

Henry Williams' intellectual formation in English Dissent

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

Portrayals (contemporary and historiographical)

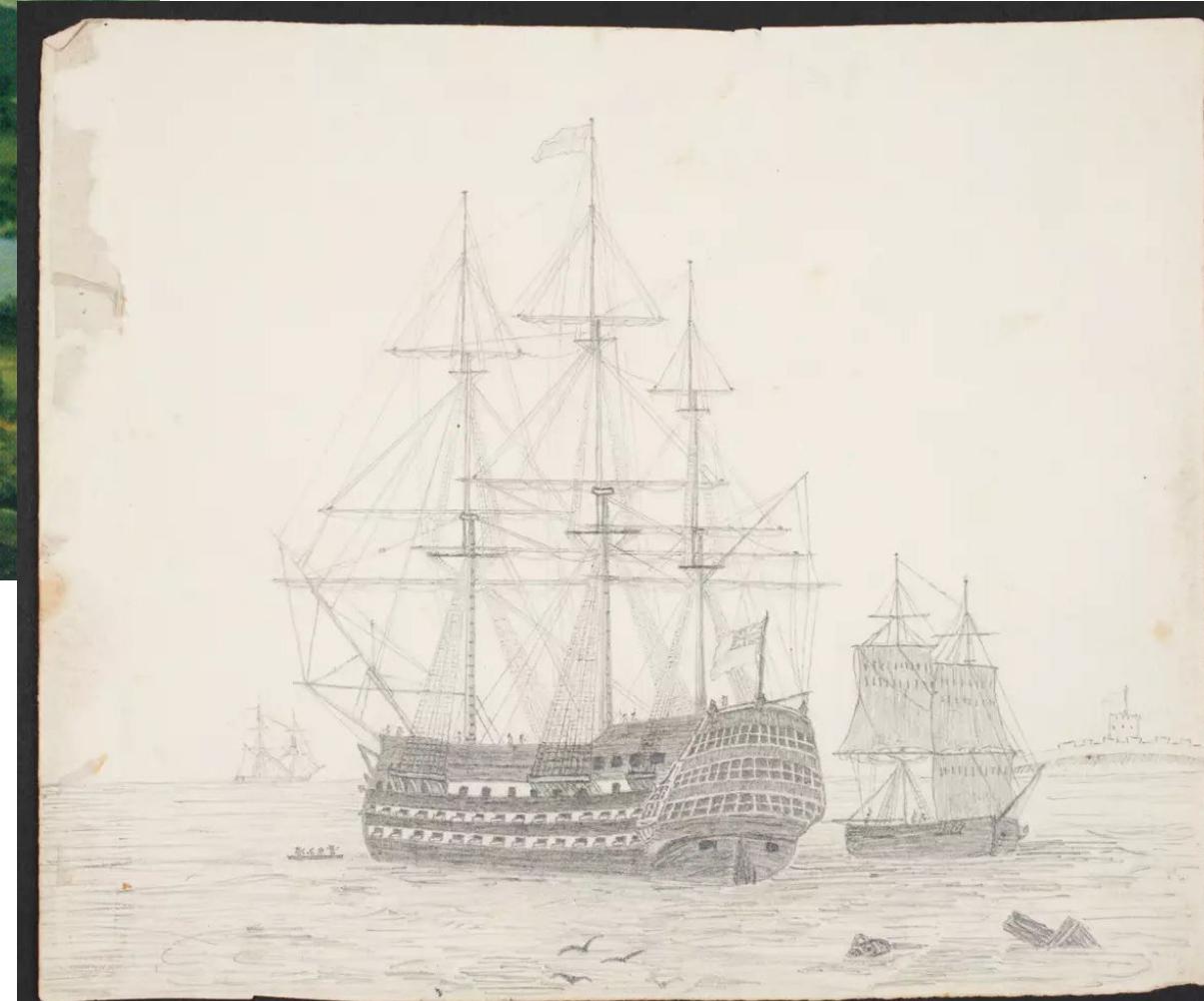


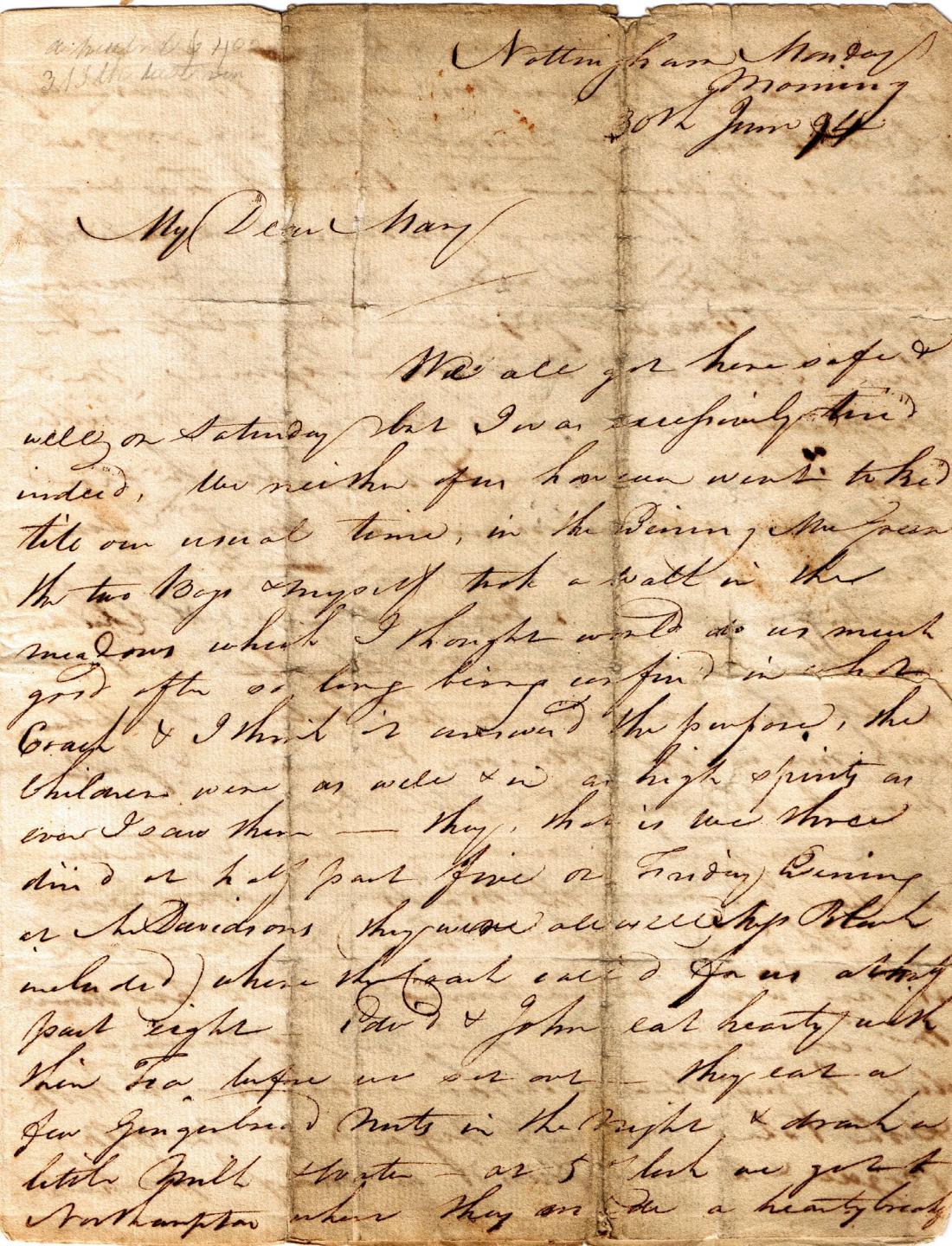
Karuwhā-Henry Williams with taiaha facing **Hone Heke** during whaikōrero at Waimate mission, Sep. 1844; by T.B. Hutton, in W. Cotton, Journal, DixsonLibNSW.



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





The influence of his father

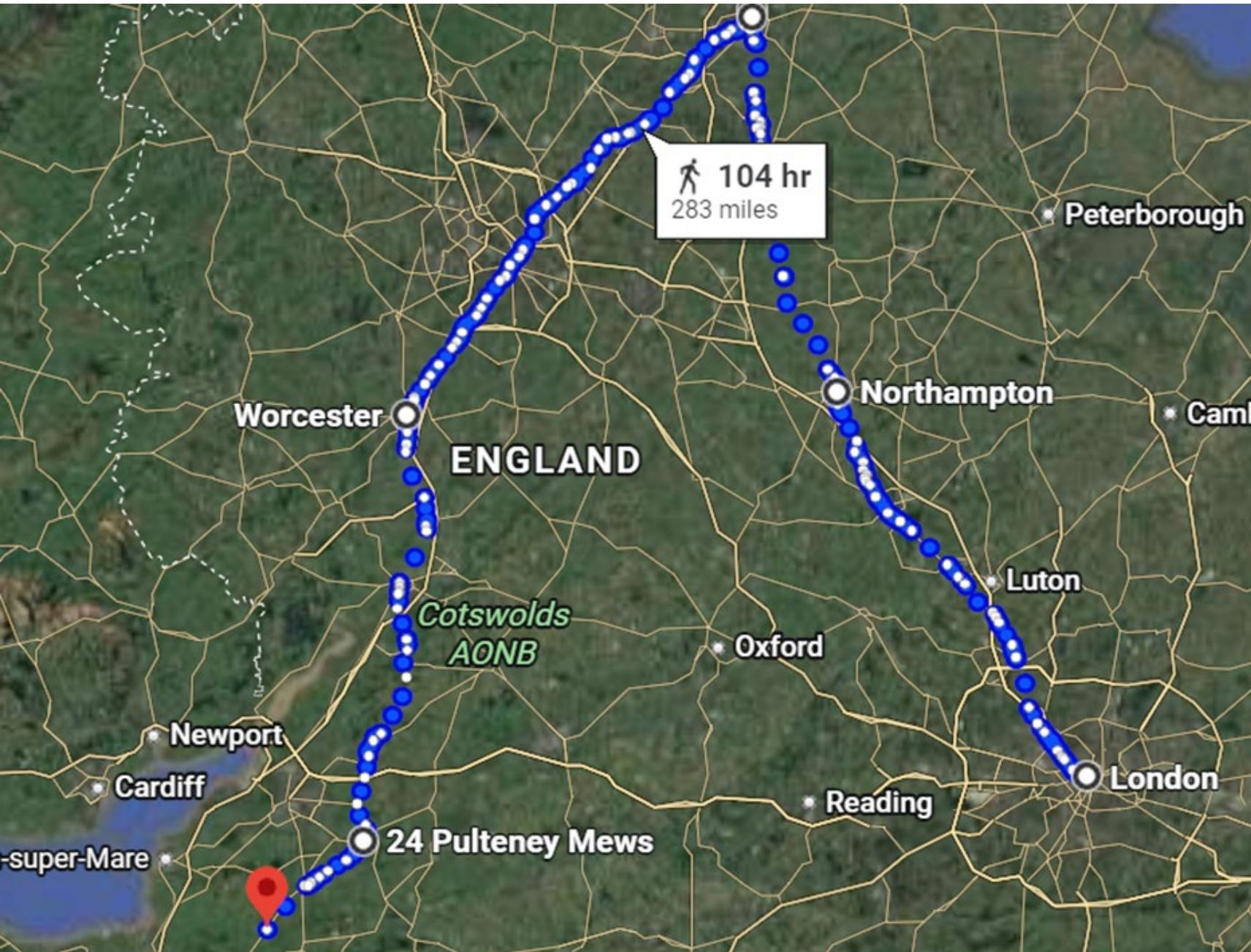
‘My Dear Mary...’ 20 June 1794

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)

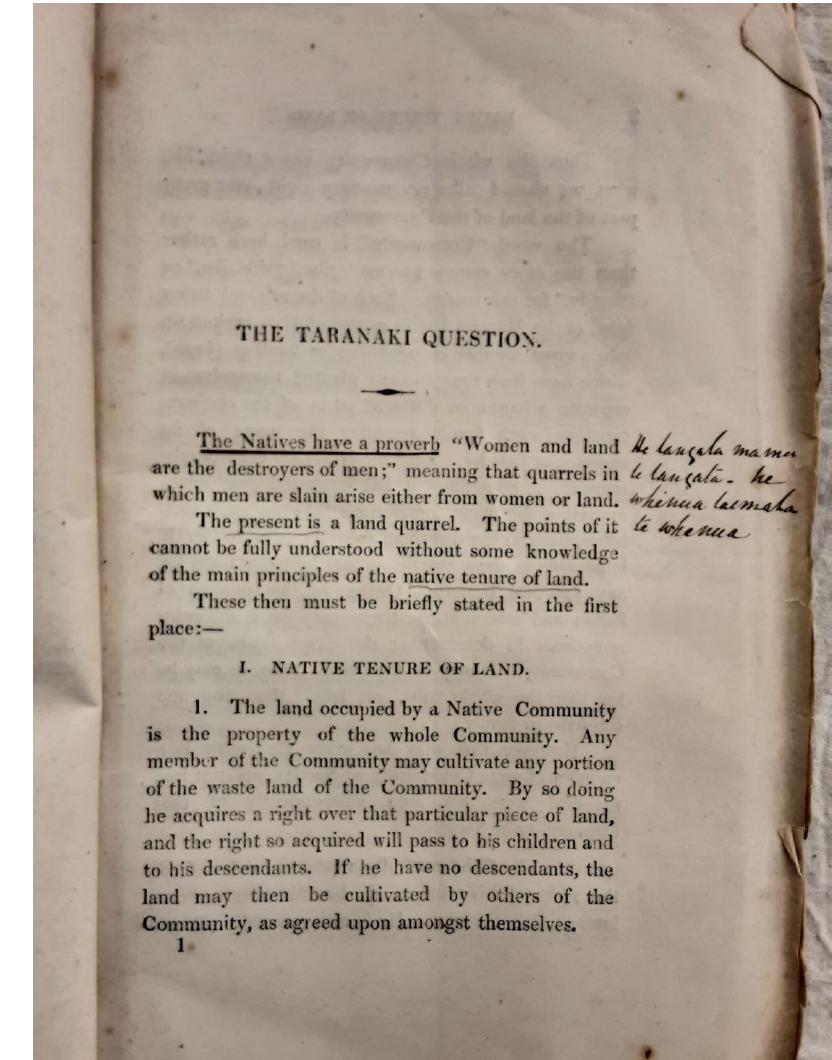
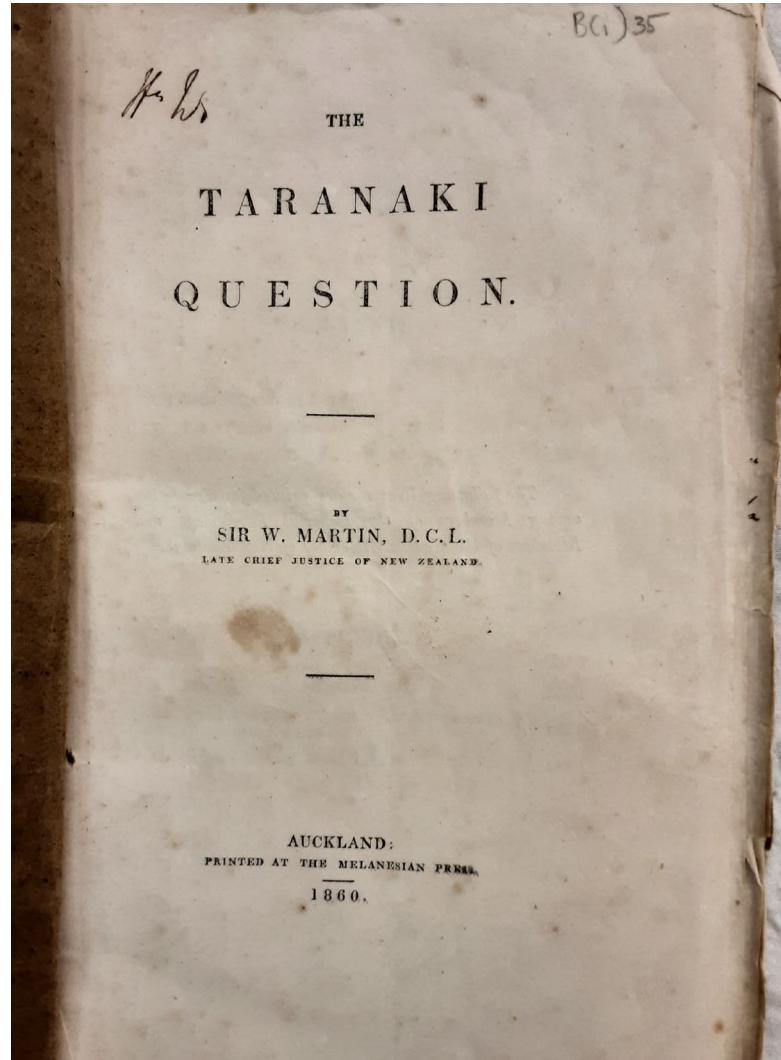
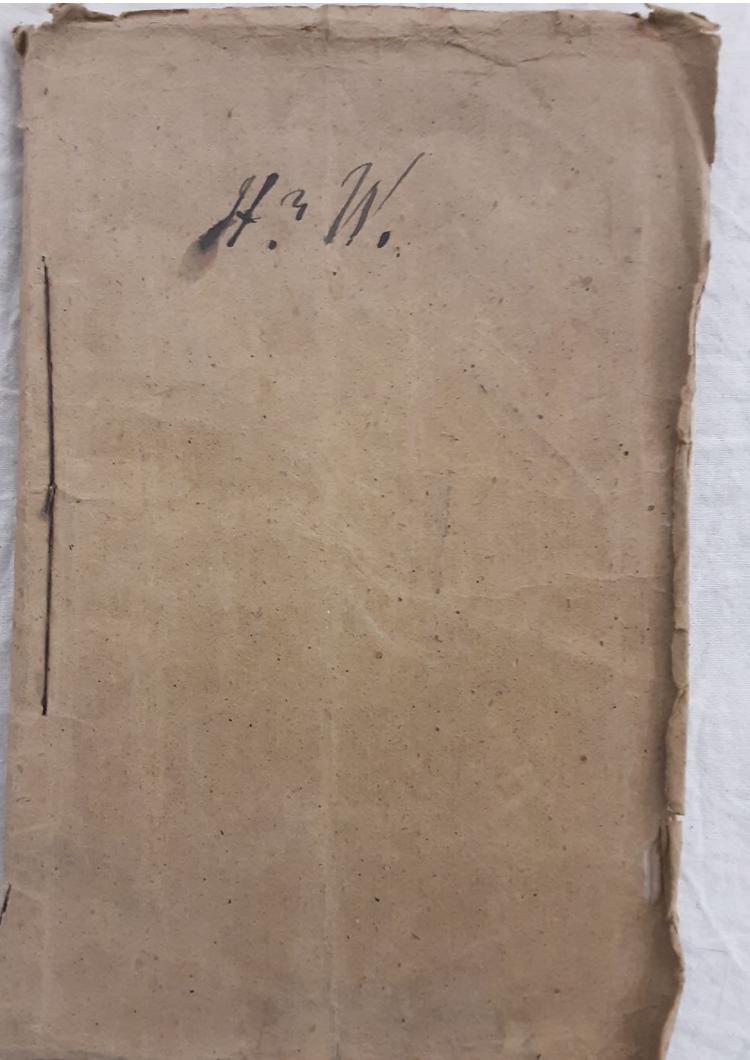
Independent/ Dissenting History and Chapel religion

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 "Kāwanatanga," "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]

the same view of the meaning of the “new policy,” was taken at New Plymouth, appears from the following passage in a Memorial presented to the Governor by the Provincial Government and Settlers of Taranaki. 25th April, 1860. (E. No. 3. p. 43.)

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

“The opposition of Wiremu Kingi to the sale

of Teira’s land has been uniformly based by him, not on any unsatisfied claim on the said land of his own, or of any other member of the tribe, but

on his pretensions, as Chief, to control the sale of all

lands belonging to his tribe. The exercise of such

an authority, with the consequences necessarily

flowing from it, is incompatible with Her Majesty’s

Sovereignty in this Colony, and most fatal to the

interests of both races.

“The present war has been undertaken by your Excellency, in consequence of your determination to uphold Her Majesty’s Supremacy, in opposition to the aforesaid rights claimed by the Chiefs

of tribes; and the conclusion of any peace with

Wiremu Kingi, or any other native chief, by which

the aforesaid pretensions are not finally annulled,

would therefore, in the opinion of your Memorialists,

be tantamount to a declaration that Her Majesty’s

Supremacy cannot be maintained in these Islands.”

Thus the Government policy was understood by

the Provincial Government and the Settlers of

Taranaki, at the time and on the spot, witnessing all

that was said and done, and deeply interested therein.

The Memorial is referred to, only to show the

persuasion of those who signed it. It is unnecessary

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 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 ^{policy of subduing} everywhere alike steadily and ^{creachy & compass} zealously ^{new". Near before} adhered to." The Governor, in answer, after ^{heard of -} 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 ^{by what Govt. by the} approved by Her Majesty's Government." (E. No. 3. ^{Superscript on page 39.} p. 39.)

Henry's annotations (again ironic-sarcastic):

'What a set of Noodles these Gov'r'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 entities like tribes, and entities that Henry's family were personally very familiar with, including the Nottingham Corporation]