to fill more than One Ship; we were obliged therefore to go where we heard of a temporary Pressure, and where we at once rendered a Service to the Neighbourhood, and got our Vessel filled.

What sized Vessel do you generally charter?

Generally 500 Tons; I may mention an Example of the Difficulty and Responsibility I have just pointed out, that on a Requisition from the Spot we assigned a Ship to the Counties of Norfolk and Suffolk, and for several Months made known our Intention, and when the Ship was ready, and an Expense of 4,000*l.* incurred, within a Fortnight of the Time of Sailing, there were just Three Families remained of the whole Number who had been willing to proceed. We had to fill the Ship from other Quarters at that short Notice.

Do you undertake to forward Emigrants to the Settlement of South Australia?

No; that is the only Colony to which Emigrants resort, with which we have nothing to do. The Business is conducted by the Commissioners of South Australia.

Nor to Swan River?

That would belong to my Department, if there was any thing to do, but there are no Funds, Sydney is the principal Place, merely because of the Payment yielded by the Fund. If Funds arose elsewhere, I doubt not, we might extend Emigration to any Amount likely to be wanted.

Do

Do you think a Person wishing to obtain Information as to Emigration would feel greater Difficulty in obtaining it from you than from the Board of Commissioners of South Australia?

I think not; we are always ready to answer any Questions that are put to us.

Do you mean that you are in the Habit of answering Questions as to the State of the Colony generally, or as to the Regulations under which you act?

We always offer what we think likely to be useful, the current Prices and Wages, and our Regulations, which are stated as plainly as we could draw them out. I certainly do not undertake, when a Man of Capital wishes to know what is a judicious Investment for his Money, to give him Advice on that Point. At the same Time I have no Objection at all, even in that Case, to mention to him private Publications in which he may see general Information on the Colony, and then exercise his own Judgment.

All the Information you circulate is derived from the most authentic Sources in the Colony?

Certainly.

And supplied to your Office from the Secretary of State's Office?

Yes.

The Colonies with which you have to do are those in which the Land being the Property of Government is dealt with by their Agents abroad, and sold to the Persons who go out there?

As regards sending out People, we have only to do with Colonies which raise Money by the Sale of Land; but there is another Branch, namely, the general Protection of all Emigrants of all Kinds going out from the United Kingdom to all Places. That Branch is entirely under the Management of the same Office, and it is a very important Part of the Business; there is at this Moment, for instance, a Suit pending for a Penalty of 1,000*l.* against a Ship Owner of the Port of London, which it was my Duty to recommend to be instituted for sending out a Ship not Sea-worthy. The Government had no direct Concern with the Vessel: the Passengers were mostly Foreigners. But we interfered in the Exercise of that general Protection of Emigrants, which is our Duty.

Can you state the Amount of general Emigration last Year?

It was about 70,000 altogether.

How many did you send?

About 3,000.

Supposing those to be the Numbers, 67,000 Persons must have emigrated at their own Expense, and 3,000 were sent out gratuitously by those Funds to which you have referred?

Yes; but of course that 70,000 includes the Emigration to United States and the Colonies, and to all Parts of the World; while the 3,000 was to New South Wales alone.

Do not you find that there is more Eagerness on the Part of the People to go out at their own Expense than there is to go out gratuitously, as what is conferred for nothing is not so much valued as that for which they pay something?

The greater Part of the People we send are those who have nothing of their own to pay.

Do not you think that many who have gone out at their own Expense have been very poor, but just able to get together the Means to emigrate?

There is no Doubt that is the Case from Ireland to a great Extent in going to North America, but I think People in England in these narrow Circumstances have hardly been able to accomplish it except by the Aid of their Unions, and neither from one Country nor the other could they have got to Australia without Help.

If that be the Case, it is a great Benefit you confer on particular Unions if you bring your gratuitous Emigrations to bear on their immediate Neighbourhoods?

No Doubt it is a great Benefit to them; at the same Time we can only send People from those Parts of the Country where we are likely to find enough to

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fill a whole Ship; that excludes a great Number of Unions throughout the Kingdom, since it is only where the Neighbours will join them in sufficient Numbers that they can come in. The next Thing is, that we stipulate for a certain Quantity of Clothing for those People; they have also little Debts, Rent, and so on, to pay up. With all those Items I have stated, an Union very often has a large Sum to pay by the Time of delivering the Party into our Hands at the Place of Departure. Owing to these Circumstances, there is less Competition than might be at first supposed to benefit by our Arrangements.

You sent out as many last Year as you had the Means of sending?

I can hardly say last Year that we sent all that there might have been the Means for; it was the First Year, and we had to organize the Practice in all the Three Kingdoms; we had to feel our Way.

Is the Money as it is realized for Land immediately remitted Home?

No; Part of the Expense of Emigration is paid in the Colony itself, the rest is paid by the Colonial Agent here out of an Advance he gets from the British Treasury, who have an Account with the Colony. I believe, but I ought to mention that this Part of the Business does not belong to my official Province, that the Account is liquidated by a Transfer from the Colonial to the Commissariat Funds in New South Wales.

Is the Money for the Transport paid here or paid in the Colony?

Half the Freight in England and Half in the Colony.

Have you heard Complaints of Money remaining idle in the Banks there so as to derange the Circulation of the Country?

I have heard of Complaints of the large Balance accumulated, and I have no Doubt it has been a serious Evil. For a Time it could hardly have been otherwise from the great Increase of this Revenue, but I have no Apprehension of the Continuance of the Evil. First of all, I think we shall spend the whole of the Land Revenue in carrying out Emigrants; then the Amount of the general Expenditure of the Colony, as we proceed, will be largely increased, when, by a more ample Supply of Labour, Public Works can be carried on more rapidly than they have been.

You do not know how much of that Emigration Fund was on hand by the last Advices from the Colony?

I should feel afraid to state, from Memory, precisely the Balance in hand. But what is perhaps more material, I have seen an Estimate of the Land Revenue for Two Years to come, by which I find that our Expenditure in Emigration will absorb the whole of that Revenue; and I have also seen that the ordinary Colonial Expenditure, independent of Emigration, will exceed the ordinary Revenue, independent of the Land Funds, so that it follows that the Balance in hand, whatever it be, will be gradually diminishing, and in Time be extinguished.

You know nothing about the Emigration under the Management of the South Australian Commissioners?

I have seen by their Papers that during the Period covered by their first Two Reports they sent at the Rate of about a Thousand Labouring People per Annum.

With respect to New South Wales, has any Change taken place in the Quality of the Emigrants who have gone out of late, as well as their Numbers?

It seems very important to remark that, besides the Addition which has been made to their Numbers, there is quite a new Security taken under the present System for their Quality, from their being visited at their own Houses by a responsible Officer under the Government, who in most Cases, I may add, has himself been in the Colony. There is of course much stronger Ground to expect that People selected in this Manner will be of an eligible Class, than when they were picked up in the Towns or at a Distance from their Homes.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Monday next, Eleven o'Clock.

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TO

THE PRINCIPAL MATTERS,

PRECEDED BY

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— his Wars on the native Tribes, - - - - - }	Polack, - 85.
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— Death of, - - - - - }	Beecham, - }
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— Children are Slaves, - - - - - }	Hinds, - 142 to 144.
— are not Slaves, - - - - - }	Wilkinson, - 104.
— as to Purchase of, by Europeans, - - - - - }	Montefiore, - 66.
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— as to Employment of, by Europeans, - - - - - }	Hinds, - 135.
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— as to making them free, - - - - - }	Flatt, - 49.
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— Population of, in New Zealand, is immense, - - - - - }	Fitz Roy, - 169.
— as to Purchase of, - - - - - }	Wilkinson, - 103.
— are harshly treated by the Chiefs, - - - - - }	Watkins, - 31.
— are often killed for their tattooed Heads, - - - - - }	Montefiore, - 70.
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— is only claimed by Chiefs over their own Lands, - - - - - }	Flatt, - 33.
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— Trial and Death of, - - - - - }	Fitz Roy, - 341.
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	Montefiore, - 57.

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— Nene, a Christian Chief, objects to the settling of, } at Waihoo, - - - - }	Tawell, - 110.
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VENEREAL DISEASE in New Zealand is of the most virulent } Kind, - - - - -	Watkins, - 19. 21. 23.
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— New Zealanders have, no Remedy for, - - - - -	Watkins, - 30 to 32.
— their Method of Cure, - - - - -	Polack, - 89. 92.
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WAHAROA would sell Land to any Amount, - - - - -	Flatt, - 34. 35.
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— a Missionary Station at, - - - - -	Tawell, - 123.
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— breaking up of the Mission in 1837, - - - - -	Coates, - } Beecham, - } 215.
— Shunghi's Attack on, - - - - -	Coates, - } Beecham, - } 215 to 320.
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— is a Profession in New Zealand, - - - - -	Montefiore, - 63.
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WESLEYAN MISSIONARIES are mostly at Hokianga,	- {	Montefiore, -	63.
— established in 1819,	- {	Flatt, -	47.
— Extent of Coast occupied by, is from Hokianga to Cook's Straits,	- }	Tawell, -	120.
— Number of, are Six,	- {	Coates, -	206.
— purchase Land at Wangoroa,	- {	Beecham, -	
— how paid,	- }	Tawell, -	120.
— their Opinion of Plan of Colonization, and Resolutions thereon,	- {	Tawell, -	123.
— establish Schools at New Zealand,	- {	Coates, -	186.
— Number of New Zealanders in connexion with,	- {	Beecham, -	
— good Attendance on the Service of, by the Natives, on Sundays,	- }	Polack, -	87.
— are not allowed to purchase Lands or follow any Trade,	- }	Beecham, -	298.
WESTERN COAST of New Zealand, State of European Population on the,	- }	Beecham, -	294. 295.
WHALE Oil is exported from Cloudy Bay,	- }	Polack, -	87.
— Lires, the best are made from New Zealand Flax,	- }	Tawell, -	111.
— Fishery is carried on on the Coast of New Zealand,	- }	Coates, -	180.
WHALE SHIPS have visited New Zealand from 1794 for Refreshments,	- }	Beecham, -	
— Voyages, Average Time of, is from Two to Four Years,	- }	Wilkinson, -	96. 97.
— Character of Crews of,	- }	Beecham, -	297, 298.
— Crews of, have an Interest in the Produce,	- }	Wilkinson, -	97. 98.
WHALES are to be found in the Pacific, from the North to the South Pole, Japan, and the Sandwich Islands,	- }	Montefiore, -	69.
WHALERS, great Outrages are committed by, at the Friendly and other Islands,	- }	Enderby, -	72.
WHEAT of New Zealand is the finest in the World,	- }	Enderby, -	71.
— is good,	- }	Enderby, -	76.
— is superior to that of Australia,	- }	Enderby, -	73. 74.
— of New South Wales, Quality and Value of,	- }	Enderby, -	77.
— as to its being raised by the Natives,	- }	Enderby, -	76.
WIDOW of Tupai, how ornamented the Morning after Mare Nui's Death	- }	Enderby, -	76.
WILD ANIMALS, none in New Zealand,	- }	Montefiore, -	60.
WILD DOG of New Zealand,	- }	Fitz Roy, -	173.
WILKINSON, the Reverend FREDERICK, Evidence of,	- }	Fitz Roy, -	162.
WILLIAMS, the Reverend HENRY, his Popularity with the Natives,	- }	Montefiore, -	60.
— is often a Mediator between adverse Parties,	- }	Wilkinson, -	105.
— Land purchased by, at Titirianga,	- }	Montefiore, -	57.
WINTER in New Zealand, State of,	- }	Fitz Roy, -	335.
WOMAN of New Zealand, Operation performed on,	- }	Nicholas, -	7.
WOMEN, European, Character of, at New Zealand,	- }	- - -	95 to 108.
— are bartered by the Chiefs to Captains of Vessels,	- }	Watkins, -	14. 19.
— Prices paid for, by Captains of Ships,	- }	Watkins, -	19. 22.
— are Chiefs at New Zealand,	- }	Flatt, -	38.
— of New Zealand do most of the Work in the Plantations,	- }	Wilkinson, -	105. 106.
WRIGHT, CAPTAIN, Outrage on the House and Person of,	- }	Watkins, -	15. 20.
WYCCURBOBO TRIBE, Size of,	- }	Watkins, -	26.
	- }	Watkins, -	20. 22 23.
	- }	Watkins, -	19. 20.
	- }	Polack, -	82. 83.
	- }	Wilkinson, -	103.
	- }	Coates, -	270. 271.
	- }	Montefiore, -	69.

General Heads.

Names of Witnesses and Page of Evidence.

(See *Missionaries—Love Feasts.*)

WESLEYAN MISSIONARIES are mostly at Hokianga,	- {	Montefiore, -	63.
— established in 1819,	- {	Flatt, -	47.
— Extent of Coast occupied by, is from Hokianga to Cook's Straits,	- }	Tawell, -	120.
— Number of, are Six,	- {	Coates, -	206.
— purchase Land at Wangoroa,	- {	Beecham, -	
— how paid,	- }	Tawell, -	120.
— their Opinion of Plan of Colonization, and Resolutions thereon,	- {	Tawell, -	123.
— establish Schools at New Zealand,	- {	Coates, -	186.
— Number of New Zealanders in connexion with,	- {	Beecham, -	
— good Attendance on the Service of, by the Natives, on Sundays,	- }	Polack, -	87.
— are not allowed to purchase Lands or follow any Trade,	- }	Beecham, -	298.
WESTERN COAST of New Zealand, State of European Population on the,	- }	Beecham, -	294. 295.
WHALE Oil is exported from Cloudy Bay,	- }	Polack, -	87.
— Lires, the best are made from New Zealand Flax,	- }	Tawell, -	111.
— Fishery is carried on on the Coast of New Zealand,	- }	Coates, -	180.
WHALE SHIPS have visited New Zealand from 1794 for Refreshments,	- }	Beecham, -	
— Voyages, Average Time of, is from Two to Four Years,	- }	Wilkinson, -	96. 97.
— Character of Crews of,	- }	Beecham, -	297, 298.
— Crews of, have an Interest in the Produce,	- }	Wilkinson, -	97. 98.
WHALES are to be found in the Pacific, from the North to the South Pole, Japan, and the Sandwich Islands,	- }	Montefiore, -	69.
WHALERS, great Outrages are committed by, at the Friendly and other Islands,	- }	Enderby, -	72.
WHEAT of New Zealand is the finest in the World,	- }	Enderby, -	71.
— is good,	- }	Enderby, -	76.
— is superior to that of Australia,	- }	Enderby, -	73. 74.
— of New South Wales, Quality and Value of,	- }	Enderby, -	77.
— as to its being raised by the Natives,	- }	Enderby, -	76.
WIDOW of Tupai, how ornamented the Morning after Mare Nui's Death	- }	Enderby, -	76.
WILD ANIMALS, none in New Zealand,	- }	Montefiore, -	60.
WILD DOG of New Zealand,	- }	Fitz Roy, -	173.
WILKINSON, the Reverend FREDERICK, Evidence of,	- }	Fitz Roy, -	162.
WILLIAMS, the Reverend HENRY, his Popularity with the Natives,	- }	Montefiore, -	60.
— is often a Mediator between adverse Parties,	- }	Wilkinson, -	105.
— Land purchased by, at Titirianga,	- }	Montefiore, -	57.
WINTER in New Zealand, State of,	- }	Fitz Roy, -	335.
WOMAN of New Zealand, Operation performed on,	- }	Nicholas, -	7.
WOMEN, European, Character of, at New Zealand,	- }	-	95 to 108.
— are bartered by the Chiefs to Captains of Vessels,	- }	Watkins, -	14. 19.
— Prices paid for, by Captains of Ships,	- }	Watkins, -	19. 22.
— are Chiefs at New Zealand,	- }	Flatt, -	38.
— of New Zealand do most of the Work in the Plantations,	- }	Wilkinson, -	105. 106.
WRIGHT, CAPTAIN, Outrage on the House and Person of,	- }	Watkins, -	15. 20.
WYCCURBOBO TRIBE, Size of,	- }	Watkins, -	26.
	- }	Watkins, -	20. 22. 23.
	- }	Watkins, -	19. 20.
	- }	Polack, -	82. 83.
	- }	Wilkinson, -	103.
	- }	Coates, -	270. 271.
	- }	Montefiore, -	69.