

## Native Chiefs From New Zealand

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New Zealand is “destined to become the Great Britain of the southern hemisphere;” so says an eminent author and statesman. With a fine, if not the finest, climate in the world, and with corresponding advantages in the riches of her soil, there is probably everything to warrant such an opinion and to justify such a belief. But our modern prophet has not told us what part the native (Maori) race will play in the future of the antipodal empire.

That the native New Zealanders have played an important part in the past, and are playing an important part in the present, history of the colony few persons will be disposed to question, least of all those who have recently received signal proofs not only of the general intelligence of the Maori race, but likewise of their valour. But whether descendants from the original stock or the “half-caste,” the number of which is daily on the increase, will multiply as the country shall advance in power and prosperity, is a question to be solved by time.

The idea of bringing the New Zealand chieftains (represented in the present group) to England originated in the following manner:- During his residence among them Mr Jenkins, interpreter to the Government, frequently spoke of the power and greatness of England and her vast resources. To this the chiefs invariably replied, “You may tell us these things to make us think little of ourselves, but we don’t believe all you say, for if England be such a great and wealthy nation, how is it that so many of you come here and try to get our settlements out of our hands?” Having promised many of the chiefs that he would take them to England, and thus enable them, by actual observation, to form a correct estimate of the true character of the English people, Mr Jenkins placed the matter before the Governor Sir George Grey, and obtained his Excellency’s approval of the project.

Since their arrival in the mother country the chiefs have declared themselves to be favourably impressed both with England and the English people. They could scarcely be otherwise, as they have already received a most hospitable reception from some of the leading personages in the kingdom. But it is our public establishments and noble institutions which appear most of all to impress the Maoris with the greatness of this country, and these impressions will no doubt, on the return of the visitors to their native land, tend to the peaceful disposition of their respective tribes. The following address (translated) was presented to the Duke of Newcastle at the first interview of the chiefs with his Grace:-

Give attention, O people of this land, and hear the reason why this (Maori) people are seen here in this land. Mr Jenkins, asked us, “Would not some of you Maori chiefs like to go to England?” We answered, “What to do there?” He replied, “To see the superiority of England.” Then we said, “Yes, let us go and see the evil of that land and the good of that land; and also let us see the Queen, the mother of all the nations under the heaven.” God is in heaven who made the earth and the people : the Queen is in England who made the laws by which men are benefited. Give attention, therefore, O people of profound thought, to the workings of my mind. My eyes have seen the good of this land. My heart is rejoicing continually at the multitude of things which my eyes now see, by my heart is dark and filled with chagrin towards my fathers and my forefathers for their stupidity in not seeking out knowledge for my country. The consequence of their ignorance is, that you and I have continued estranged from one another (meaning the Maori people and the English). Perhaps, had they been wise to seek out the things (or knowledge) by which the body and the sould may live, you and I would, long ere this, have been one. You would be as an elder brother to me and I as a younger brother to you. Another obstacle in my way is, that I do not understand your language, which is the cause that we cannot speak to each other, mouth to mouth. Were it not so, I might be able to accomplish something, let it be ever so little; for

all the good that is in New Zealand is the fruit of the religion which was brought to us from you. Had it not been for the law (of God), that land would still be wrapped in death – understanding nothing of death or life, evil or good.

The following is a list of the names and tribes of the chiefs:-

Kameriara te Hautakiri Wharepapa, son of the celebrated warrior chieftain, Wharepapa, one of the great Hongi's generals.

Horomona te Atua, son of Te Anga, another of Hongi's generals.  
Wiremu te Wana, son of Pou, another of Hongi's generals.

Reihana Taukawau, son of Tukarewa, one of the bravest and most renowned of the old Ngapuhi chieftains of the last generation.

Hare Pomare, son of the well-known warrior Pomare, who was taken prisoner by the British troops, under a flag of truce, during Heke's war, but was, on arrival in Auckland, immediately released.

Hariata Tutapuiti (wife of Hare Pomare), daughter of Pikimaui, one of Hongi's fighting chiefs, and a confidential companion of the great and good Tamati Waka Nene, our noble ally in the northern war.

Hirini Pakia, son of Tipene Hari, who is first cousin to the great Hongi, grandson of Te Waharapo, and general of Hongi and Kawiti.

Hariata te Iringa (wife of Hirini), daughter of Japo, Kawiti's son. Both Hirini and his wife are closely allied to the faithful Waka Nene.

Paratene te Manu, son of Kau te Awha, and descendant of the powerful chieftain Rangitukiwaha, of the Ngapuhi tribe.

Kihirini te Tuahu, son of Whareri, grandson of Te Whiu, and descendant of the fierce and much dreaded cannibal chieftain, Rangitihī, of Tuhourangi, Tarawera Lake, Taupo, interior of Northern Island.

Takerei Ngawaka, grandson of the great Heuheu, of Taupo, who, with his family and part of his tribe, was buried under a landslip a few years ago.

Ngahuia, granddaughter of the celebrated chief Hereta Taniwha (commonly called "Hook-Nose"), of the Coromandel district, Houraki Gulf, and contemporary with Captain Cook.

Hapimana Ngapiko, son of Mokoera, grandson of Rangitawhanga, and great-grandson of Te Ra Taunga, all noted warrior chieftains of the Ngatiawa tribe, Taranaki.

Hariata Haumu, daughter of Paratene te Ru, near relative of Arama Karaka Pi and Tamati Waka Nene.

The four first-named chiefs belong to the Hapu of Ngatirangi, tribe of Ngapuhi, and are descendants of the far-famed Pene Tauī, who took such a prominent part in the wars of the rebel chiefs Heke and Kawiti. The chieftain Hongi visited England, in company with Waikato, in the reign of George IV., and was called Shunghee. He was the first to introduce firearms

among his countrymen, and was the fiercest warrior and most cruel cannibal on Maori record.