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Provincial Secretary's Office,
New Plymouth, 29th May, 1858.

THE following Memorial of the Provincial Council of New Plymouth to His Excellency the Governor, the Legislative Council, and the House of Representatives, is published for general information.

I. N. WATT,
Provincial Secretary.

To the Honorable the House of Representatives of New Zealand in Parliament assembled.

The Memorial of the Provincial Council of the Province of New Plymouth,

Sheweth,

That the settlement of New Plymouth was founded in the beginning of the year 1841 under the most favorable auspices; that it received by direct emigration from England more than 1000 settlers during the two first years of its existence; that during the last fifteen years it has continued to receive accessions of population from the parent country; and yet that the present inhabitants of the Province of European birth and descent are fewer than 2500, exclusive of the garrison.

That the Province contains by estimation 2,176,000 acres of land, 300,000 of which form a belt of the richest arable soil in the colony, extending along a coast line of 115 miles; and that the remainder, which

is covered with a dense forest, is equally fertile and contains but a small proportion of unavailable land.

That of this comparatively large extent of valuable country, the European inhabitants occupy only 11,000 acres of open land and 32,000 acres of forest, while a district of 20,000 acres of surveyed forest land remains unsold in the hands of the Provincial Government, on account of the outlay required to bring it into cultivation, the superiority of the unoccupied open land in its vicinity, and the insecure state of the Province.

That the native population of the province in the year 1856 appears, by a census taken by the Assistant Native Secretary, to have been only 1,782; and that this number has not since been increased.

That the lands held by these 1,782 natives are estimated to comprise more than two millions of acres, one seventh of which are immediately available for the plough, and the remainder are quite equal in value and position to the forest lands held by the settlers.

That the Natives, even when at peace with each other, are unable to occupy more than a very inconsiderable portion of the extensive country they inhabit. That they have no flocks of sheep, and their horses and cattle bear no proportion to the extent of country over which they range.

That the possession of these waste lands

entails on the Natives continual disputes, because the tribes which claim them are but the disorganised remains of a once numerous people, which have but recently returned from slavery and exile.

That the discord, rivalry, and conflicting claims of this broken people, who have lost all respect for the authority of those who, under other circumstances would have been their hereditary chiefs, has prevented them from acting in concert for the disposal of the lands they collectively claim; although many sections among them are most anxious to dispose of a species of property, which is unproductive of any real benefit to them and retards their progress in civilisation

That the Native feud, which has for the last four years been raging in Taranaki, originated in the attempt of Rawiri Waiaua, a native assessor and the principal chief of his tribe, to sell a piece of land to the Government, which had been a cause of quarrel between himself and one of his relations. Katatore, an inferior chief of the same tribe and a minor claimant, was unwilling that the land should be sold; and on Rawiri proceeding to mark out the boundary for the Government, he and several of his followers were shot down by Katatore and his adherents. It was the first blood which had been shed among the Natives since the arrival of the settlers. The local authorities were paralyzed, for they were too feeble to apprehend the murderers; but the surviving relatives and friends of Rawiri assembled in arms, and would have proceeded to immediate hostilities, had they not been dissuaded from taking such a step by the Resident Wesleyan missionary, who assured them that British law would be enforced. Unhappily at this crisis, His Excellency Colonel Wynyard, the officer administering the government of the Colony, was daily awaiting the arrival of a permanent Governor, the first General Assembly under the Constitution Act was in session and the whole machinery of government was in a state of transition. The government of the day decided not to act, and despatched Mr Commissioner McLean to inform the Natives that the murder was the result of a Native quarrel in which the government could not interfere. The friends of Rawiri burning for revenge and finding that the law was not to be enforced, expressed great indignation, because the interval which had elapsed had enabled Katatore to secure himself in a strong pa and to assemble around him a number of men hostile to the sale of land. The friendly Natives urged that they were friendly to the settlers, that they had conformed to our law in not taking revenge for their slain relatives, and that now they

must either submit to the dictation of Katatore, or contest with him unassisted by the Government a cause in which the colonists and themselves were equally concerned. They urged, moreover, that such had been their reliance on the justice and the power of the Government, that they had ceased to reckon on their own strength; they had allowed their guns to rust and possessed but a scanty store of powder and ball, while their opponents, who had always been hostile to British occupation, were well armed and munitioned; and their ultimate and least demand was, that they should be supplied with the means of opposing their enemies.

While your memorialists admit that the rhetorical position of the settlement in 1854 demanded the utmost circumspection on the part of the Government, they are nevertheless of opinion that the enforcement of the law against Katatore and his followers, at any hazard, would have been as wise and prudent, as it would have been a just act.

The history of the past four years has shewn forcibly the lamentable results of a contrary policy. Relieved from all dread of the interference of the Government, the wild passions of the Natives at once found vent. Three months after the murder of Rawiri Waiaua some of the relatives of Ihaia te Kiri Kumera executed summary justice on a Ngatiruanui Native, who had been guilty of adultery with Ihaia's wife, and this act was speedily followed by the invasion of Ihaia's land by 300 men of that tribe. Ihaia's pa was stormed and taken after a stout resistance, and Ihaia and his surviving followers were only saved by a friendly diversion, effected by the adherents of Rawiri. The Ngatiruanui, after their victory, visited Katatore and remained in the vicinity of his pa for some days; but happily for the peace of the settlement they decided on returning to their homes by the way they had come, instead of marching through the town as they at one time contemplated. In the meantime the feud between the friendly Natives and Katatore hourly gathered strength. Arama Karaka, the brother of Rawiri, arrived from the South and assembled in the Ninia pa all the Natives in the vicinity who advocated the sale of land, while Katatore was joined by Wiremu Kingi and subsequently by the Ngatiruanui. It was at this time that the danger of the settlement became imminent, for the mass of the settlers were known to sympathise with the friendly Natives besieged in the Ninia pa, and many of them supplied the besieged with munitions of war. It was also at this time, that at the pressing instance of the settlers

and the Provincial Government, a garrison was first stationed in Taranaki. By the arrival of the Ngatiruanui the friendly Natives, besieged in the Ninia, were reduced to severe straits, and Arama Karaka besought the aid of Ihaia, which was given, on the condition that the latter should receive the land at Ikamoana as the reward of his services. Shortly after a battle took place between the Ngatiruanui on the one side, and the Ninia Natives and Katatore on the other, which terminated in the defeat and retirement of the former.

After the departure of the Ngatiruanui, the belligerents, exhausted by a long continuance of hostilities were anxious to terminate the feud, and in a short time peace was apparently established, but the element of discord still existed to burst forth again with renewed vigor. Ihaia held the land at Ikamoana, the price of his assistance to the Ninia people, but his claim was not assented to by Katatore, for the land in question was the common property of the tribe, and Katatore himself was a minor claimant, and was at war with the majority when the cession was made. After the establishment of this hollow peace, Katatore, who for many years had maintained his influence by opposing the sale of land, suddenly changed his policy, and became a most enthusiastic advocate on the other side. He at once took the foremost place in the consideration of the Government, while the men who had only remained consistent were thrust aside for the new man, and the negotiations for the purchase of land, which ensued immediately on the establishment of peace, depended mainly on the influence of Katatore. Ihaia still held the land at Ikamoana. His position had not been considered in the peace made by the Puketapu family, and his war flag still flew from his pa. Several of the Ninia people, who had been adherents of Rawiri, and had fought side by side with Ihaia, now conceived the infamous project of destroying by the same blow Katatore, who had slain their relatives, and Ihaia, who had rescued them from imminent danger. They induced Ihaia to join with them in a conspiracy for the assassination of Katatore, and after the perpetration of the deed rose in arms against him. Ihaia, betrayed by his associates, maintained himself in his pa at Ikamoana for some time, but at length retreated to the home of his people at Waitara, where he was immediately besieged in the Karaka pa by the followers of Katatore, by his associates in the murder, by Wiremu Kingi and many of the Taranaki and Ngatiruanui tribes. The number of his opponents may be rudely estimated at

500 men, and the immediate supporters of Ihaia at 100. Ihaia in his hour of danger besought the aid of his allies in Waikato and upper Whanganui, and many bodies from those distant places have reached Waitara. Some of these people have merely endeavoured to effect a peace between the contending parties, in the interest of Ihaia; but Wiremu te Korowhiti, a Whanganui chief, is now involved in the feud by the death of a relative, who was shot by Ihaia's opponents. Ihaia has been recommended by his allies from Whanganui and Waikato to secure himself by a retreat to either of those countries, but he has refused to abandon his land. Emissaries from Potatau have likewise assailed him with importunities, but he has refused to listen to them, and says he will still rely on the justice of the Government, and is supported by the sympathy of the settlers.

A short time since, when the position of Ihaia seemed desperate, and when his principal opponent, Wiremu Kingi, had evinced a determination to slaughter without regard to sex or age the whole of the inmates of the Karaka pa, a memorial was addressed to His Excellency, praying him to rescue these unfortunate people. That memorial was responded to by the offer to remove Ihaia with his followers to the Chatham Islands, which was at once refused, for Ihaia could at any time have secured his safety by retreat to Waikato or Whanganui.

It cannot be a matter of wonder to your Honorable House, that your memorialists and the settlers have always evinced a deep interest for the welfare of those Natives, who by their efforts to sell land have been plunged into a harassing war, and have been refused the assistance of the Government. Every act of the Government has hitherto been prejudicial to them, and, had they not been upheld by the sympathy of the settlers, they would in all probability have long since succumbed to the power and the arts of their opponents; and the two bodies, united by the common feeling of race, and embittered by the mutual losses they had sustained, would have sought satisfaction by despoiling the settlers.

Ihaia, the chief now besieged in the Karaka pa, has always had most intimate relations with the settlers, and his friendly and honest character has ever gained him a foremost place in their esteem. His claims to land at Waitara are considerable, and at a time when other Natives looked with no friendly eye on the progress of the colonists, he made the most strenuous exertions to locate settlers at Waitara, but he failed in all his efforts to secure the cooperation

of Sir George Grey's and subsequent Governments. If at any time Ihaia has evinced hostility to the wishes of the Government, he has always been actuated by a sincere desire to serve what he thought to be the cause of the settlers. So careful has he been to avoid injuring the settlers, that, during the late contest at Ikamoana, when his adversaries posted themselves on a settler's farm and surprised him and his followers as they passed along the road, he received their fire and refused to return it until he had retreated out of gunshot of the farm, and thereby lost one of his followers. Your memorialists have no wish to palliate the crime of which Ihaia has been guilty; but when they consider the circumstances which preceded the lawless act, and that it only took place after the Government had for years abandoned all control over the Natives, they cannot but express their opinion that the crime is in some measure shared by the more civilised race, which compelled a rude people to return to their barbarous customs.

Wiremu Kingi, the most prominent of the besieging party, has never been in intimate association with the settlers. He has had commercial relations with them like other Natives, but he has always lived a purely Native life. He has always been a steady opponent of land sales. He arrived here from his retreat at Waikanae with about 500 followers in 1848, in defiance of the threats of Sir George Grey, and located himself on the south bank of Waitara, also in opposition to Sir George Grey's wishes. His influence with the Government has since enabled him to prevent the sale of Ihaia's land, and to his presence in Taranaki may fairly be attributed the difficulties and troubles of the past ten years. His power as a Native chief would be impaired by the civilisation of his followers and their emancipation from barbarous customs. His hatred towards Ihaia is therefore of a most malignant kind. He will listen to no accommodation, for his position will never be consolidated until he has annihilated his opponent and obtained possession of his lands. Many of Wiremu Kingi's adherents would willingly be freed from the peculiar influence he wields by his craft and subtlety; but as they find they cannot break the invisible chain which binds them, without involving themselves in greater anarchy, they still follow his banner as the only resource.

Your memorialists believe that the Government is sincerely anxious to reconcile the contending bodies of Natives, and to restore permanent peace and prosperity to the Province; that the missionaries have

exerted their influence to calm the rude passions of the men to whose spiritual welfare they have been devoted; that the settlers have sought by their interference to benefit the Natives, and to secure the cordial cooperation of the two races, in developing the resources of Taranaki: but your memorialists believe, that the efforts of all have not only been fruitless, but that they have increased the difficulties which environ the Natives. Conflicting advice, however well intentioned, can but cause an increase of embarrassment; and the Natives listen now to one opinion, and then to another, until they feel their utter helplessness more keenly. The honor of the Natives is deeply concerned in this feud, they wish to emerge from it without shame, and would hail with joy the intervention of a Government, which could, by the voice of authority, compel them to make peace, and remove with a kindly hand the cause of difference.

That while the Natives are retrograding, from the non-exercise of authority on the part of the Government, the European inhabitants, of whom your memorialists are the representatives, are also suffering from the evils of a partial administration of justice between the two races, arising from the same cause. In population the settlers considerably outnumber the Native inhabitants of the Province. They have exhibited, during many years of severe trial, the most marked deference for law and order, and have relied in all their difficulties on the just claims they possess to the consideration of a Government composed of men of their own race and country. They have borne for many years all the cost of local improvements unaided by the Natives. They have constructed roads and bridged rivers by local rates on land, to which the Natives have not contributed, even when holding property under grants from the Crown. They have striven to eradicate the Scotch Thistle by the imposition of heavy penalties on members of their own race, and have expended considerable sums in extirpating the weed on Native lands. Their cattle are subject to the penalties of trespass if they graze on Native lands, while the cattle of the Natives stray at will with impunity. The local Court strictly enforces the payment of debts from the settlers to the Natives, while the latter, when defendants, are free from its jurisdiction. And generally in the relations of the two races, the colonist performs all the duties necessitated by the wants of a civilised people, and the Natives share in the advantages derived from such performance.

That notwithstanding the deep regard

which the settlers of Taranaki naturally feel for the beautiful and fertile region which they have improved and adorned by the care and industry of many years, and their consequent disinclination to abandon it, a continual stream of emigration has nevertheless for some years past carried away to other parts of the Colony and to Australia a large number of people, who, had they been able to find room for their enterprise, would have remained, to augment the resources of the Province, and the wealth of the Colony.

That the present settlers can no longer find within the province a field for future enterprise, and the employment of their increasing families; and that they cannot now seek new homes in the other provinces without first abandoning the accumulated property of many years of toil.

That in the opinion of your memorialists the colonists of Taranaki have a special claim to the consideration of the Government and of their fellow colonists; inasmuch as nearly the whole of the Natives now located in the neighbourhood of the settlement were a few years since dwelling in the present provinces of Wellington and Nelson; and that the purchase of the lands held by Taranaki Natives at Waikanae and other places, by right of conquest, has been most prejudicial to New Plymouth, by accumulating in one spot the scattered remains of the tribes which had formerly resided here, and has been most advantageous to the Provinces in which such purchased lands are situated.

That the difficulties under which both races are now labouring can only be removed by an entire change in the policy of the Government, which shall enforce law and order among the Natives, and give support and aid to such of them as are willing to sell land.

That the system heretofore adopted by the Government, of requiring the assent of every claimants to any piece of land before a purchase is made, has been found to operate most injuriously in this Province, on account of the conflicting interests of the claimants; and that the sufferers by this system are invariably the men who are most advanced in civilisation, and who possess the largest share in the common property. Your memorialists are therefore of opinion, that such of the Natives as are willing to dispose of their proportion of any common land should be permitted to do so; whether such Natives form a majority, or only a large minority of the claimants; and that the Government should compel an equitable division of such common land among the respective

claimants, on the petition of a certain proportion of them.

That in the opinion of your memorialists no danger of a war between the Government and the Natives need be apprehended from the prosecution of a vigorous policy, inasmuch as a large proportion of the Natives themselves would cordially support it, and the remainder would, from the smallness of their number, be incapable of offering any effectual resistance.

Your memorialists therefore pray, that your Honorable House will be pleased to institute an enquiry into the present condition of the Native inhabitants of this Province, and into the causes which have led to the present difficulties; with a view to establish order and good government among the Natives, and to encourage and assist them to dispose of the common land they now hold, to the injury alike of themselves, the settlers, and the Colony at large.

And your memorialists will ever pray.
New Plymouth, May 19, 1858.

DIRECT TRADE BETWEEN NEW PLYMOUTH AND SYDNEY.

NOTICE.

Provincial Secretary's Office,
New Plymouth, 22nd May, 1858.

THE Provincial Council of New Plymouth having appropriated Eight hundred pounds (£800) per annum as a bonus for the encouragement of a direct trade between this port and Sydney, tenders will be received at this office until the first day of August next from all persons willing to enter into any engagement for the purpose.

The rates of freight and passages, and the number of trips per annum that will be guaranteed, should be specified.

The vessel must not be of less than seventy five tons register, and must be open to all shippers.

Copies of the freight lists, both inwards and outwards, must be supplied to the Provincial Government, and the engagements for freight and passages must be under its supervision in order that the accommodation, for which the bonus is to be given, may not be engrossed or forestalled by any party.

I. N. WATT,
Provincial Secretary.

Colonial Secretary's Office,
Auckland, 14th May, 1858.

THE following Ordinance passed by the Superintendent and Provincial Council of the Province of New Plymouth, intitled

“The Declaratory Roads and Bridges

Ordinance, 1858," Session 6, No. 2, having been laid before the Governor, in conformity with the provisions of the Constitution Act, His Excellency has been pleased to leave the same to its operation.

E. W. STAFFORD.

Provincial Secretary's Office,
New Plymouth, 1st June, 1858.

THE following despatch from the Colonial Secretary is published for general information.

I. N. WATT,
Provincial Secretary.

Colonial Secretary's Office,
Auckland, 5th May, 1858.

SIR,—I have to acknowledge the receipt of your Honor's letter, No. 44, of the 26th of March last, transmitting a copy of the "Dog Registration Ordinance, 1858," passed by the Provincial Council of New Plymouth, and assented to by your Honor on behalf of his Excellency the Governor.

In my letter, No. 268, of the 28th September last, notifying the disallowance of the "Dog Registration Ordinance, 1857," passed by the Provincial Council of New Plymouth, I fully explained to your Honor the objectionable nature of its provisions, under which, dogs belonging to Natives would be liable to be destroyed, and the dangerous consequence to the peace of the Province, which might ensue therefrom. I at the same time suggested a mode in any future Ordinance of this kind of obviating the objections to the measure in question.

I cannot, however, find in the present Ordinance any modification to that effect. It is applicable to all the Natives throughout the Province of New Plymouth—a very questionable point of policy at the present time. It professes to subject the Natives to conditions which there is no reasonable probability that the Provincial Government would be able to enforce. Under its provisions not only are unregistered dogs belonging to Natives when found on occupied land liable to destruction, but Natives who have dogs at their pas, though they may never bring them on purchased blocks, are subject to a fine if they do not register these dogs.

Under these circumstances, the Governor has been advised to disallow this Ordinance, and his Excellency has been pleased to disallow it accordingly.

I have, &c.,
E. W. STAFFORD.

Provincial Secretary's Office,
New Plymouth, 1st June, 1858.

THE following despatch and enclosure from the Colonial Secretary transmit-

ting a packet of seed wheat from which the Leghorn Straw is prepared is published for general information.

The seed will be distributed in small quantities, on application at this office, amongst such persons as may be willing to promote its culture.

I. N. WATT,
Provincial Secretary.

Colonial Secretary's Office,
Auckland, 19th April, 1858.

Sir,—I have the honor to transmit to you a small package of wheat, from the straw of which Leghorn hats and bonnets are manufactured, which seed was received from Jas. King, Esq. of London, to be distributed for cultivation in the Australian colonies, and I have to request that your Honor will be good enough to take such measures as you may deem best calculated to ensure its propagation and distribution both amongst Europeans and Natives.

I enclose to you printed copies of directions procured in Italy by Mr King, for the cultivation of the Grass and preservation of the straw.

I have, &c.,
E. W. STAFFORD.

LEGHORN STRAW,

FOR PLAITING HATS, BONNETS, ET C

Directions for Cultivation of Wheat from which the above named Straw is made, and for preservation of Straw.

The ground should be hilly in preference to low ground, and if wood land it would be preferable.

The Seed may be sown from the 15th of November (May) to the end of December (June); that is if the situation is a cold one it should be sown in November (May), if warm in December (June).

The soil should be worked, but not very deep, and three bushels of straw seed should be sown in the space where one bushel of ordinary wheat would be used.

When the Straw is half ripe, it is to be pulled up, tied in small bundles, and left to dry in the sun, and, when it is well dried, is to be stacked up. In July (January) and August (February) the bundles are to be opened like fans, and exposed to the dew of the night, until the straw becomes perfectly white, taking care that it has no rain, which would spoil it. When this is done, it is stacked up again, and then used as required for plaiting.