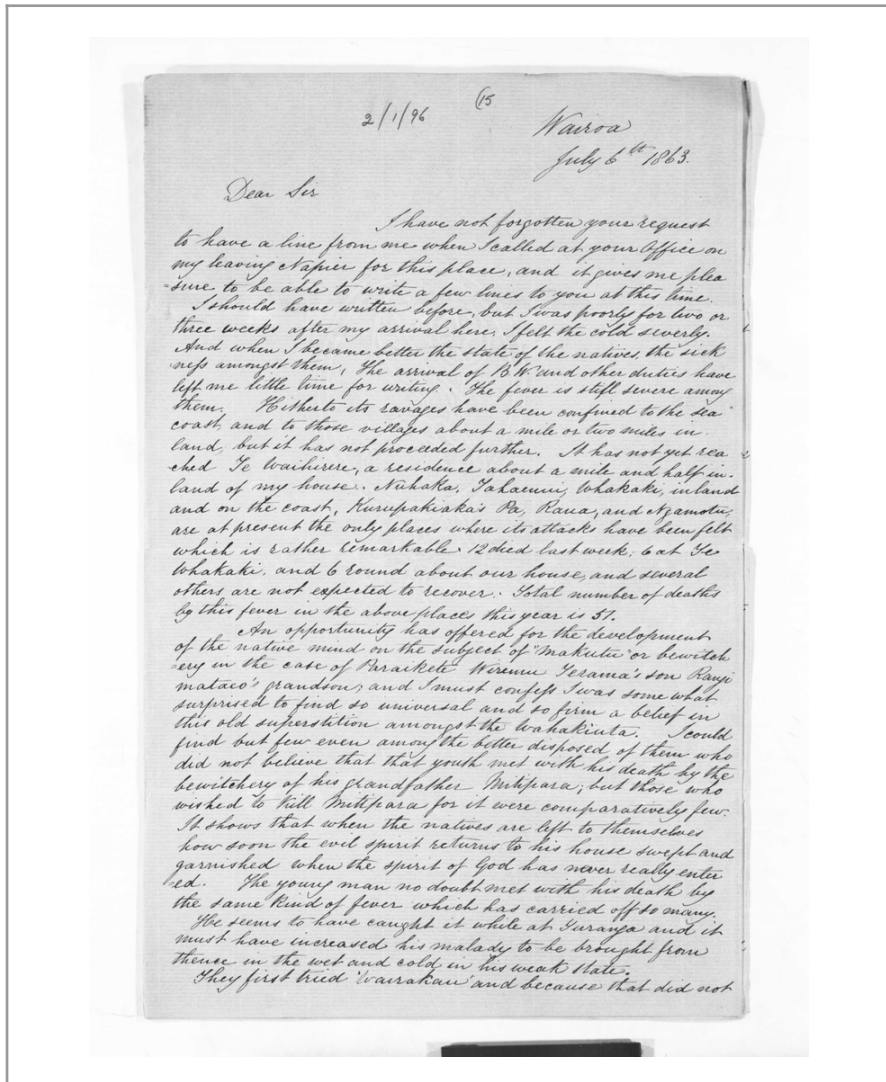


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accused the person who gave it him to have his own credit  
 spread the report that he was bewitched, and because  
 Mitiapara and he had had some words about the lease of  
 a portion of land to Europeans he fixed on him as the one  
 who had bewitched him and the cause assigned their dis-  
 pute about the land. This the young man it is said  
 often repeated. This so exasperated the leading men of  
 the Teahakienta that they thought it was only just to kill  
 Mitiapara. The young man died Sunday morning  
 21<sup>st</sup> June. Hearing various reports of a large assembly  
 at Hekawai B. W. who was here, and myself, went on the  
 25<sup>th</sup> to ascertain their views and feelings. On arriving there  
 we found things quite as bad as they had been represented.  
 Both the B. myself and Tamihana (Native Deacon) ad-  
 dressed them pointing out the evil of the course they were  
 pursuing and asking them how they could reconcile heart-  
 ching with the statement that "A sparrow falleth not to  
 the ground without your heavenly Father's permission.  
 Also the very hairs of your head are numbered" but we  
 appeared to make no impression on them at the time.  
 We left and returned to the station. The Bishop having  
 returned I went on Saturday 26<sup>th</sup> to see the natives again  
 and after expostulation with them some time they acknow-  
 ledged that they had made use of bad expressions on Wed-  
 nesday when B. W. and myself were present, but that now  
 the darkness of their mind was gone, the angry heart had  
 fled. Tonight depend upon what they now said that their  
 object was to take the corpse to the land respecting which  
 they had had a dispute and bury it there. I told  
 them the others looked upon such a step as an attempt  
 to take the land from the rightful owners and to distribute  
 it to strangers. I went to inform the other party of what  
 they had said who took the view of it. The sun being  
 set returned. Monday it rained. Tuesday I went off  
 beside Mitiapara's party but could make no one hear to  
 bring a canoe to put me across the river. Rode towards  
 Hekawai and fell in with the other party coming down  
 the river with the corpse in a separate canoe. I crossed  
 the river to them and met Tamihana. He had just return-  
 ed from the other party with the news that if they brought  
 the body there they would fire on it. I asked them to  
 remain where they were while I went to the other party.  
 They did so. After much talk returned with the folk.

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following propositions to them.

- 1 That as the day was far spent they slept that night where they were.
  - 2 That they see each other face to face and talk their matters over.
  - 3 That an investigation be made to ascertain whether Mutipara had attempted any such thing in this case of which he was accused.
  - 4 That the body be buried in the spot named by the Hekawai party and that those who with them owned the land come and live there with them as formerly and that all others return to their own places.
- All these were assented to and peace was concluded on the following day July 1<sup>st</sup>. On Wednesday the usual ceremonies were gone through peace was made and Mutipara's party dispersed. The Hekawai party however did not fulfil their promise. They declined the investigation of Mutipara's case and also stated that they intended to lease the whole to the European - to which Mutipara's party formerly objected and do still object and if persisted in I fear it will lead to war at some future time.

The foundation of all this was, I was told, the following

- 1 The dispute about the lease of the land. Mutipara's party had none of the money.
- 2 Dreams

The taketa wairakau who attended Paraitoti not finding his patient getting better said he had a dream that a fish came at him and it became Mutipara. That he saw Mutipara writing on the ground. That he saw a shark coming at him with open mouth and that also became Mutipara the report was spread that Mutipara was the bewitcher in which the young man joined.

They have only now found out that Mutipara was not the bewitcher but a person at the Paraiti near Turanga. This last is I believe the truth person who has been accused of bewitching Paraitoti.

The only remedy for this wicked superstition is the preaching the Gospel and education.

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When I get better acquainted with the state of affairs  
here I shall have some hints to give respecting schools  
and school masters

Wishing you every Blessing

I am your

Obdt Servant

J. Hamlin

P.S. July 8<sup>th</sup> There is a report this morning that a letter  
has arrived here from Kawi of *apahimaniapoto* exciting  
all to war but I have not seen the letter a native  
from Waikare-moana is hourly expected to ascer-  
tain the views of the natives here on this subject.  
It is also stated <sup>that</sup> Kew's party intended to attack  
either Auckland or *Stapen* but had not decided  
which.

After the above was written I beg to acknowl-  
edge the receipt of your letter of the 6 July by this  
evening's post.

J. H.