

*W. Colenso*  
(Buddle, T., 1860)

THE  
MAORI KING MOVEMENT

IN  
NEW ZEALAND,

WITH A  
FULL REPORT OF THE NATIVE MEETINGS  
HELD AT WAIKATO,

APRIL AND MAY, 1860.

BY THE  
REV. THOMAS BUDDLE.

AUCKLAND:

PUBLISHED AT THE "NEW-ZEALANDER" OFFICE.

SOLD ALSO BY MR. MADERLY AND MR. CHAPMAN, BOOKSELLERS, QUEEN  
STREET, AND AT MR. LAW'S, PARNELL.

1860.

P

## CONTENTS.

---

- ORIGIN.**—Hongi Hiku—Matini te Whiwhi—Taranaki land league—Present King Movement—First meeting at Taupo, 1856—Meeting at Paeui, 1857—Ihumatao—Election of Potatau—Meeting at Ngaruawahia, 1858—Installation of Potatau—Meeting at Rangiaohia—Subjects discussed - 3—15.
- OBJECTS.**—Important in their bearing on the progress of the race—Law—Mana of the Chiefs—Manorial rights—Desire for Independence—Preservation of the land—Reasons for the land league—Missionary influence - 16—22.
- PROFESSED PRINCIPLES OF ACTION.**—Three Mottoes, Christianity, Love, and Law—These Mottoes attractive—How far are these principles being worked out?—Can these professions be relied upon? - 22—26.
- PROGRESS.**—Gradual advancement—Land Squabbles an opening for recommending the scheme—Waikato meeting, 1860—Potatau's proclamation—Ngatiruanui present their allegiance to the Maori King—Taranaki War—Speeches delivered at Ngaruawahia, April, 1860—War Expedition to Taranaki—Attack on Mr. Parris—Great Meeting of the Waikato tribes, May, 1860—Address of the Superintendent of Auckland Province to Potatau—Preliminary korero—Arrival of the Waikato tribes—Speeches—Distribution of food—Speeches—Address of D. McLean, Esq.—Review of subjects discussed—Erection of new Flag-staff—Extent of progress 27—62.
- RESULTS.**—Opinion of the King party—The Moderate party—The Conservatives—Results as viewed by Europeans—Is diverting attention from useful and profitable results—Called out young men—Disturbed amicable feeling between the races—Effects on Moral and Social advancement—Suggestions - 62—67.
- PROBABLE FUTURE.**—Folly of attempting to put it down by force of arms—Contains the Elements of its own dissolution—Meeting at Kawhia—Dissatisfaction with the King party—The Movement may be controlled and absorbed—Prospective meeting of Chiefs - 67—71.
- POSTSCRIPT** . . . . . 71



## THE MAORI KING MOVEMENT.

---

### ORIGIN.

HONGI HIKA, the renowned Warrior of the Ngapuhi tribe, was probably the first New Zealand Chief that entertained the idea of a Maori King. In 1820 Hongi visited England; "To see King George and bring back Missionaries, Carpenters, Blacksmiths, Europeans, and twenty soldiers," was the declared intention of his visit. He was invited during his stay in England to Carlton Palace by George the Fourth. He saw the king's greatness, and heard of his power; he saw the Guards, the Tower, and Military Stores; he received a present of a suit of armour, and a supply of arms; he listened to stories of the sieges and battles of Napoleon; his ambition was excited, the spirit of war enkindled, and Hongi said, "There is but one King in England, there shall be only one King in New Zealand." No sooner did he return to his own country than he employed the guns he had obtained in England and Sydney, in attempting the subjugation of distant tribes. He carried his new weapons of war to the Thames, to Waikato, and to Taranaki, and employed them with terrible advantage over his countrymen, who depended on Native weapons for their defence, no doubt with a view to carry out his expressed determination, to become King of New Zealand. But Hongi never realised the object of his ambition. After seven years of savage warfare he received a bullet wound in a conflict at Whangaroa that finished his career of blood.

The next attempt in this direction was made by Matini Te Whiwhi, of Otaki, in 1852. He is described by Rev. R. Taylor, in his work on New Zealand, as "the nephew of Rangihacata, a very shrewd intelligent man, who speaks a little English, and lives in European style in a very good house." This chief, either from patriotic or ambitious motives, initiated a Maori King movement in the South. His friend Tamihana Te Rauparaha had just returned from England, and it is said that Matini's ambition was fired by the accounts he heard of England's king. Gathering a few other chiefs around him who sympathised with the project, they formed



a deputation, and went forth to visit Roturua, Maketu, and Waikato, ostensibly for the purpose of exhorting the chiefs of the interior of the Island to submit to the authority of the Governor, but really on a mission of King-making. Their principal motto was "Whakakotahitanga," "Union." They proposed a confederacy of all the tribes, and that one chief should be appointed as King or Governor. It was commonly thought that Matini aspired to the kingdom. They returned from Roturua and Maketu, having met with no sympathy from the chiefs of those districts, who addressed a letter to the chiefs of Wanganui and Taranaki expressive of their desire to live in peace with all, in substance as follows:—"We salute you all. This is our word to you, New Zealand is the house, the Europeans are the rafters on one side, the Maories are the rafters on the other side, God is the ridge-pole against which all lean, and the house is one."

About the same time, and connected with the subject, arose the Taranaki Land League. In 1849, the Ngatiapa, whose territory lies between Whanganui and Otaki, sold to the Government a tract of land reaching from Wangaihu to Rangitake, and containing about 400,000 acres, for the sum of £2,500. This transaction caused no little excitement among the tribes along the Western Coast from New Plymouth to Wellington. Some wished to follow the example of Ngatiapa, but numbers loudly declaimed against the small amount received for the land, and contrasting it with the high prices which had been paid by natives for allotments near Wellington, opposed further sales. Hona, of Waitotara, and Karipa, of Taumaha, proposed to sell a fine block lying between Patea and Manawapou, but many who possessed no claim in the block raised an outcry against the proposal. In May, 1849, the entire tribe met at Turangarere, on the occasion of the opening of a new Church. The subject of land sales was introduced at that meeting and warmly discussed. It was proposed that no person, or family should sell land within the boundary of the Ngatiruanui territory without the general consent of the tribe. This proposal was approved by many, but the meeting was not unanimous. Many asserted their right to do as they pleased with their own; and Hona and Karipa persisted in their determination to sell. The opposition was prompted by various motives: some opposed from patriotic feelings, declaring it to be their wish that the land they had received from their ancestors should be by them handed down to their children. Some of the thoughtful men spoke of the invariable results of colonization, and argued that a pakeha's town would bring immorality and disorganization among them; that



their young women would be debauched and their young men be tempted to drunkenness. How much it is to be regretted that our European settlements, composed as they are of professedly christian people, should furnish savage tribes with such arguments as these!

Others were influenced by exaggerated ideas of the value of native land, derived from the increased value of lands improved by English labour and capital, and argued that to sell land was to enrich the pakeha and impoverish themselves. And numbers opposed the sale from barbaric pride,—dwelling alone on these large tracts of land, they felt they could maintain individually a degree of self-respect, importance, and independence, that would be lost when they came to mingle with the better informed and civilized European; that, in fact, if they parted with their land, they would soon be made to feel their inferiority, and must become the pakeha's slave. These opponents pushed their views, and sought to make it "Te Tikanga o te Iwi," (the Law of the Tribe) that no individual or family should alienate land without the consent of the whole tribe. To make the law popular and binding, they determined on a more general meeting, and to invite all the tribes along the coast to join them in this measure. Tamati Reina, a zealous opponent of land sales, made a tour along the coast from New Plymouth to Wellington, soliciting the co-operation of the principal chiefs. The proposal was, that a League be formed that should be both defensive and offensive in its operations, not merely binding its members not to sell, but also prohibiting others from selling, and which should employ any amount of force they might be able to command, in carrying out their measures. Tamati met with a favourable reception at Waitara, at Otaki, and from some of the Wellington Chiefs. After the usual amount of agitation, a great meeting was summoned to be held at Manawapou, for which extensive preparations were made. A large house was built, said to be the largest ever erected in the country, measuring 120 feet in length, by 35 in breadth. Matini Te Whiwhi, who attended this meeting, named the building "Taiporohenui," a word that is used as a symbol of union. The meeting was held in 1854, about 1000 persons attended, and the following measures were resolved upon:

1st. That from this time forward no more land shall be alienated to Europeans without the general consent of this confederation.

2nd. That in reference to the Ngatiruanui and Taranaki tribes, the boundaries of the pakeha shall be Kai Iwi on the South side, and a place within a short distance of New Plymouth on the North.



3rd. That no European Magistrate shall have jurisdiction within native boundaries, but all disputes shall be settled by the runanga.

To give solemnity to the proceedings, and confirm the bond into which they entered with each other, they buried a New Testament in the earth and raised a cairn of stones on the spot; and to re-assert and perpetuate their determination, parties have been appointed to beat the boundaries at certain periods.

This was the origin of the notorious Taranaki land league, which evidently contains the elements of the present King movement, and which has proved so fruitful a source of dissension among the tribes of that district, caused so much bloodshed, and brought about the present collision between W. King and His Excellency the Governor.

Its fruits soon appeared. But a few months after its formation, land was offered for sale to the Government by a tribe not connected with the league, and Rawiri Waiaua, a Native Assessor, went with his people to cut the boundary. Katatore, one of the most active chiefs in the league, with sixty armed men, met them on the land and fired at Rawiri's party, killing seven and wounding ten, Rawiri being among the dead. Thus commenced the Native War at Taranaki, which has continued from that day to this, and has at length involved the Governor in a conflict with the obstructive party that threatens to be more serious in its results than any of the collisions of former years.

There is reason to hope that Matini has seen the folly of such proceedings, as he appears to have been one of the speakers who attended the meeting of chiefs at Wellington in April last—a meeting convened by his Honor the Superintendent of that Province for the purpose of hearing the views of the native chiefs in reference to the Taranaki War, and at which Matini joined others in expressions of good will to the Europeans and of desire to live in peace and unity.

The present King Movement has been initiated in the Waikato district. William Thompson Tarapipipi, principal chief of Ngatihaua, is universally regarded as its author and chief promoter. Thompson is a man of high rank in Maori society, the son of Te Waharoa, a renowned warrior of the last generation. He has been connected with the Church Mission since his boyhood, remarkable for his intelligence, his desire for self-improvement, and his love of peace. During the wars in which Te Waharoa, his father, was engaged, and to which he often urged the son to follow him, William generally remained at home, preferring the exercises of the