

## IN MAORIDOM.

Tawhiao, the King Without a Crown—Trading Maori Genealogy—Official Report of Mormon Work—Auckland's Surprise.

AUCKLAND, New Zealand, Sept. 3, 1894.—"King Tawhiao is dead." This message was sent over the colonial wires August 27th, and revived many almost forgotten reminiscences of old New Zealand.

A brief reference may not be uninteresting to the Maori, as a few representatives of the Maori race recently have gathered to Zion.

The departed monarch could appropriately be styled a king without a crown, or a ruler without a dominion.

Ancient Maoridom was ignorant of a titled monarchy, each distinct tribe recognizing and almost revering its own "rangatira" or chief.

There were no hereditary kings among the natives, and, before the advent of the "pakeha" (European), the natives knew no monarch.

The tribes all trace their ancestry to the pioneer chiefs who first landed in New Zealand, having come from the far-distant Hawaiki, in their war canoes, about 900 years ago.

From the date of their arrival, their history has been marked with tribal wars, and the records of the fearful slaughter and cannibalism which followed after the enemy which existed between them.

Every rangatira is proud of his ancestral line, and secretly preserves his genealogical record.

King Tawhiao was one of this class, and could trace back twenty generations to one of the first pioneers, Houti, who crossed the mighty deep in the famous canoe Tama.

The story of the first immigration of the Maori to the fifteenth century is too long for the present article. Suffice it to say their traditions, language and customs clearly indicate that they are closely related to the Tongans, Samoans, Hawaiians and other inhabitants of the Polynesian islands, and after-day boats have not hesitated to declare that they are a remnant of the house of Israel and descended from the ancient patriarchs of Antiquity.

The foregoing brief statement is penned for the purpose of introducing a strong testimony to this fact, by one of the greatest authorities in Polynesian history, viz. Right Hon. Sir George Grey, who, during his long residence in New Zealand, as governor of the colony, became an accomplished Maori scholar and has written many works on the history, traditions, mythology, etc., of the aborigines.

The New Zealand Times of August 24th, contains the following extract from Sir George Grey's address in London, on the occasion of a reception tendered to him by Sir John Lubbock, the Melanesian Mission: "The George spoke of his own race as the Maori."

history. He believed they were descended from some race who had occupied part of Africa, and the Polynesian, as asserted, were descendants, partly of the kings of Mexico, an opinion he had formed from the similarity in language, religious rites, and customs, cannibalism, and their war songs.

It is possible that the southern G. O. M. can have seen of "Flagship building" on the shore of the last mentioned island, and having them forth into the west sea, by the narrow neck which led into the last mentioned island. (Note 23-3.) It may be seen, as the book of Mormon and other Church works are to be found in his extensive and magnificent library, presented to the city of Auckland some years ago.

But to return to King Tawhiao. His father, Te Whero-whero, is inseparably connected with the history of Maoridom, having proved himself a valiant leader of his tribe in many a sanguinary war.

In the center of the New Zealand island, a king, and Te Whero-whero was selected, but his life was spared to enjoy his empty honors only a few years.

His son, Tawhiao, succeeded to his title, and was subsequently actively engaged in the disastrous Waikato wars.

The principal tribes, he was known as the King country, were loyal to the recently deceased monarch, but the majority of the tribes did not recognize his "mana" (authority), and only aided at his battle efforts to sustain the role of king.

He exercised great influence, however, over his own tribe and others in the vicinity, and hence it has been very difficult to introduce the Gospel among them.

Tawhiao could remember the first European missionaries who visited his people, and, in a characteristic manner, would relate how they were told that they would be buried up unless they believed, as they believed.

The Church of England invariably gave their converts (if such believers can be called converts) new names, and Tawhiao was baptized as Methuana (Methuana). His full name then was Methuana Te Whero-whero.

There is, however, no value in a name, for the old chief was not laid to rest, according to Maori tradition. He had scarcely reached there and on the way, he had interviewed a number of natives who were Christians, and a few are supposed to be so now.

A number of old Maori veterans have passed away lately, and it is now hoped that better counsels will prevail, and that the Gospel may be introduced to many who hitherto have been adverse to it.

The following item is deemed worthy of reproduction, as it shows how the labors of the Elders are viewed by one of the government officials. The article appeared in the Wellington (N. Z.) Post.

"Humanism is shown by the report of the government native agent, who is almost the only person professing to be a native of the Waikato and King country. Misconceived, from Salt Lake City, have lived among the Maori for several years.

The objection raised against their visit to America and elsewhere does not, however, apply to New Zealand, for whatever was objectionable in their religion or character, has not been introduced here, and the agent testifies that the result of their teaching among the Maori has been good.

"The reason assigned why the missionaries and their teachings have long since been rejected by the Maori is that they are not Maori, and their collections of ask for money, neither do they seek to acquire land, or mix themselves up in any matters which do not belong to their particular sphere.

"The theology of the Maori does not represent the common phases which characterize the life of Europeans (whose objections of creed and sect they wonder at), but when they find anyone putting up with personal loss and discomfort, all for the purpose of doing them good, and that without expectation of fee, or reward, they at first view him with curiosity, and after that, if he proves to be genuine, they believe in him, and become converts to his teachings. A considerable number of natives at the Thames and Te Aroha have also adopted the Mormon faith."

A visit was recently paid to the House of Parliament, Wellington, where Maoridom's lawmakers are now engaged framing laws, and discussing all sorts pertaining to the welfare of the colony. Now, Zealand's legislative halls are a credit to the colonists, and every department is suitably and tastefully furnished. A cordial welcome was extended through a letter of introduction to an honorable member of the House of Representatives, and the broad conference, through the various chambers, and the Upper and Lower houses, where the richly appointed chairs are arranged in semicircular style.

A visit was also paid to the library, which contains one of the finest collections of books in the colony. Passing in one of the lofty rooms, an opportunity was given for a brief explanation of Mormonism, and a sermon was borne to the truth of the Gospel message.

In a previous letter, reference was made to the appointment of Elders Johnson and Gail to labor in Auckland, the largest city in the colony. Some years ago, there was a flourishing branch located here, but many of the members have emigrated, and others are scattered.

After some inquiry and visiting, a number of old members have been found, numbering between twenty and thirty, though some have almost lost the spirit of the Gospel through being left so long without the ministrations of the Elders.

A series of public meetings has been arranged for to be held in the Protestant Hall, and it is earnestly hoped that great good will result from the Elders' earnest efforts.

Auckland is a city of about 60,000 inhabitants, and appears almost unimpaired with churches. It is quite possible, however, that, in the midst of this babel of conflicting creeds and dogmas, some honest-hearted souls may have the words of revealed truth, and recognize the power of the Holy Spirit.

The weather has been extremely cold of late, and the rain storms have been very heavy. A few days ago a fresh gale was supposed to witness a real snowstorm. No such occurrence has been known in the city before by residents who have lived here forty years.

The newspaper comments were amazing, as many of the people had never previously witnessed such a novel spectacle and they therefore stopped the traffic of snowdrifts for the first time in their lives. Some of the colonists evidently do not travel much, for the mountains in the south are often covered with a snowy mantle.

The damp cold winds, however, are very disagreeable and annoying, causing many of the some of them to long for the sharp, frosty, but invigorating winds which so common in their mountain home.

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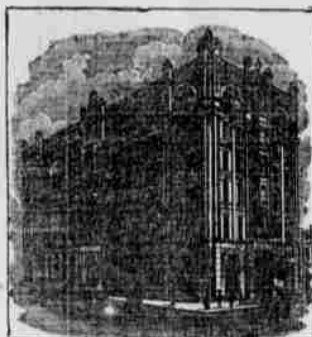
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