

Visit from the Natives of New Zealand
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On Tuesday night, a meeting was held at the Metropolitan Tabernacle, for the purpose of promoting emigration from this country to the new settlement of Albert Land, New Zealand – Mr Ridgway, the emigration agent for New Zealand, in the chair.

The meeting was made specially interesting by the presence of fourteen natives – eleven men and three women – who have been brought over to this country under the care of Mr Jenkins, interpreter of the New Zealand Government, and with the sanction of the Governor.

It is the intention of these natives, all of whom, with one exception, are from Auckland, to travel through the kingdom, with a view of visiting the principal dockyards, arsenals, public institutions, manufactories, and other places of interest in their route in order to obtain such general information respecting the greatness and power of England as may prove a benefit to themselves and to their several tribes on their return to New Zealand.

These natives are, it seems, of rank and station in their native country. The men are tall, straight and active, and anything but ill-looking, except when tattooed. Those who were thus marked looked fierce and forbidding; but it must be recollected that they are of the warrior class. They were dressed in a kind of uniform of dark blue cloth. Of the females, two are married and one is unmarried.

Their faces are bronzed, but not much more than some of the gipsy tribe, and if a fair specimen of the natives, are by no means destitute of personal attractions. The married Maoris wore black and feathers on hats of straw, whilst the damsel Ngahuaia (granddaughter of the celebrated chief, “Hook Nose”) had simply a wreath of green leaves round hers. Some of the men also wore feathers as an appendage to their head-dress.

Mr Jenkins stated that both men and women were an ordinary sample of the natives, and is so they fully bear out the representations which have been given to them by travellers in that quarter of the world. Two of the native chiefs, Kihirini Te Tuahu and Horomana then addressed the meeting – their remarks being interpreted. The former was understood to express the thankfulness of the New Zealanders for the introduction by the English of the Gospel and English laws into New Zealand, and to express the intention of his tribe to be submissive to the English power. Horomana expressed similar sentiments, and, wound up with a sort of song, the other members of the tribe joining in, the burden...