

His Excellency: I have come a long way to work for good, and to make peace in this land.

Herewini: And is that your design? Did you come to bring peace to this island? (To the meeting.) You hear this? (Reply, Yes, yes.) Love and the Gospel are the fruits of good. You have come, then, to save this island? You speak well, O Governor.

His Excellency: I am come here to give peace and quiet to this land. Now this is what I am still seeking to know: Do you mean that the king that you have set up is to be forced on people who do not care for him, nor want him?

Herewini: I do not know that any are outside. I have said that all the island is New Zealand.

His Excellency: The Ngapuhis reject him.

Herewini: No word from them has come to us.

His Excellency: But if they do reject him, what then? Do you mean to try and force them?

Herewini: We Maories shall love each other.

His Excellency: Then you only intend him to be a Chief over such tribes as will have him?

Herewini: Yes, as a king; as a king for the tribes of New Zealand.

His Excellency: No; a great many *have* refused him.

Herewini: I do not know that such a word (design) has come to us. I have not heard of such a word.

His Excellency: I know they *do* refuse him. I know that many will refuse him.

Herewini: Who says so?

His Excellency: I tell you so, and it is best we had a distinct understanding upon this point. I will not have him forced on any tribes that will not have him.

Herewini: No letter has reached us, no letter saying they do not approve: and hence I said all are consenting.

In consequence of Herewini fencing the question, His Excellency said: I cannot get any information from Herewini. Is there any other Waikato man who will tell me what is wanted?

Tewhi Panawaka (Ngatihine): Our words have been spoken to you by Herewini: love, Christianity, and peace. These three things also are what I say to you: the king, the flag, and the roads.

His Excellency: Tell me what you mean by a king? What do you want done?

Tewhi: We two have just now told you: the three things.

His Excellency: Do you mean him to be a chief of a tribe? Many Maories say "No, we will not have him." If you want a chief for the tribes that will have him, I can understand you; but if you want to set up a chief for those who will not have him, I say you are evil men, and I will not allow such tyranny.

Tewhi: I do not know that any are going outside of the tribes of New Zealand. No letter has reached us.

His Excellency: The Ngapuhis say they won't have him, and so do many other tribes. Say plainly at once, do you intend to try and force him on those who will not have him?

Tewhi: I do not know that they are going (living) outside.

His Excellency: Do you intend to make slaves of the Chiefs of the Ngapuhi and other tribes?

Tewhi: I have not yet seen (received) their letters.

His Excellency: Do not be afraid to tell the truth.

Tewhi: We (the Maories) all belong to New Zealand.

His Excellency: I wish you would answer fairly, as a friend to a friend. Don't evade the question, but answer fairly. Do you mean to attack those who reject the King?

Tewhi: We will not go about threatening; if they do not come and join us, we will not threaten; rather let them come in themselves; they understand it.

His Excellency: Now I begin to see the meaning of your word "Peace"; now I can go on working with all the tribes all over the country.

Tewhi: Yes, they know and we know, because they are all New Zealanders.

His Excellency: I felt some anxiety to know whether you intended to force your King on tribes who did not want him, because I should have been obliged to protect them from such a course of things; but now my mind is at ease. I don't care what you call him; King or Chief, I do not mind him. What I shall now do is to set to work with all the Chiefs who will help me, and do all the good I can; and those who will not aid me, I shall not care for. I shall look upon each Chief as the King of his own tribe; and if two or more tribes come and say, "This is our King," like the King of the Ngapuhis and other tribes, I shall say, "Well, if you like to give up your chieftainship to another man, well and good, I shall not care." I shall have twenty kings in New Zealand before long; and those kings who work with me shall be wealthy kings, and kings of wealthy peoples.

Ruihana (Ngatitipa): Listen to my speech; it is but one word. Your discourse comes in the name of goodness and peace; your kindness is excellent, and comes from beyond the seas, and from heaven. We have allured you hither, O our great Chief. I shall confine my words here to love and the law. We all who are sitting here listen to the goodness of your words. Pay no attention to what we have been talking about, it is child's play. If you let that child's play alone, it will fall of itself. Look at the men whom God made, and do not look at the flagstaff of the Maories, because the Maori is a foolish race. Do not think about such a thing as the flagstaff. If you act thus, it will then be said to be the work of children; but if you dispute about it, it will then be considered as an important thing.

Te Ao-o-te-rangi (Tainui): My speech to you is respecting importance being attached by you to our work, to that of New Zealand (the King movement). This is my word: I am a New Zealander, the island is New Zealand, and the work is that of New Zealand. Although, O my father, the tribes