

1881.

NEW ZEALAND

TAWHIAO'S VISIT TO THE WAIKATO SETTLEMENTS

(PAPERS RELATING TO).

Presented to both Houses of the General Assembly by Command of His Excellency.

No. 1.

Major MAIR, Auckland, to the UNDER-SECRETARY, Native Department.

SIR.—

Native Office, Auckland, 14th June, 1881.

I have the honor to report upon Native affairs in Waikato.

On the 2nd instant I left Auckland for the purpose of meeting the Chief Rewi at Kihikihi, he having asked me to do so. At Mercer, however, I received a message from Tawhiao that he was coming down from Hikurangi, and would like to see me. I therefore went on to Alexandra, where I found Te Tawhiao, who informed me that his father proposed going to Harapipi—within the confiscated district—to shoot wild pigeons, and that he would come into Alexandra on his return if I would meet him there. The next morning I sent Tawhiao a present of food and a note informing him that I was glad to hear that he proposed to visit the pakeha, and that I would be in the neighbourhood for a few days. I then went to Puniu, and found Rewi rather put out at the reports in circulation that he was about to return to Government the deed of the property at Kihikihi, and then retire to Te Kuiti. I pointed out to him that the best way to silence such rumours would be to occupy the house, and invite his friends to meet him there and hear what he had to say. To this he agreed; and on the next day (4th June) gave a dinner, at which a number of other chiefs and all the leading settlers who could be got together on so short a notice were present. Rewi then stated that he had no intention of giving up his house, and that, though he was going up country to arrange with his people about the erection of a mill and to discuss other matters for the general welfare, he would consider Kihikihi his head-quarters, and continue to exercise his influence in suppressing larceny and other offences on the part of Natives. He also explained why some cattle belonging to Mr. Ross had been driven in from the Native land beyond the Puniu. It appears that Rewi was under some obligation to Ross, and permitted him to run his cattle free, but, in consequence of the recession by the chiefs of the land to Tawhiao, and of a charge brought against him (Rewi) that he had been disposing of the land, the cattle could not be permitted to run there for the present.

Leaving Rewi living in his house at Kihikihi, I returned to Alexandra on the 5th instant to receive a present of about 150 head of Native game (shot at Harapipi) from Tawhiao. On the 7th he came in with about seventy followers. The townspeople having placed the public hall at my disposal for the accommodation of the Natives, I put up most of them there; but Tawhiao, his sons and immediate followers, I took to an hotel, where they resided during their stay. Tawhiao visited most of the settlers, and seemed very anxious to have their good opinion; he also went to the telegraph office, and watched the transmission of messages to several of his friends, Mr. Gentil, the officer in charge, having kindly established telephonic communication with Kihikihi. Rewi came to the telegraph office at that place, and he and Tawhiao held some conversation and exchanged congratulations. I need hardly add that the Natives were very much impressed by this performance. From conversations which I had with Tawhiao, I am of opinion that he is anxious to come to a clear understanding with the Government; and I look upon his visit to Alexandra as being the first step towards that end. Maoris are seldom in a hurry about the settlement of important questions, as it does not accord with their notions of dignity and etiquette; but I believe that, ere long, Tawhiao will make further advances, for, upon leaving Alexandra, he told me that he would soon meet me again, and that there would never be any more trouble between him and the Europeans. During Tawhiao's stay of three days in Alexandra his followers continued to come in until there were nearly one hundred and fifty of them. The most cordial feeling existed between them and the settlers and townspeople, and they got up entertainments of various kinds for each other's amusement, but there was not an instance of drunkenness or unseemly behaviour.

I have, &c.,

The Under-Secretary, Native Department, Wellington.

W G MAIR.

No. 2.

The UNDER-SECRETARY, Native Department, to Major MAIR.

SIR,—

Native Office, Wellington, 25th June, 1881.

I have the honor, by direction of Mr. Rolleston, to acknowledge with thanks the receipt of your letter of the 14th instant, containing a report of your recent meeting with Rewi Maniapoto at Kihikihi, and of Tawhiao's visit to Alexandra.

I have, &c.,

Major Mair, B.M., Native Agent, Auckland.

T. W. LEWIS,
Under-Secretary

No. 3.

The NATIVE MINISTER, Wellington, to TAWHIAO.

(Telegram.)

Native Office, Wellington, 12th July, 1881.

THESE are words of welcome to you and Wahanui and Manuhiri, and the chiefs of the tribes who have been living above the Puniu River.

Greeting to you. I have heard that you have come as friends to visit friends.

My words are few, but my thoughts are many. They look forward from the past to the future, that the days to come may be days of friendship and peace between the Maoris and Europeans.

From your friend,

To Tawhiao.

W ROLLESTON.

No. 4.

The NATIVE MINISTER to TAWHIAO.

(Translation.)

Wellington, 5th August, 1881.

FRIEND,—
Greeting to you. The account of your visit to the Waikato and the homes of your ancestors has been told to the Government through wires of the telegraph. I now hear that you are returning to your own home, and that you cannot now visit Auckland as I had hoped you would be able to do. I send you, on the part of the Government, a swift message of love, to tell you that our heart has been with you in your journeyings, and that from the day you came to Alexandra we have felt that a new day has dawned upon both Maoris and Europeans, and that the work of peace and friendship will hereafter fill our thoughts while we work together in the broad light of day.

Now, it is a matter of grief to me that I was not able to meet you when you came, because the Parliament was sitting; but I hope when that is over that we shall be able to come together and discuss what shall be done in the future, so that your work which you have begun shall continue and grow for ever. It will be said hereafter that this work of yours is greater than any that has been done in the past. I shall look forward to the day when I shall see you, and learn from you your thoughts, and make known to you my thoughts, so that we may settle the troubles of the past, and make firm the good of the future.

From your friend,

To Tawhiao.

W ROLLESTON

No. 5.

TAWHIAO to the NATIVE MINISTER, Wellington.

(Telegram. Translation.)

Alexandra, 16th August, 1881.

FRIEND, salutations to you. I have seen your words, and they are very clear and very good; leave it until I arrive at my settlement, then I will communicate with you at greater length. I am returning.

Hon. Mr. Rolleston, Wellington.

From TAWHIAO.

No. 6.

TAWHIAO to the NATIVE MINISTER.

(Translation.)

Hikurangi, 27th August, 1881.

GREETING. I have received your expressions of goodwill and regard for me, indeed from you all living at that place, and also your approval of my visit to the towns on the Waikato. Yes, your thought is very good; my word to you is that this is mine, mine. I will pursue a direct course, and will not diverge from it. Mine will turn to you. Yes, it is daylight, and the sun has risen. If yours is the same as mine, matters will soon be settled, and soon be set right. I will not conceal my word, this word: I will save, protect, and befriend. My word is true; I will not diverge from or conceal this word of mine. Do you look steadfastly to me; if you continually look towards me, then you will hear and see; it has a day, and it will be seen, for I am the fish of the "Whakatuatea." The fern-root most valued in the world is mine only, and it will be seen and heard of. Enough of this.

This is another word in reply to yours, saying that it is for you and me to settle all former troubles; this is my word to you, do not be over-anxious, or bear those things too much in mind. My word to you is, leave it to me to deal with, let yours be the same as mine, do not differ; if yours differs from mine I will never agree, never. If yours is the same as mine I will agree; though there be many matters, wrongs, or troubles in the future, it is for me alone to deal with them. It is with me, with me alone. It is for me alone to make arrangements for us. If it is left to me it will be settled and accomplished beyond what has ever been done before. Leave the arrangement to me.

This is my word to you, to Mr. Rolleston, in reply to your saying that you look forward to the day when we shall meet. My word to you is, do not allow your thoughts to dwell upon it; leave it to

me, and a favourable time will come when you and I can see each other, talk to each other, and exchange friendly greetings with each other, and we with you (plural) My time is near, and it will be settled and heard of.

Salutations to you, friend, Mr Rolleston; do you act thus, and deal direct with me. This my word to you, Mr. Rolleston. Draw to the slab (the door) while a lament is being made over your younger brother, Waihuka. The time with you has been long, O Tuteamoamo. This is my word, from me,
Mr. Rolleston. KING TAWHIAO.

No. 7.

The NATIVE MINISTER to TAWHIAO.

Wellington, 8th September, 1881.

GREETING. I have now seen the letter that you wrote to me, and I thank you for writing to inform me of your thoughts. Greeting to you. That is all. From your loving friend,
To Tawhiao. TE RORETANA (W ROLLESTON).

No. 8.

Major MAIR, Auckland, to the UNDER-SECRETARY, Native Department.

SIR,—

Native Office, Auckland, 31st August, 1881.

I have the honor to report upon Tawhiao's visit to the Waikato settlements.

While at Rotorua, in the early part of last month, I received several telegrams from Alexandra, to the effect that Tawhiao, with a great number of followers, would make his promised march through Waikato, and that he was awaiting my arrival, as, in accordance with an understanding between us, he would not do so without my companionship. On the 6th July I left Ohinemutu, and arrived at Alexandra on the 8th. On the 9th several canoes came down from Kopua with food, consisting of pigs and potatoes, for the party. Tawhiao was still at Hikurangi, but on the 11th he came into Alexandra with between 500 and 600 followers, many of them carrying arms. The settlers assembled to welcome the Natives, and, upon the party reaching the hotel where I was staying, I came out and welcomed them. Tawhiao, Wahanui, Manuhiri, and other chiefs then accompanied me into the hotel, and, after a few minutes' conversation, I was asked by Tawhiao to come out to the people, who were assembled in the street. He then desired me to stand on one side, and he laid down his gun in front of me; his example was followed until seventy-seven stand were laid down. Tawhiao then stepped back and Wahanui came forward, and, addressing me, said, "Do you know what this (pointing to the guns) means, Major Mair? This is the result of what Tawhiao said to you, that there would be no more trouble; this means peace. I replied, "It is clear. I call to mind the words that Tawhiao uttered at Tomotomowaka (Kopua), that there should be no more fighting. This is the day that we have all been waiting for. We know now that there will not be any more trouble; it has all passed away, and good days are in store for us."

On the 13th we proceeded to Te Awamutu, and at the request of the settlers stayed the night, a dinner being provided for the chiefs and a quantity of food for the people. Rewi having invited the party to Kihikihi, we went there on the 14th, Rewi, Te Puke, and Mr. Tole supplying some food. Owing to bad weather and the illness of Tawhiao (who was suffering from bronchitis), we remained at Kihikihi till the 20th, when we went to Rotorangi, and were entertained by Messrs. Grice and Parker, one section of the people going on, by Mr. E. B. Walker's invitation, to his place, a few miles farther.

On the 21st the entire party reached Cambridge, and met with a very warm welcome from the settlers, who presented an address to Tawhiao, and also a large quantity of food. A dinner was also given to Tawhiao and the principal chiefs by Messrs. McLean, Fergusson, and Walker.

On Monday, the 25th, we moved on to Tamahere, and here again the settlers and the few resident Natives supplied food. On the 26th we reached Hamilton, where the townspeople turned out *en masse* and formed a procession in to the town. An address was presented here also, and there was a dinner in the evening. Rainy weather prevented any move on the 27th, but on the 28th, a special train having been provided by Mr. A. V. MacDonald, we went on to Ngaruawahia, where the Waipa Natives, with Manuhiri, were assembled. An address was presented by the settlers, and then Tawhiao and his people went on to Potatau's grave, where, after a long tangi, Tawhiao made a speech. On the 2nd August we proceeded by train to Mercer, and remained there till the 4th, when we returned to Ngaruawahia.

While at Mercer, Messrs J. M. Clarke, J. C. Firth, and other gentlemen invited Tawhiao and party to visit Auckland, but it having been understood that the journey should end at Mercer, and it having been decided too that the Royal Princes were not to come to Auckland, Tawhiao replied that he could not accept the invitation now, but the time was not distant when he would do so.

During the return to Ngaruawahia a young Native from Taupo, called Te Oti, in jumping from the train at Taupiri was thrown under the wheels and killed. Tawhiao and Wahanui, without even knowing who the unfortunate was, came to me and insisted that I should not be troubled about it, and that no notice should be taken of the circumstance, as it was the fault of the deceased, and would prove a warning to the Maoris to keep still and obey the instructions of the guard. Upon the train stopping, Tawhiao went forward and getting upon the engine made the driver go on to Ngaruawahia. The body of Te Oti was brought on by the regular train, which was close behind, and was buried at Ngaruawahia. After staying a day or two to enable the friends of the man who was killed to tangi and fire guns over his grave, we moved on to Kihikihi on the 6th. The weather again being stormy, we were detained until the 11th, when we went on to Alexandra, and on the 16th Tawhiao left that place for Hikurangi. Before he left Alexandra, having first obtained the Hon. the Native Minister's permission, I had the guns which had been given up laid out in the road, and, addressing Tawhiao, said, "These are the

weapons which you gave to me in proof of your sincerity, when you said that there should be no more fighting in this Island. I accepted them on behalf of the Government, and I have kept them for a time so that our old people and children should look upon them and be gladdened, but now I return them to you. I will only keep your own gun, and I will give you mine in token that my side—the Government—also wish that there should not be any more trouble in this Island. Our wish is that all fighting should be put away from us all.” I then took up Tawhiao’s own gun, and, putting mine in the place of it, added, “Take your guns to shoot birds for us in the future.”

Tawhiao then conferred with Wahanui, who came forward, and, taking up my gun, said, “I will only take this one. Your words are very good, but we gave these guns in proof of our sincerity, and they must follow their head. It is an offering which you must retain. That which is ejected from the mouth does not return to it.” I replied that I would now keep the guns, and the ceremony ended, the Native guns being returned to the barracks.

This visit of Tawhiao’s to all the Waikato settlements is intended to show his reconciliation to the pakeha, and his desire to come to terms with the Government. During the many conversations which I had with him, he often remarked that in a short time everything would be satisfactorily arranged; and he appeared anxious that terms should be offered to him. In his speeches too upon several occasions, and in those of Wahanui, this desire is apparent. But neither of them has indicated what terms would be acceptable. Upon one occasion, when I hinted to Tawhiao that if he had any request to make he had better do so frankly, he replied that a great deal had already been achieved, and that shortly we would advance another stage; and I am certain that this will be the case if Tawhiao remains in his present mood, and if that mood is not thwarted by over-officiousness on the part of some of his chiefs.

A meeting will be held shortly, when Tawhiao will announce his next move. It is uncertain yet whether he will carry out his promise to come to Auckland and Kaipara, or whether he will rather fulfil an old promise to visit Taupo and Upper Wanganui. In the meantime, however, a settlement is to be established at Whatiwhatihoe, near Alexandra.

During Tawhiao’s tour he and his chiefs fraternized to a great extent with the settlers, and the latter appear quite satisfied that Native troubles in Waikato have come to an end.

I attach copies, with translations of the principal speeches made by Tawhiao.

I have, &c.,

W. G. MAIR,

Government Native Agent.

The Under-Secretary, Native Department, Wellington.

Enclosure 1 in No. 8.

TRANSLATION of TAWHIAO’S REPLY to an Address of Welcome presented to him by the Mayor and Councillors on the 26th July, 1881.

It is good! It is good! It is good! Salutations to you, the chiefs, who administer the affairs of all these people who are here. Greetings to you. It was I, this individual [who conceived the idea of paying you this visit]. The day has come, the land lies here, and you are assembled here [or the time has come, here lies the land, and you, the pakehas, are the people to settle the difficulty between us]. We, the chiefs of the Hauhau party, came here purposely to see you. We have travelled here on foot only [with no hostile intention] to see you. Be open [in your dealings with me]. Do not dissemble, but be frank, as I standing here, am now with you. The course I determined to pursue was this visit, which we are now on, to see you, the people of this place, Hamilton; to see the pakehas who manage affairs. It is good [or I am pleased]. Greetings to you.

Enclosure 2 in No. 8.

TRANSLATION of a SPEECH made by TAWHIAO on his arrival at Ngaruawahia on the 28th July, 1881.

“ETARAHO!” (an imitation of the sound of the cock-crow at early morning, signifying the dawning of a new state of things.) This “taraho” (cock-crow) is *apropos*. I alone [am the proper person to utter it]. It is my word, it comes from time immemorial. Greetings have been exchanged and the weeping has been done. Though my face is black, still I am flesh [the same as yourselves] Though my body is small, yet “I can cause the arch of the sky to fall” [*i.e.*, can accomplish great things]. Formerly there was the cause (tikanga), *i.e.*, the King movement; it originated with me. [That which took place] subsequently, *i.e.*, war, also originated with me, [and what has come to pass?] this day likewise originated with me. What have you done? Nothing! Nothing! It was I [who determined to make this visit]. I did not conceal my intention. I made it known at Hikurangi. My word to the people was, let the hand actually reach the root. If this is done [matters] will be set right [or brought to a satisfactory conclusion]; but if we pull in different directions no good will result. [I came on this visit of] my own accord, the object of which is as obvious as the fact that I am standing before you now “The day that has come; the land that lies here; the people who are assembled here;” *i.e.*, the time has come; here is the land; and the pakehas assembled here are the people to settle the difficulty with me. (The above was addressed to the friendly Natives who were present.)

O ye Europeans who are here, look at me. I will not deviate in what I say, nor will I distort my utterances. There is no other person, not one, who can arrange [terms with you] but myself. I alone [of us who have] come here. The ashes of our fires were allowed to sink into the ground at a place before we proceeded to another [*i.e.*, that he and his people made a stay of some days at each settlement visited by them], and now we have arrived here, at Ngaruawahia. You are there, and we are here [we have met face to face]. I am sincere in what I say, O ye Europeans. My word is as plain as my face [is to you]. I am black in appearance, and perhaps my heart is black too; however, even if my

face is black, and my body is small, I can, nevertheless, cause the arch of the sky to fall [I can attain great things]. Should your proposals or terms meet with my wishes, matters will be set right by me—set right better than anything that has yet been adjusted. What I say to you is as true as I am now standing here. The wishes of the Hauhau chiefs are identical with mine. Do you watch me carefully, I shall always adhere to what I say; I will not deviate. There may be a dark spot in my heart; however, should your terms be what I wish [or be satisfactory to me], the difficulty between us will be settled—settled beyond anything that has been settled yet.

Enclosure 3 in No. 8.

TRANSLATION of a SPEECH made by TAWHIAO on his leaving Mercer on the 4th August, 1881.
 FAREWELL, O Waikato—Waikato, the lands, and Waikato, the [Native] people. Farewell, O Europeans. I have reached here and have seen you, and intend now to return to my own home. It is the home of all the world. This is a parting word of mine. This is a day. “The day has come. The land lies here. The people are assembled here.” Farewell, O ye pakehas. An injunction was laid down by the elders years ago; it has been given effect to this day. Good-bye, O pakehas. Decide upon the course to be adopted; if it is just, mine will accord with it, and I shall be satisfied, and each of you will then retain possession of your own piece of land. I came here of my own accord, and not at the instigation of any other person. I had always contemplated paying this visit. Good-bye, O pakehas; let the proposals you decide upon be honest. O pakehas, let the course you intend to adopt [towards me] be straightforward; let it be as open as my countenance. My appearance is black, but it matters not if I am black. And now do not expect me, do not wait for me. I have arrived here, therefore let your policy be just, so that mine may accord with it. Good-bye to you. Farewell, O pakehas.

No. 9.

The NATIVE MINISTER to Major MAIR.

SIR,—

Native Office, Wellington, 16th September, 1881.

I have the honor to acknowledge the receipt of your letter of the 31st ultimo, in which you report upon the visit of Tawhiao to the Waikato settlements, in respect of which I had previously been in communication with you by telegraph.

I have much pleasure in conveying to you the thanks of the Government for the able and judicious manner in which you have acted, and have no doubt that Tawhiao's visit, and the course which has been taken in relation thereto, will lead to satisfactory results.

Major Mair, R.M., Native Agent, Auckland.

I have, &c.,

WM. ROLLESTON

