

C. O. Davis, Esq.

6 Oct. 1860.

321. Can you tell us why you have less communication with the Waikato people now?—I occasionally reside at Coromandel now; I have been there for the last three months.

322. Does the communication being less, result from want of inclination or only from accidental circumstances?—Only from accidental circumstances.

323. *Mr. Williamson.*] You have said there would be no difficulty in introducing civil institutions among the natives, if they had confidence in the person communicating between them and the Governor: what reason have you for supposing that such confidence did not exist at that time or since?—Simply because the natives tell me so from day to day.

324. You held office under the present Native Secretary, did you not?—I did for some time.

325. What was the cause of your leaving office?—I resigned my office because I felt it to be an intolerable burden to continue in it any longer.

326. Are you aware of any complaints having been made to the Governor by the Native Secretary against you?—I am not aware of any, unless it be in the case of Horopeta, heard in the Resident Magistrate's Court: that was a case about a vessel.

327. What was the nature of the complaint in that case?—It was simply a dispute. Horopeta wished to obtain the vessel, and I objected to his having it; the case was adjusted by the Resident Magistrate, Mr. Beckham. They wished to settle it privately, but, as my character was at stake, and I had been publicly charged, I thought it better to have it settled in a public way.

328. *Mr. Bell.*] What were you charged with?—The summons was issued against me to give up the vessel, or refund £70: the decision was that I should retain both the vessel and the £70; and it was proved further that the plaintiff was in my debt to a considerable amount (several hundred pounds). I should tell the Committee that the Native told me afterwards that he had no wish to issue a summons, or to make any complaint against me, but that certain Europeans had induced him to do so.

329. *Mr. Williamson.*] Was any intimation made to you that it would be better for you to resign, in order to avoid being dismissed?—No: I had a private communication with Mr. McLean on the subject of Horopeta's case, and he said that they were considering (I don't know whether that came from the Governor, or was his own statement) that if this case of Horopeta's went against me I should be punished in some way, or to that effect. I should explain to the Committee that long before that case came on I had made up my mind to resign, being constantly annoyed by the under-clerks of the Native Department in various ways.

330. *Chairman.*] I will now refer you shortly to the next extracts from Mr. Fenton's Report:—"Pukewhau and party came to day. Long conversation with him. Have seen two more letters of Mr. Davis—one was admirable exhortation; the other, if I properly gathered the meaning, injudicious and improper, &c., &c." Do you recollect such letters passing between you and Pukewhau, about August, 1857?—I have no recollection of there being such letters. They may have been written, but I don't know. I keep copies of most letters I have written to the Waikato chiefs, but don't think there were any such as are now mentioned. I will look over the copies, and if I find a letter addressed to Te Kereihi, I will produce it.

331. You said that the object you had in establishing the newspaper was to put down the King movement?—I did not say that was the primary object, but I thought it might have that effect. But I did not think any newspaper would break up the Land League.

332. In a pamphlet written by the Rev. Mr. Buddle, at page 7, there is this statement made:—"Thompson evidently regards himself as the author of this movement, for he said at the late meeting at Ngauruahia 'Naku tatou i he ai (I have been the cause of our troubles);' and his friends universally point to him as the 'take,' the originator of the Maori Kingdom. They say that it originated thus: Thompson, in conversation with a friend, expressed a great admiration of some of our usages, and especially of the manner in which justice is administered in our Courts. His friend replied: 'E tomo koe i raro i aku huha (your path is through, underneath my thighs).' He enquired the meaning of this strong figure, and received for reply: 'Me rapu koe (search it out)' He thought, he pondered, and at length arrived at the conclusion that it must point to oppression and slavery. 'That path,' he reasoned, 'is the path of dogs only: then are we to be treated like dogs? Does the Pakeha intend to put us beneath his feet? But he shall not be permitted.' And he resolved on devising some means to preserve himself and countrymen from the degradation thus figuratively indicated. The statement is given as it is commonly related in Maori circles." Do you remember any such conversation with Wiremu Tamihana Tarapipipi?—I had a conversation with him. I have no recollection of making use of the expression in the extract just read. He came to Auckland to have an interview with the Government, I think, in 1857. I was at that time connected with the Government. He (Tamihana) was residing at Tauranga. On that occasion, he applied for a loan to erect a mill. I introduced him to Mr. McLean, and he personally applied for the money, but was refused. Two or three days after, I think, he came to me, and we had a conversation about general matters relating to the Natives. He complained of his want of success in obtaining this money. I said to him, "You see that your application has been thrown under the table: therefore, if you wish to erect a mill, or raise your own social condition, you must set about it yourself in earnest." That was the nature of my conversation with him.

333. This expression—"E tomo koe i raro i aku huha"—was it used by you during that conversation?—I have not the slightest recollection of it: besides, if it had been used, it would not have denoted slavery.

334. What would it have denoted?—One meaning attached to it is this: it means to avert the anger of the gods, in their superstition. If a man killed another, he passed through the dead man's legs in order to avoid the anger of the gods. It also means confidence in the person under whose thighs the person addressed is to pass. Such is the phrase "Tomo mai ki roto i aku pakai,"—"Tomo mai ki aku huha"; being synonymous with "Sit on my right hand, or on my left."