

Henry Williams' intellectual formation in English Dissent

Sam. Carpenter
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Karuwhā-Henry Williams by artist, 'Mr G' (Graham Hoete), at Te Tii marae Waitangi, 2021 (after Bagniet, 1854).

Portrayals (contemporary and historiographical)



Karuwhā-Henry Williams with taiaha facing **Hone Heke** during whaikōrero at Waimate mission, Sep. 1844; by T.B. Hutton, in W. Cotton, Journal, DixonLibNSW.



Painting of Betws-y-Coed (Wales),
dated 1819
(brought to NZ by Henry Williams)
E Ludbrook private collection



Sketch by Henry Williams of a
ship of the line, and a merchantman
MS. 91/75, Auckland Museum

Nottingham Monday
Morning
30th June 94

My Dear Mary

We all got here safe &
well on Saturday but I was exceedingly tired
indeed, the weather for however warm to be
till our usual time, in the evening the young
the two boys & myself took a walk in the
meadows which I thought would do us much
good after so long being confined in a close
Coach & I think it answered the purpose, the
children were as well & in as high spirits as
ever I saw them — they, that is the three
dined at half past five on Sunday evening
at Mr Davidsons (they were all well & happy & black
minded) where the coach called for us at half
past eight — I saw & John eat heartily with
their tea before we set out — they eat a
few gingerbread nuts in the night & drank a
little punch & water — as I look on you to
Northampton where they are & do a hearty breakfast

The influence of his father

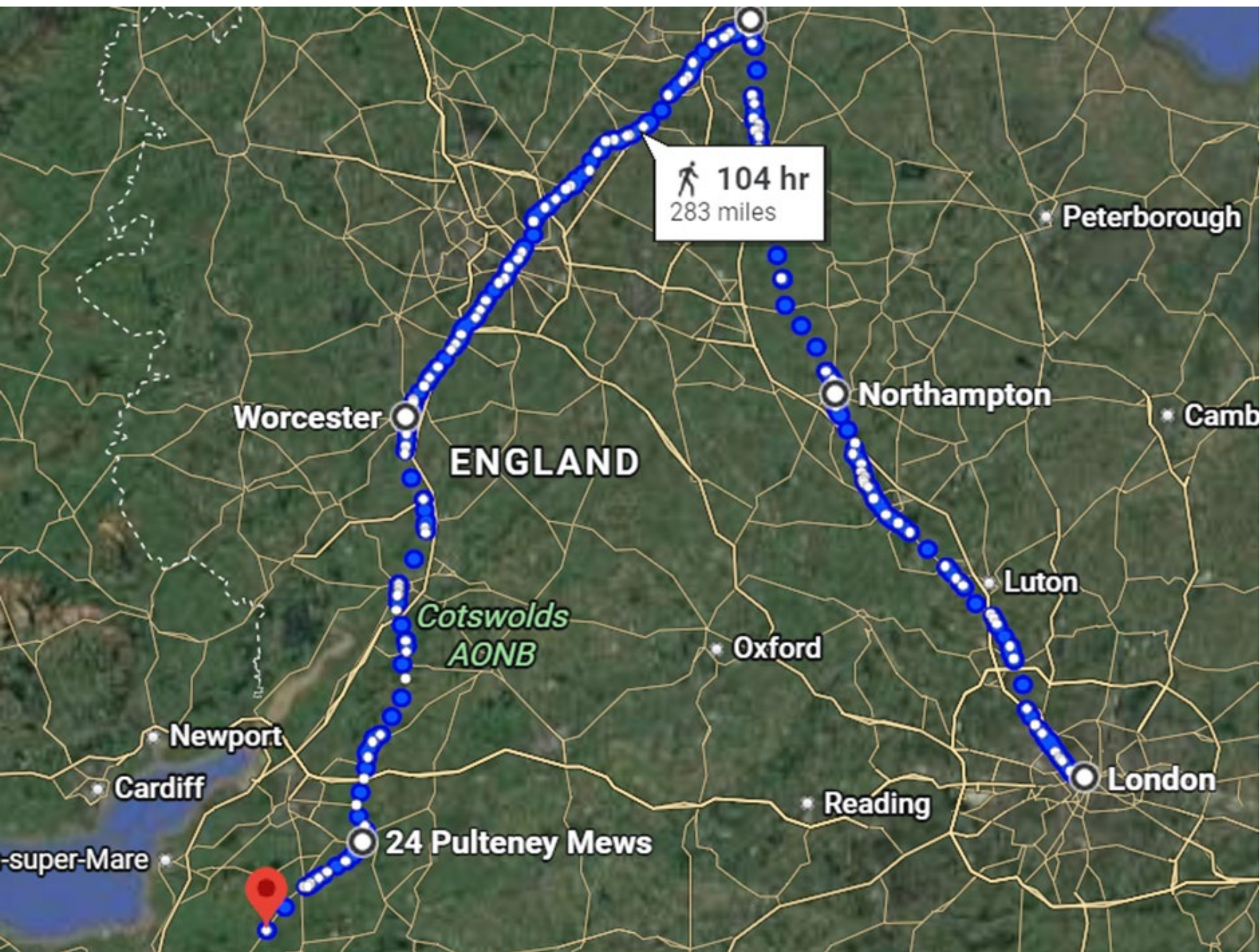
‘My Dear Mary...’ 20 June 1794

Thomas Williams writes to his wife from Nottingham.

The family is moving from Gosport (near Portsmouth, HM Navy base) to Nottingham.

Thomas is in the business of trading in hosiery/textiles, and has Royal Navy contracts.

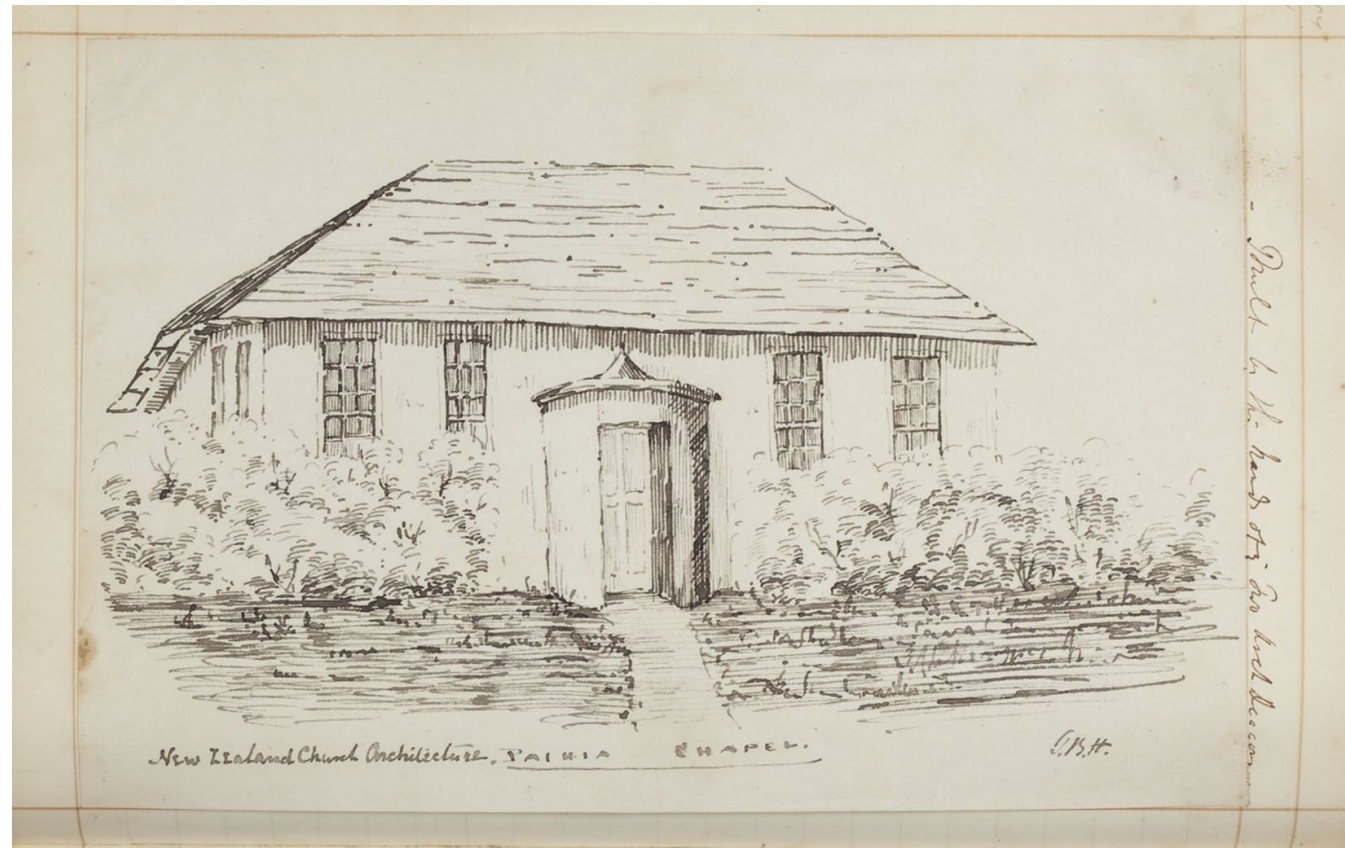
He quickly gets involved with the town council – the Nottingham Corporation – strongly aligned with Dissenting groups and Whig politics



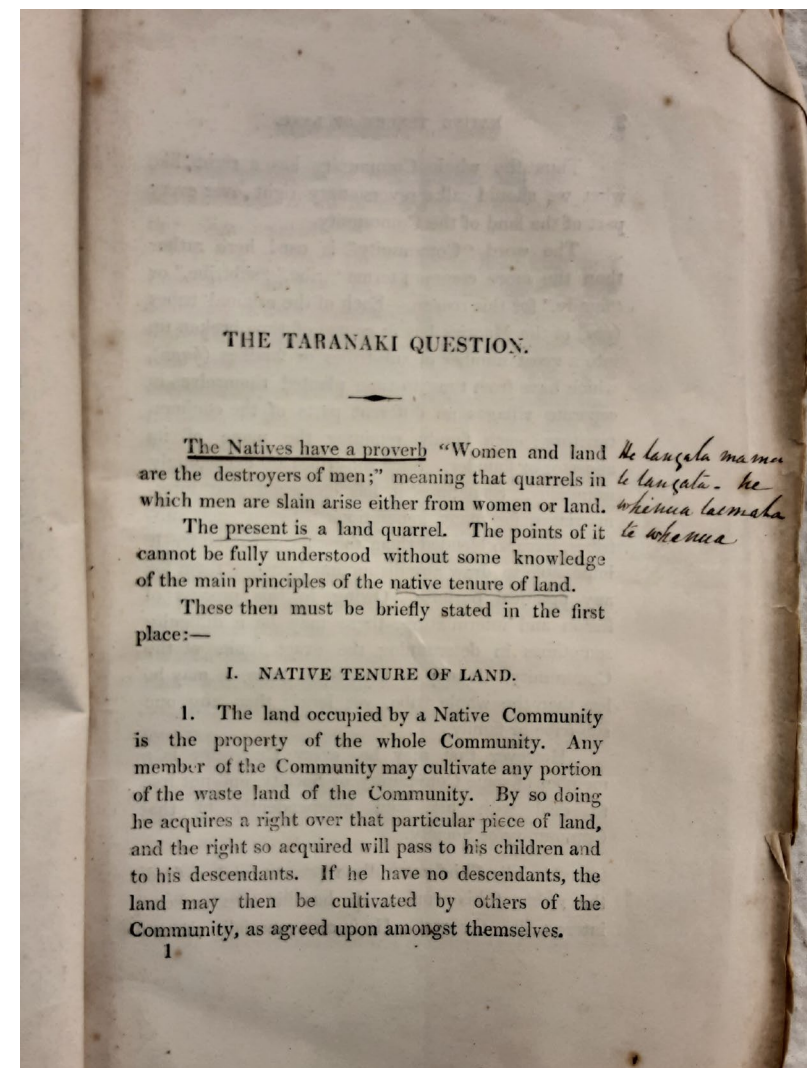
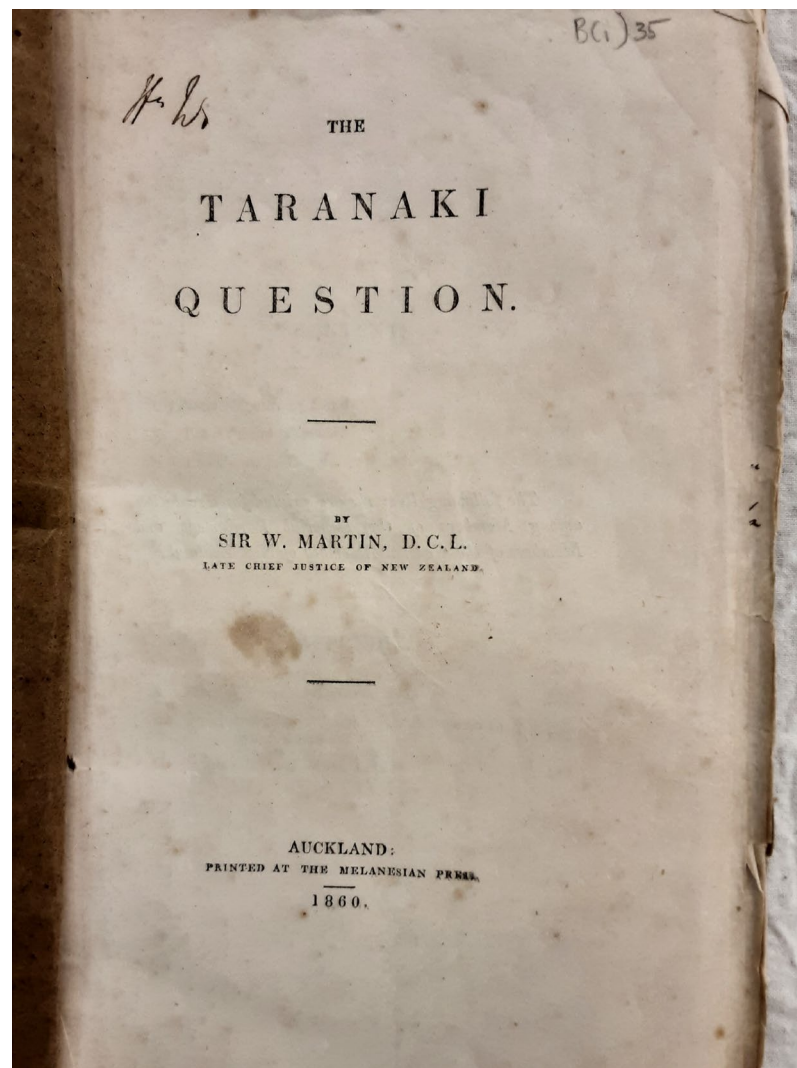
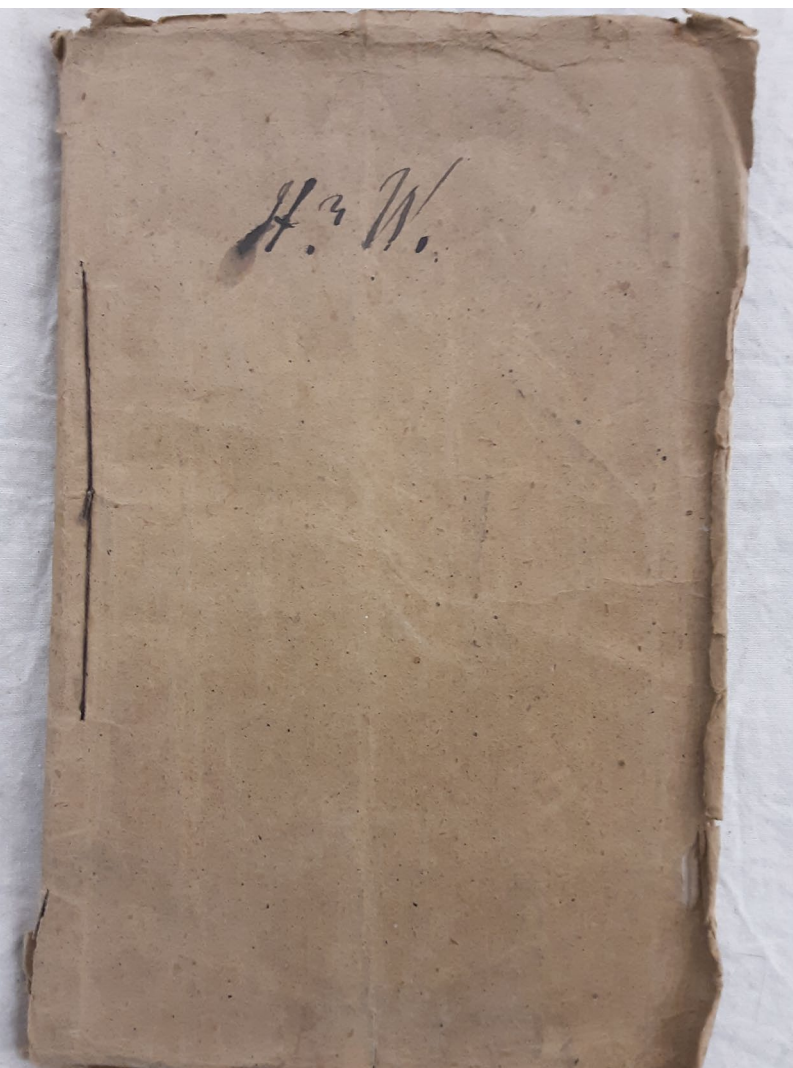
some places travelled
by Thomas Williams
on his business
journeys selling
hosiery products, c.
1794-1803
(note: loosely
represented only)

Independent/ Dissenting History and Chapel religion

Independent Meeting House, Norwich, late 17thC; the first Paihia mission church or 'chapel', 1820s (below)



Henry's annotations on William Martin's *The Taranaki Question* – '*He tangata mama te tangata, he whenua taimaha te whenua*' (his first annotation)



10. The Treaty of Waitangi carefully reserved to the Natives all then existing rights of property. It recognised the existence of Tribes and Chiefs, and dealt with them as such. It assured to them "full, exclusive and undisturbed possession of their lands and other properties which they may collectively or individually possess, so long as it is their pleasure to retain the same." This Tribal right is clearly a right of property, and it is expressly recognised and protected by the Treaty of Waitangi. That Treaty neither enlarged nor restricted the then existing rights of property. It simply left them as they were. At that time, the alleged right of an individual member of a Tribe to alienate a portion of the land of the Tribe was wholly unknown.

Henry Williams' underlining
on p. 9 of W. Martin's *Taranaki Question*:
the firm underlining in this case
connotes agreement with the proposition

(as in other places he states in marginal
notes that he disagrees)

Crown has Kāwanatanga/'Governorship'/Law
[article 1]

Chiefs and 'Tribes collectively' have
'tino Rangatiratanga'/'full Chiefship' of lands
[article 2]

*Henry is also fully assenting to
these propositions
(consistently with everything else
he said about the Treaty)*

belonging thenceforward to the Crown were such rights as were necessary for the Government of the Country, and for the establishment of the new system. We called them "Sovereignty"; the Natives called them "*Kawānatanga*," "Governorship."

This unknown thing, the "Governorship," was in some degree defined by a reference to its object. The object was expressed to be "to avert the evil consequences which must result from the absence of Law." To the new and unknown Office they conceded such powers, to them unknown, as might be necessary for its due exercise. To themselves they retained what they understood full well, the "*tino Rangatiratanga*," "full Chiefship," in respect of all their lands.

These rights of the Tribes collectively, and of the Chiefs have been since that time solemnly and repeatedly recognised by successive Governors, not merely by words but by acts. For, through the Tribes and through the exercise of the Chiefs' power and influence over the Tribes, all the cessions of land, hitherto made by the Natives to the Crown, have been procured.

II. THE WAITARA PURCHASE.

1. The Valley of the Waitara River lies about 10 miles to the Northward of the Town of New Plymouth, in the Province of Taranaki, and about 4 miles beyond the Northern boundary of the land settled by the English.

Henry Williams' annotations:

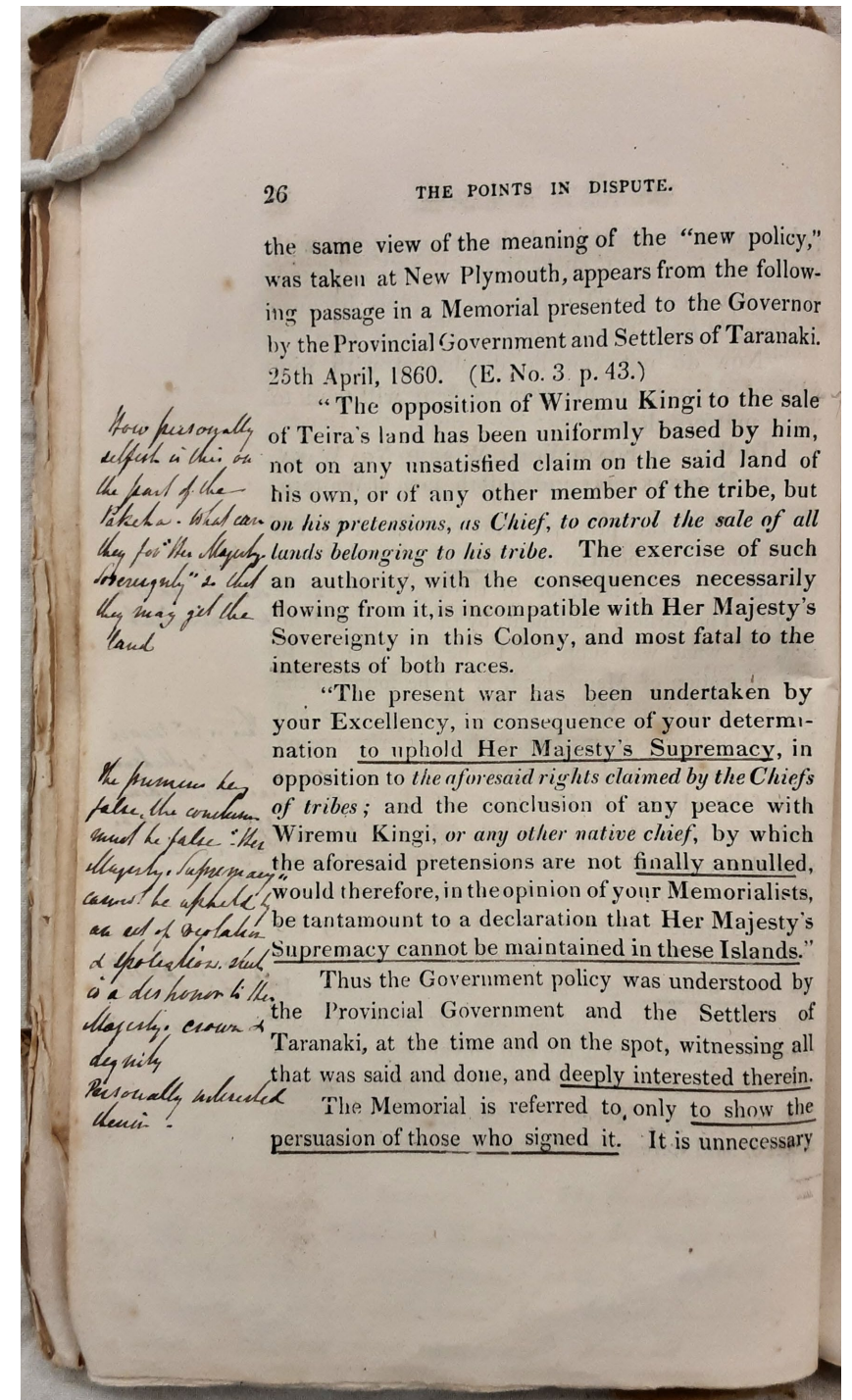
‘How personally selfish is this on the part of the Pakeha. What can they [do] for “Her Majesty’s Sovereignty” so that they may get the land[?]’

[an example of Henry’s ironic-sardonic voice]

‘The premises very false, the conclusion must be false. “Her Majesty’s Supremacy” cannot[?] be upheld by an act of violation & spoliation. such is a dishonor to Her Majesty’s crown & dignity.’

[the tone here is more urgent/insistent rather than ironic, though note again the scare quotes “...”]

‘Personally interested therein’ [*ie., of the Taranaki settlers*]



to discuss the arguments used by the Memorialists. Yet, if it was land "belonging to the tribe," how was the tribe to act in respect of its land, but through some mouth-piece or representative? and who could that be, except the Chief? As to the alleged incompatibility of the Claim with the Queen's Sovereignty, the Queen's ^{What a set of Noodles these Gov's must have been with all others not to have discovered this [incompatibility] until now, after so [much] experience} Governors for 20 years had not discovered it; but, on the contrary, had recognised that claim in all their dealings. In fact, the right is a simple right of property which concerns the enjoyment and alienation of land, and that only, and has nothing whatever to do with Government or Administration. It is just as much, and just as little, incompatible with the Queen's Sovereignty as is the ownership of land in England by Corporations, Companies, or Partnerships.

Nor did the Government at that time disavow the intention of applying their principle to other parts of the country, though a fair opportunity for disavowing it was offered. The Provincial Council of Hawke's Bay passed a Resolution, 20th March, 1860, "thanking His Excellency for his equitable and open declaration of policy," and, expressing "the hope that such policy will be for the future everywhere alike steadily and zealously adhered to." The Governor, in answer, after thanking the Council for their expressions of confidence, simply said, "It may be satisfactory to the Council to know that the policy in question has been approved by Her Majesty's Government." (E. No. 5. ^{policy of introducing machinery & competition new means before heard of - by what Gov's by the Imperial or 1834?} p. 39.)

Henry's annotations (again ironic-sarcastic):

'What a set of Noodles these Gov's must Have been with all others not to have discovered this [incompatibility] until now, after so [much] experience'

[ie., they weren't 'Noodles' at all; this is a new argument by settlers]

[**Note** the underlying of the point that the Queen's Sovereignty is no more inconsistent with rights of property held in England by 'Corporations, Companies, or Partnerships' – ie., collective entitles like tribes, and entities that Henry's family were personally very familiar with, including the Nottingham Corporation]