

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,

The Under-Secretary, Native Department, Wellington.

Government Native Agent.

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.

“ETARAHŌ!” (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