

te kite ai kua oti i te Ture he tikanga e ahei ai te whakawa tuarua—ara, ki te ai he take tika, take marama rawa, kia pera ai. Kua tukua tonutia te *Waka*, timata i te Nama 1, ki a Hone Wetere Hauraki, o Ngawhakaputaputa, Riwatana. Me tuku atu etahi ano.

Te MOANAROA WHAKAREWA, o Patea.—Kaore he wahi watea e panuitia ai to pukapuka whakapapa tupuna.

Ko nga nupepa ma HORI KEREI TAIAROA raua ko RANIERA ERIHANA ka tukua ki te kainga e ki mai nei a te Waata.

Kua tae mai nga reta a Epapara Kahutuanui, Wiki te Paa, Tuiti Moananui, Taurau Hukupa, me C. W. Hadfield.

#### HE TANGATA MATE.

HIBINI te HAKARI, i mate ki Nuhaka, Haake Pei, i te 9 o Maehe, 1876.

PIRIHARA WAIKERI, he wahine kaumatua rangatira o Ngatitoo. I mate ia i te Hoiere, Wairau, i te 20 o Pepuere, 1876—he nui te tangi o tona iwi ki a ia ka mate nei. Ko ia tetahi i haere mai i te heke a te Rauparaha kaumatua, rangatira o Ngatitoo, i tona hekenga mai i Kawhia ki Kapiti, i te tau 1819, i pataua ra e ia nga iwi o te tai ki Kapiti ra.

REIHANA te KAHUKOTI TAPUAETU, o Ngatitahinga. I mate ki Manuka, Akarana, i te 29 o Hanuere, 1876, ona tau e 40. (Mea ake panuitia ai te reta a Mita Karaka Ngatipare mo tona matenga.)

PUKETAPU, tamahine na Hori Patene Haumapu. I mate ki Parihaka, Taranaki, i te 24 o Hanuere, 1876. (Taihoa nga waiaata.)

#### TE UTU MO TE WAKA.

*Ko te utu mo te Waka Maori i te tau ka te 10s., he mea utu ki mua. Ka tukuna atu i te meera ki te tangata e hiahia ana me ka tukua mai e ia aua moni ki te Kai Tuhi ki Po Neke nei*

### Te Waka Maori.

PO NEKE, TUREI, MAEHE 21, 1876.

#### TE KOHATU WHAKAMAUMAHARA MO TE WIREMU KAUMATUA.

No te Turei, Hanuere 11, i huria te kohatu Whakamaumahara mo Te Wiremu kaumatua. I whakaarohia ki Paihia Pewhairangi, e te Hahi Maori—nga moni i utua ai £189. Te ahua o te kohatu, 14 putu te ikeike, 4 putu te whanui o raro, e wha nga taha riterite katoa, nga papa e wha he mea tuhituhi katoa.

I te taha ki te weta, ko nga korero enei:—

HE

WHAKAMAHARATANGA

MO

TE WIREMU

He tohu aroha ki a ia na te

HABI MAORI.

He tino matua ia ki nga iwi katoa,

He tangata toa ki te hohou rongo i roto i nga riri Maori.

E 44 nga tau i rui ai ia i te Rongo Pai ki tenei motu.

I tae mai ia i te tau 1823.

I tangohia atu i te tau 1867.

Ki te taha ki te Ita—

Nga iwi na ratou i whakatu tenei kohatu ko

NGAPUHI,

NGATIRAUKAWA,

TE RABAWA,

NGATIKAHUNGUNU,

TE AUPOURI,

NGATIPOROU,

NGATIMARU.

Ki te taha ki te Nota—

IN LOVING MEMORY

OF

HENRY WILLIAMS

44 years a preacher of the Gospel of Peace,  
A father of the tribes.

has made provision for a re-hearing of any case where good and sufficient cause can be shown.

The *Waka* has been regularly posted, from No. 1, to Hone Wetere Hauraki, of Ngawhakaputaputa, Riverton, Southland. Other copies will be sent.

Te MOANAROA WHAKAREWA, of Patea.—We have not space to publish the genealogical list sent by you.

The papers for HORI KEREI TAIAROA and RANIERA ERIHANA shall be sent as requested by T. N. Watt, Esq.

Letters received from Epapara Kahutuanui, Wiki te Paa, Tuiti Moananui, Taurau Hukupa, and C. W. Hadfield.

#### DEATHS.

HIBINI te HAKARI, at Nuhaka, Hawke's Bay, on the 9th of March, 1876.

PIRIHARA WAIKERI, an old chieftainess of Ngatitoo, at Te Hoiere, Wairau, on the 20th of February, 1876, much regretted by her people. She was one of the party that accompanied the old Ngatitoo chief Rauparaha from Kawhia, in the year 1819, when he migrated from that place to Kapiti and attacked and slaughtered the tribes on the West Coast.

REIHANA te KAHUKOTI TAPUAETU, of the Ngatitahinga tribe, at Manuka, Auckland, on the 29th of January, 1876, aged 40 years.

PUKETAPU, daughter of Hori Patene Haumapu, at Parihaka, Taranaki, on the 24th of January, 1876.

#### TERMS OF SUBSCRIPTION.

*The Subscription to the Waka Maori is 10s. per year, payable in advance. Persons desirous of becoming subscribers can have the paper posted to their address by forwarding that amount to the Editor in Wellington.*

### The Waka Maori.

WELLINGTON, TUESDAY, MARCH 21, 1876.

#### THE NATIVE MONUMENT TO ARCH-DEACON WILLIAMS.

On Tuesday, January 11, a handsome monument of stone, erected by the Maori Church to the memory of the late Archdeacon Henry Williams, was unveiled at Paihia, in the Bay of Islands. The cost, £189, has been borne by the Natives only, they refusing to receive any contributions from the Pakeha. The monument is of a Gothic order, stands 14 feet high, the basement 4 feet square, above which is a rectangular entablature inscribed on the four panels as follows:—

On the west side—

HE

WHAKAMAHARATANGA

MO

TE WIREMU

He tohu aroha ki a ia na te

HABI MAORI.

He tino matua ia ki nga iwi katoa,

He tangata toa ki te hohou rongo i roto i nga riri Maori.

E 44 nga tau i rui ai ia i te Rongo Pai ki tenei motu.

I tae mai ia i te tau 1823.

I tangohia atu i te tau 1867.

On the east side—

Nga iwi na ratou i whakatu tenei kohatu ko

NGAPUHI,

NGATIRAUKAWA,

TE RABAWA,

NGATIKAHUNGUNU,

TE AUPOURI,

NGATIPOROU,

NGATIMARU.

On the north side, fronting gateway of church—

IN LOVING MEMORY

OF

HENRY WILLIAMS

44 years a preacher of the Gospel of Peace,  
A father of the tribes.

This monument is raised by the  
MAORI CHURCH.  
He came to us in 1823,  
He was taken from us in 1867.

Ki te taha ki te Hauta—

The tribes who raised this monument are  
NGAPUHI, NGATIRAUKAWA,  
TE RARAWA, NGATIKAHUNGUNU,  
TE AUPOURI, NGATIPOROU,  
NGATIMARU.

Te taiepa o te kohatu, he rino he mea whakanoho-  
noho ki te kohatu a raro; 12 putu te whanui o nga  
taha e wha, te ahua o katoa he nui rawa atu te ata-  
ahua. Te tunga o te kohatu kei te marae o te whare  
karakia, ko Paora te ingoa. I te taha o te kohatu he  
mea hanga he tunga mo nga kai korero. I reira a  
Te Pihopa, a Ahirikona Karaka, Rev. R. Burrows,  
Rev. Matiu Taupaki te minita o Paibia, Rev. Piripi  
Patiki, Rev. Wiremu Pomare, Rev. Renata Tangata,  
Rev. Hare Peka, Rev. Matiu Kapa, Rev. Meinata Te  
Hara, Rev. Rupene Paerata, Rev. Reka Te Whare-  
umu, a Ihaka Te Tai, me Te Wiremu Kaiwhakawa  
tuturu, tama a Te Wiremu kaumatua.

He nui taua Hui, te Maori me te Pakeha, tae ana  
ki te waru rau, no tawhiti noa atu etahi o nga Maori,  
no muriwhenua noa atu. I te 12 o nga haora, te  
taima i karangatia, ka hui katoa nga tangata ki te  
marae o te whare karakia, ka karangatia a te Pihopa e  
Matiu Taupaki hei tumuaki mo tenei Hui. No reira  
ka whakatika a Pihopa ka ki kia burua te kakahu o  
te kohatu. Katahi ka hurua, timata tonu atu te  
waiata a nga Pakeha i te waiata nei, "Aho te ataahua  
o nga waewae o nga kai kauwhau o te Maunga  
Rongo e kauwhau ana i nga mea pai;" Rom. x. 15—  
Aho te pai ki te whakarongo atu. Ka mutu te  
waiata ka whakatika a Pihopa, na Ahirikona Karaka  
i whakamaori ana korero, ka mea:—

"E aku hoa Maori, e koa ana toku ngakau moku  
ka karangatia nei hei hoa mo koutou i runga i te  
mahi o tenei ra, ta te mea ahakoa kahore ahau i kite  
i a Te Wiremu ko koutou i kite, engari kahore to  
koutou aroha mahara i rahi ake i toku kahore nei i  
kite. Ko nga tangata penei me ia e kore e meinga  
ma te kohatu ka maharatia ai e tatou; kua oti hoki  
te tuhituhi, 'Ka maharatia tonutia te tangata tika  
ake ake;' ko a ratou mahi tika e kitea tonutia ana,  
ko ratou kua tae noa atu ki to ratou okiokinga. Ka  
rima tekau ma toru nga tau o tona oroko taenga mai  
ki konei, a ko nga hua o te Hahi, ko ia nei tetahi o  
nga kaumatua, koia enei e tu atu nei tokoiwa nga  
minita Maori. Otira ehara i te mea ko tana mahi  
minita anake te mea i maharatia arohatia ai a Te  
Wiremu. Engari e rua ano hoki nga mea e tino  
whakahonoretia ana e te Pakeha i paingia ai tenei  
kaumatua—he tino maia ia, he tino tangata tika; ko  
enei tikanga e rua e kore e wehe ke i roto i te  
tangata whakapono. Na, ko taku pai tenei, kia waiho  
tenei kohatu i whakaarahia nei e nga hapu Maori hei  
tohu ki nga tangata o enei takiwa, ahakoa Pakeha,  
ahakoa Maori; ki te hiahia ratou ki te aru i nga  
tikanga o te matua o te Hahi i Paibia, me noho maia  
ratou i runga i te mahi tika."

Ka whakatika ko Rev. MATIU TAUPAKI, ka mea:—  
"Haere mai e Ngapuhi! Haere mai e te Rarawa!  
Haere mai e Te Aupouri! Haere mai kia kite koe i

This monument is raised by the  
MAORI CHURCH.  
He came to us in 1823,  
He was taken from us in 1867.

On the south side—

The tribes who raised this monument are  
NGAPUHI, NGATIRAUKAWA,  
TE RARAWA, NGATIKAHUNGUNU,  
TE AUPOURI, NGATIPOROU,  
NGATIMARU.

It is enclosed by a substantial and elegant iron  
railing, 12 feet square, bedded in Hape Creek stone.  
Altogether it is a well-proportioned and elegant  
piece of workmanship. It stands in the church-  
yard of St. Paul's, in front of the church. Near it  
was erected for the ceremony a temporary platform  
for the speakers. Upon it were the Bishop, Arch-  
deacon Clarke, Rev. R. Burrows, Rev. Matiu Taupaki  
(the much respected Maori minister of the district),  
Rev. Piripi Patiki, Rev. Wiremu Pomare, Rev. Renata  
Tangata, Rev. Hare Peka, Rev. Matiu Kapa, Rev.  
Meinata Te Hara, Rev. Rupene Paerata, Rev. Reka  
Te Whareumu, Ihaka Te Tai, and Mr. Edward Wil-  
liams, R.M., eldest son of the late Archdeacon, the  
present head of the family.

There was a great assembly of Natives and Euro-  
peans; the Natives especially had gathered in from  
far and wide, some having come down even from the  
North Cape; about 800 in all are reckoned to have  
been present. At twelve o'clock precisely, the time  
appointed, all being assembled in front of the church,  
Rev. Matiu Taupaki invited the Bishop to take the  
chair and preside at the meeting. The Bishop then  
rose, and said, "I request that the monument be un-  
veiled." On lifting the veil, the Bay of Islands choir  
sang the chorus from Mendelssohn's St. Paul, "How  
lovely are the Messengers that bring us the Gospel  
of Peace," and the effect was very pleasing. The  
Bishop then addressed the assemblage as follows,  
Archdeacon Clarke interpreting:—

"Maori friends,—I am glad to have been able to  
accept your invitation to be present and take part in  
to-day's ceremony, for, though I had not the privilege  
of knowing the late Archdeacon personally, as many  
of you had, none of you have a greater reverence  
for his memory than I have. Such men as he was do  
not need monuments of stone to keep them in our  
memory, but it is well for the sake of those who come  
after us to erect these memorials. We are told that  
'The righteous shall be had in everlasting remem-  
brance;' their right-doing shall leave behind per-  
manent results, to be seen of men long after they  
themselves have gone to their rest. It is fifty-three  
years since Archdeacon Williams took up his resi-  
dence at this place; and as a visible result of the  
church's work, in which he was a pioneer, and took a  
principal part for many years, there are the nine  
Maori clergymen who stand beside me to-day, eight  
of them belonging to this archdeaconry. But it is  
not only for his work as an evangelist that we revere  
the memory of the Archdeacon. It is also because  
he possessed in an eminent degree two virtues which  
are specially honoured by Englishmen, namely,  
courage and honesty—virtues which are rarely found  
apart in any high degree. They are essential to the  
truly Christian character; and I trust that this  
monument erected by the Maori tribes will be the  
means of reminding the inhabitants of this district,  
both European and Natives, that if they would be  
like the father of the church at Paibia, and if they  
would be like the master whom he served, they must  
prove themselves courageous and honest."

The Rev. Matiu Taupaki then said:—"Welcome,  
Ngapuhi, Rarawa, Te Aupouri! come and see your  
handiwork standing before you. There are also the

to taonga e tu nei. Tera ano te nuinga o nga iwi na ratou i whakatu tenei kohatu—ko Ngatiraukawa, ko Ngatikahungunu, ko Ngatiporou, ko Ngatimaru; heoi e te iwi, kia puta he kupu whakapai ma tatou mo to ratou urunga tahitanga mai me tatou ki tenei mea. Ko te mea tika rawa ia me i kitea mai ratou ki konei; e taea hoki te aha, ahakoa kahore nei ratou i kitea mai, e matau ana tatou ko o ratou ngakau, me a ratou whakaaro, tenei kei roto i a tatou. Tera tetahi mea penei me tenei e tu nei, e tu mai ra i Kororareka, he tohu aroha na te Kawanatanga mo Te Waka Nene; ko te take, mo tona piringa ponotanga ki te Pakeha, a waiho iho ia hei tino matua ki a ratou. Tera tetahi kei Ohaeawai, he tohu aroha na te Kawanatanga mo ana hoia i mate ki reira. Ko tenei e tu nei he tohu aroha na te Hahi Maori mo te Wiremu. Titiro hoki e te iwi ki nga korero o to kohatu e mea nei 'He tino matua ia ki nga iwi katoa—he tangata toa ki te hohou rongo i roto i nga riri Maori.' Kotahi ano te take nui i haere mai ai ia ki tenei motu, ko te kupu nui a te Atua. 'Haere koutou ki te ao katoa, kau-whautia te Rongo Pai.' (Maka XVI., 15.)

"Titiro hoki ki te nui o te kino o to tatou motu. Ko te kohatu taimaha rawa ko te kai tangata, heoi kihai tena i tirohia e ia; kihai i whakaaro ki tona whenua, ki tona iwi, ki ona whanaunga. ki ona matua, haere mai ana ia. Ko tona taenga mai tena ki tenei motu i te tau 1823. Ko te kainga i tae tuatahi mai ai ia ko Paihia, ko tana pa tuatahi i hanga e ia, ko te wharekarakia e tu mai nei. Ko tona pa ano tena i whakariterite ai ia i nga patu mo te whawhai hei whakahoro i nga pa kaha o te ao. Ka mahia e ia tenei motu, a i te tau 1825 ka iriiria e ia a Te Rangi, te ingoa iriiri ko Karaitiana: ko te mataika tenei kua mau i te kupenga o te Rongo Pai. Muri iho, i te tau 1828, ko te houhanga rongo ki Waima, i Hokianga, mo te matenga o te Whareumu; na nga mihinare tenei. Muri iho, i te tau 1830, ka iriiria a Rawiri Taiwhanga, he toa na Hongi Hika, e noho nei, ko te pehi tenei i mau i te kupenga. I taua tau ano ka whawhai Ngapuhi ki Kororareka, ka hinga ko Hengi. Ka mau te Rongo, i roto a Te Wiremu i te hohou i te Rongo. I te tau 1832 ka maranga te taua a Ngapuhi ki Tauranga, he rapu utu mo Te Haramiti raua ko te Kakaha; ka haere atu a Te Wiremu i roto i taua taua, he pehi i te riri o Ngapuhi. I te tau 1833 ka haere a Te Wiremu ki Matamata kia kite i a Te Waharoa, kia houhia te rongo ki a Ngatimaru. Muri iho, i te tau 1835, ka haere a Te Wiremu ki Waikato kia kite i a Te Wherowhero kia houhia te rongo ki a Ngatimaru; i taua tau ano ka huihui Ngapuhi, Ngatimaru, a Waikato, ki Otahuhu, ka mau te Rongo. I te tau 1836, ka haere a Te Wiremu ki Tauranga, haere tonu atu ki Rotorua, ki te pehi i te riri a Te Waharoa ki Te Arawa mo te kohurutanga o Hunga. I te tau 1837, ka whawhai Ngapuhi ki Otuihu i te matenga o Pi, o Te Nana, o Te Tutu, o Taua; ka houhia te rongo, i roto a Te Wiremu e houhou ana i te rongo. I te tau 1839, ka haere mai a Tamehana Te Rauparaha, raua ko Matini Te Whiwhi, ki te tiki mai i a Te Wiremu kia arahina atu tona hunaonga a Te Harawira Pihopa hei mihinare ki Otaki; te taenga atu, houhia tonutia atu te rongo o Te Rauparaha raua ko Te Rangitaake. I te tau 1843, ka whawhai Ngapuhi raua ko Te Barawa ki Oruru; kei roto a Te Wiremu, ka mau te rongo ki Aurere, i Mongonui. I te tau 1844, ka kotia te kara ki Maiki e Heke. Pehi noa a te Wiremu kihai i rongo, koia te matenga o te Maori raua ko te Pakeha. Ko te kupu a Te Wiremu ko te Tiriti o Waitangi, ko te mana o te whenua kei te Maori, ko te mana o te Kawanatanga kei Te Kuini.

"Muri iho ka tukua mai nga karere o Waikato ki a Ngapuhi kia tahuri Ngapuhi ki Te Kingi Maori. Kahore a Ngapuhi i whakaae—te whakatikanga ake o

other tribes who assisted in erecting this monument—Ngatiraukawa, Ngatikahungunu, Ngatiporou, Ngatimaru: let us express our thanks to them for joining us in this good work. It would have been so very much better if they could have been present, but we know their thoughts and good wishes are with us to-day. There is a monument similar to this stands at Kororareka, erected by the Government to Waka Nene, on account of his staunch friendship to the Pakeha, and being a father to them. There is another at Ohaeawai, erected by the Government in memory of the soldiers who fell there. This one commemorates the love of the Maori church for the late Archdeacon Williams, as expressed in the inscription 'He was a father of the tribes—a brave man in making peace in the Maori wars.' The one great moving principle which brought him to this island was the word of God, 'Go ye into all the world and preach the gospel to every creature.' (Mark xvi. 15.)

"Think of the wickedness of our island. The exceeding heavy stone which weighed us down was cannibalism, but that did not deter him. He forsook his own country and people, parents and relatives. He arrived here in 1823. He landed at Paihia, and there built his first fortress, the church standing before you. It was in that fortress he forged the weapons of war wherewith to overthrow the strongholds of the earth. He laboured in this island, and in 1825 baptized Te Rangi by the name of Christian: he was the first fish caught in the Gospel net. In 1828 was the peace-making at Waima, Hokianga, on account of the death of Whareumu: this was the work of the missionaries. In 1830, David Taiwhanga, a brave of Hongi Hika's, was baptized. He sits here among us to-day; he was the second fish caught in the net. In the same year was the battle of Kororareka, in which Hengi was killed. Peace was made; Mr. Williams was among the peacemakers. In 1832 Ngapuhi made war on Tauranga to avenge the death of Haramiti and Kakaha; Mr. Williams went with them to restrain Ngapuhi. In 1833 he went to Matamata to induce Waharoa to make peace with Ngatimaru. In 1835 Mr. Williams went to Waikato to see Wherowhero and induce him to make peace with Ngatimaru; and in the same year a meeting was brought about of Ngapuhi, Ngatimaru, and Waikato at Otahuhu, near Auckland, and peace made. In 1836 Mr. Williams went to Tauranga and on to Rotorua to endeavour to restrain the wrath of Waharoa against Arawa, on account of the foul murder of Hunga by Arawa. In 1837 Ngapuhi fought at Otuihu, when Pi, Te Nana, Te Tutu, and Taua were killed. Peace was made; Mr. Williams was among the peacemakers. In 1839 Tamehana Te Rauparaha and Matini Te Whiwhi came to the Bay of Islands for missionaries. Mr. Williams returned with them accompanied by Mr. Hadfield, now Bishop of Wellington, his son-in-law. On their arrival at Otaki they made peace between Rauparaha and Te Rangitaake. In 1843 Ngapuhi fought with Barawa at Oruru. Mr. Williams went to them, and made peace at Aurere, near Mongonui. In 1844 Heke cut down the flagstaff on Maiki. Mr. Williams did his best to dissuade him, but he would not listen, hence the slaughter of the Maoris and also of the Pakehas. His word was the Treaty of Waitangi, which confirmed to the Natives the possession of their lands, giving to the Queen the sovereignty in the Government.

"After this, Waikato sent to Ngapuhi to join them in the King movement. Ngapuhi declined, when Marsh Kawiti forthwith erected the Queen's

Maihi Kawiti, ka ara te kara i Maiki, e tu nei, e mau nei te rongo tae noa ki tenei ra. Koia i tika ai te whakaarahanga o tenei kohatu hei whakamaharanga ki te mea nui kua mate; ina hoki e hāra i te mea katahi nei ka timataia tenei mahi te whakatunga kohatu. Ekorerotia mai nei hoki i roto i te Karaipiture te whakatunga a Hākopa i te kohatu i Peteere, a Hohua ki Horano, a Hamuera ki Epeniha. Heoi e hōa mā, ko taku kupu tenei kia waiho te whakatunga o tenei kohatu hei kawenata mā tatou kia tu tonu te Hahi Maori kia kua rawa e hinga, ake tonu atu."

Ka whakatika ko IHAKA TE TAI, ka mea: E tika ana nga korero a Matiu mo te Maatangihi, mo Te Rangi; ko te Pehi ko Rawiri Taiwhanga. Ko te ika whakamutunga a te Wiremu ko Manu, iriiria iho ko Te Wetiui te ingoa.

Ko Rev. PIRIPI PATIKI, ka mea: Rapurapu ana te Maori i mua ki te take i haere mai ai nga Mihinare ki tenei whenua kai tangata, mahue atu to ratou whenua, to ratou iwi, o ratou papa, whaea, teina, tuahine hoki; heoi kei te wherahanga o tana Paipera ka kite ia na te Atua te kupu tono i a ratou, "Haere koutou, meinga hei akonga nga iwi katoa;"—"Na, ko a au tena hei hōa mo koutou i nga ra katoa a te mutunga ra ano o te Ao." Ko te take tenei i haere mai ai nga Mihinare ki tenei motu. Whakaponohia ana e ratou tenei kupu, tau ana te manaakitanga ki runga ki a ratou, ka tupu ko te Hahi Maori.

Ka tu ko WI HAU, ka taki i te taenga tuatahi mai o nga Mihinare; ko Te Matenga te tuatahi, nana te maungarongo tuatahi ki tenei motu. Anahoa i reira ko Te Kingi, ko te Kene, ko te Horo, muri iho ko Te Kepa, ko Te Wiremu, ko Te Reweti, ko Parata Wiremu, me era atu. E tika ana te kohatu e tu nei, ina hoki ko tenei motu he kohatu pakeke rawa, na Te Wiremu ka pakaru. Kotahi ano te he o te kohatu e tu nei, e tu papatu noa iho ana, mehe mea ko ia i raro ka tika.

Ka whakatika ko MATENGA TAIWHANGA, ka mea: Heoi ano te he, tu ke te kohatu nei, takoto ke te tupapaku. Heoi, kua whakahuatia nei a Rawiri Taiwhanga, ko Taiwhanga mo raro i te kohatu ina mate.

Ka tu ko TE WIREMU ka mea:—Tenei ka tu ake nei ahau hei reo mo nga uri o Te Wiremu ki te whai kii atu ki a koutou mo runga i ta koutou tohu aroha nui ki te ingoa o to matou matua. Haere mai e Ngapuhi! Haere mai e Te Rarawa! Haere mai e Te Aupouri! Haere mai e Ngatiraukawa! e nga iwi katoa o runga i mahia ai i whakahaerea ai tenei whakaaro tae noa ki tona otinga, koia tenei e tu nei! Ahakoa kei te ngaro atu enei, heoi me karanga. Haere mai! homai to taonga, homai to aroha, tenei te matakita kibiha atu nei. Aku teina, aku tuahine, a matou tamariki e tu atu nei, to matou kuia e noho mai nei i Pakaraka, me tera hunga o matou e ngaro atu nei, he kotahi tonu te whakaaro, he kotahi tonu te kupu; tenei te mihi nei, tenei te aroha atu nei, tenei te whakamoemiti atu nei ki a koutou, he taenga mai hoki no te matauranga ki roto ki te ngakau, ahakoa ia pahure atu i roto i a tatou kei te maharatia tonutia ano tona ingoa e koutou. Haere mai, homai to taonga! Ki a au e tika ana ki konei tenei kohatu tu ai, ahakoa ano aku hōa a Wi Hau raua ko Te Matenga ki mai e he ana, i te mea e tu papa tu noa iho ana, takoto ke mai ana te tupapaku, ahakoa ano, e tika ana; nona hoki tenei kuinga, nona enei kopikopikonga, nona tenei takahanga waewae. I mahia atu e ia i konei te mahi i kitea mai ai ia ki tenei whenua. I whakaahurutia e ia ki konei, no ka nui karahi ka towaina e ia ki nga takiwa katoa. E tika ana nga

flagstaff on Maiki, where it now stands, and we have been in peace to the present day. It is meet and proper, therefore, that we should erect this monument to keep in memory a great man who is dead, for it is not as though the erecting of monuments were a new idea. We are told in Scripture of Jacob at Bethel, Joshua at Jordan, Samuel at Ebenezer, erecting memorials. In conclusion, let the erection of this stone be a witness amongst us that the Maori Church shall stand, and not be cast down for ever."

IHAKA TE TAI said: It is true what the Rev. Matiu Taupaki has said, that Te Rangi was the first fish caught in the Gospel net; Rawiri Taiwhanga was the second. The last fish caught by Archdeacon Williams was the old chief Manu, whom he christened Weston.

Rev. PIRIPI PATIKI said: The Maori could not comprehend what motive could have induced the first missionaries to forsake their own country, their brethren and sisters, and fathers and mothers, to come to the ends of the earth to a cannibal land; but on opening his Bible he found their commission was from God, to "Go and teach all nations," with the promise, "Lo, I am with you unto the end of the world." It was this that brought the missionaries to this island. They obeyed the command and were blessed, and the Maori Church has sprung up.

WI HAU gave a *résumé* of the history of the mission. He said: Mr. Marsden was the first missionary to this country, and the first to make peace. (See also "Life of Henry Williams," vol. i., page 26.) He was accompanied by Mr. King, Mr. Hall, Mr. Kendal, afterwards came Mr. Kemp, Archdeacon Williams, Rev. R. Davis, Bishop Williams—brother of the Archdeacon—and others. The monument was quite correct, because this island was a very hard stone, and it was Archdeacon Williams who broke it. But he thought it incongruous that the monument should stand at Pahiia, while the Archdeacon's grave was at Pakaraka; it ought to have stood over his grave.

MATENGA TAIWHANGA said the only objection he saw was that the monument stands in one place while the remains lie in another. David Taiwhanga's name has been mentioned; let them put him under the monument when he dies.

Mr. WILLIAMS said:—I rise on behalf of the descendants of Archdeacon Williams to thank you for this memorial of your great love to our father. Welcome, Ngapuhi, Rarawa, Aupouri! Welcome Ngatiraukawa, and all the southern tribes who assisted in this great work! Although absent, we send you greeting. My brothers and sisters, our children here present, our aged mother at Pakaraka, and all our absent ones, tender you our united love and thanks. We feel very grateful to you, for in this memorial we have evident proof that although our father is removed from amongst us, his name is still held in reverence by you. Welcome, bring your great treasure. Notwithstanding the objection of my friends, Wi Hau and Matenga, that it does not stand over his grave, to my mind it is quite in place, inasmuch as this is the spot where he first set foot in the land, this is where he went in and out among us. He originated here the work which brought him to this country. It was here he nursed it until it had matured, and then dispersed it to distant places. The inscription "He was a father of the tribes," is correct; it tallies with his injunctions to us his children: Be kind and loving to your brethren,—my Maori children. We are ever mindful of this last word of our father to us, and it is the desire of our hearts to fulfil it, and that we may love one another as brethren. It is also true that "for 44 years he preached the gospel of peace,"

korero o te kohatu nei "He tino matua ia ki nga iwi katoa;" koia me tana ako ake ki ana tamariki: "Kia atawhai ki o koutou teina ki aku tamariki Maori." E noho nei ano i roto i te ngakau ana poroporoaki iho ki a matou—"Hei kona, kia atawhai i muri nei ki taku iwi, ki te iwi Maori;" koia me to matou hiahia kia whakamana e matou ana kupu, kia aroha tatou tetahi ki tetahi ki te aroha whakateina. E tika ana ano hoki te kupu e mau i runga i te kohatu nei "E 44 nga tau i mahi ai ia i tana mahi," me te whai hua ano, ina hoki, he Pihopa tenei no te Hahi Maori e tu atu nei, he Ahirikona tenei he tamaiti na tona hoa na te Karaka, he Minita Maori enei, he Reimana Maori enei, he Hinota Maori e mahi nei. Heoi kei waiho e tatou ma ratou anako tenei mahi, erangi ma tatou katoa e ngaki te purapura i ruia e to tatou kaumatua, e kore hoki e oti te mahi i te tangata kotahi, me apu te mahi ka oti. Koia kei ta namata tu whakaaro, te tane te wahine, te iti te rahi, pa katoa ki te mahi. Koia me tenei mahi nui e mahi nei nga kai mahi o te Hahi, kia pa katoa tatou ki te whakakaha i te Hinota, i o tatou Minita ano hoki, me mahi i runga i te aroha whakateina.

Ka whakahuatia e Pihopa te inoi manaakitanga ka hoki te Hui ki te Ti, i reira te kai.

### TE KIRIHIMETE I ROTO I NGI IWI O WAIKATO.

(No te *Haake Pei Herara* nupepa.)

Ki ta nga rongo puta mai o te taha ki Raro kua tahuri mai ano nga iwi Kingi o Waikato ki te whaka-haere i nga tikanga Kirihimete, kua maha nei o ratou tau e kore ana e pera. I tenei tau i hui ratou ki tetahi kainga e tata ana ki Aotea, i te tai Hauauru, ki te whakaputa i nga tikanga whakahari mo te pu-tanga mai o te Kirihimete. Nui atu i te toru rau nga Maori i hui ki reira ki te hakari, a he ahua ke noa atu te ahua o taua hui a Waikato i to nga hui a taua iwi o mua i waiho tonu ra hei hui kai rama anake. I tenei hui ko nga moni i utua e nga tangata mo te tukunga i a ratou ki te kai, ko tetahi wahi i waiho hei whakarite mo taua hakari, ko tetahi wahi i waiho hei moni hoko parau me era atu mea ahua whenua. I pai rawa taua hui, i ata whakahaerea paitia nga tikanga, kaore he raruraru kaore he aha. He whare kariko nui te whare i kai ai, ka toru whakaurunga mai o te tangata ki te kai, ka mutu tetahi hunga ka uru mai ko tetahi, muri iho ka timata te reihi hoiho. I te ahiahi ki mua mai o te ti ka tu ki runga etahi tangata rangatira ka korero kia whakarerea te mahi kai waipiro, ka mea kia ata whakaarohia e nga tangata taua tikanga, ko ta ratou i tumanako ai, ko ta aua kai korero, kia huri rawa te iwi Maori nui tonu ki te hapai i taua tikanga whakarere i te kai waipiro. Ko tetahi mea i korerotia i taua hui, ko te whakaakonga i nga tamariki. I tohe nga kai-korero kia kaha te iwi ki te awhina i te mahi a Ta Tanara Makarini i runga i taua tikanga. I ki ratou ki te mea ka kaha nga iwi o te Tai ki te taha Hauauru ki taua tikanga, ka awhinatia ano ratou e te Minita mo te taha Maori; a kei a ratou he whakaaro kia Pakehatia a ratou tamariki, kia kii ranei ratou, aua tamariki, me ka pakeke, he iwi kuare no te Tai ki te Rato. Katahi ka whakaaria e Kawene te pukapuka tuhi-tuhinga ingoa o nga tangata e whakaae ana kia mutu rawa ratou te kai i nga wai whakahaurangi. I ki a Kawene kua roa e takoto ana taua pukapuka i a ia, engari kahore i kaha tona ngakau ki te whakaputa mai i te takiwa e kai ana a Tawhiao i te waipiro. E korerotia ana kua tahuri a Tawhiao inaianei ki te tikanga kore kai waipiro, kua whakakitea hoki e ia te tumautanga rawatanga o tona whaknaro ki taua tikanga inaianei ki runga ki te ringihanga o tetahi

and as an evidence of its having borne fruit, we see standing before us a Bishop of the Maori Church, an Archdeacon too, the son of his old friend Mr. Clarke, Maori clergymen, Maori lay Synodsmen, and a Maori Synod in full operation. But we must not leave to them alone the work: we must all assist in cultivating the seed which our mutual parent planted. One, single-handed, cannot accomplish much. In great Maori undertakings all are invited to lend a hand, both men and women, great and small, all unite, So in this great work of building up the church let us all unite and assist the Synod, and those who are set over us, in a spirit of brotherly love.

The Bishop then dismissed the Assembly with the benediction, and the Maoris returned to the Ti, where ample provision had been made for them.

### CHRISTMAS AMONG THE WAIKATOS.

(From the *Hawke's Bay Herald*.)

ACCORDING to our latest news from the North, Father Christmas can once more, after a good many years, claim votaries among the Waikato Kingites, who have this season taken the opportunity of his arrival to gather at a place near Aotea, on the West Coast, and celebrate his advent in a most praiseworthy manner. Upwards of three hundred Natives assembled there for a feast, which has turned out to be of somewhat a different character from so many of the former Waikato meetings, where the sole object was the consumption of rum. On this occasion the surplus money which was obtained from the prices charged for the dinner, after clearing the actual expenses, has been made a sort of a nucleus of a fund to purchase agricultural implements. The meeting was of the most quiet and orderly character. A large booth was erected, and three relays of Natives satisfied their hunger before the commencement of the sports, which consisted of a few horse races. In the evening, before tea, sundry leading chiefs got up and made speeches in support of total abstinence, calling upon the people present to think well over the subject, and stating their hope that in a short space of time the Native race would be the greatest support that the movement could boast. The next topic started was that of education, and the speakers were earnest in calling upon those present to respond to Sir Donald McLean's efforts in this direction. They said that if the people on the West Coast exerted themselves, they would be helped by the Native Minister, and that it was for them to decide whether their children should become Pakehas, or be stigmatised as ignorant people of the West Coast. A document, binding the signers to the pledge, was then brought forward by Kawene, who said he had had it in his possession some time, but that as long as Tawhiao drank he did not like to produce it. It seems that Tawhiao has now adopted temperance principles, and has, in the allegorical manner so favoured among Maoris, shown his intention of adhering to them by slowly pouring out on to the ground the contents of a bottle of rum in the presence of a large number of Natives. The views of the speakers appeared to be indorsed by the assembled