

are strangers, and have their thoughts divided, yet do they form one people. We were overtaken when foolishly pursuing Maori customs, and were set right by you, by the people of England. Now I understand this work, the work of those nations who have knowledge. At present, Governor, we who are living on the open road of this river, are sitting in peace. When you returned to England, another Governor came; and before that Governor had been here long, he turned against us. We did not rise in return, or do anything. We had a case of blood (that of a Native killed by an European in Auckland); it was shone upon by the sun, and all the world saw it. It was given up to Auckland by Waikato and by us—given up to be settled by your laws, until we were tired out. It was not long afterwards when evil occurred again; it rose up and was put down. We were not gloomy. I had but one thought; my goodness and straightforwardness commenced then, and continued with Governor Gore Browne. His word to his friends was not heard, but the conflagration spread at Taranaki. When we first heard of it, it was burning. Whilst we were ramming down our cartridges, the report of your cannon was heard. The Maori custom is to ask, "What is that? what is that?" Now that you are come, welcome Governor, welcome to New Zealand. When you left, the flock of sheep were on the right path, and the garden, which you cultivated, was thriving well: when you return, it is overspread with rats and evil; the sheep have broken out, and cannot be again returned to the fold. Now that you are seen again, you are agreed to as a shepherd for the sheep, for it was you who fed the sheep with grass from the garden. Behold, O Governor, it was you, it was the Pakeha who gave strength to this thing which I call a *ngarara*. [The *ngarara*, or lizard, is held as an evil thing and an object of terror by all Maories.] We were overtaken working foolishness; but according to your way of thinking, the Maori understood that the King was an important work and an evil *ngarara*. You speak of the people who consent to the King, and of those who do not consent. By and by the thoughts of kingism will go over to the neutrals. I am not afraid of Waikato, although Waikato is a sea. If your thoughts about this island are good, we shall be friendly; if the fire spreads, you, the father, must put it out. The words of Potatau were Christianity, the Law, and Love; these were all the words which we heard. I will not conceal our thoughts from you. Perplexed as you are, this is what I say to you, Love: and we will cry out to you, O Governor, that the whole of Waikato will be friendly to the Government. Give up your jealousy of the King movement: turn to us. Continue to speak of the things you see (to be right), until you return to your own house. If this were a (purely) Maori meeting, this speech would be now answered.

Wiremu Te Wheoro (Ngatimahuta): Attend to me, O Governor, and I will tell you the meaning of the remarks of those men who have spoken about the tribes who are not agreeable to the King. It is because those tribes have not declared themselves to the King that the King has said all the Maories of New Zealand belong to him. If they come to the King and say, "We do not consent to the King," they will be left quietly alone, and their disapproval accepted; if afterwards they consent they will be received by the King; and if they never consented, they would be left alone: that is the system. Let me now tell you the meaning of what Te-ao-o-te-rangi said about the *kupapa* (friendly or neutral Natives). If any say they are evil disposed to the King, the King says they all belong to him, because they have not (outwardly) expressed their views. And as Ruhihana advises you to let the King alone, even so do I; let him alone, do not think about him. But your word has already come forth, that you do not interfere with the King; your word has also come forth in reference to peace, that it was to bring peace that you came. These words will be held fast by us all, and be conveyed from one place to another.

SPEECHES AT TAUPIRI.

December 16th, 1861.

Waata Kukutai: O Waikato and the Governor, listen to me. This is my opening speech to you now, that the two *tikangas* may be seen. My thoughts during the two last years have been respecting the soiling (troubling) of this land, and I thought how good could arise for it. The splinters of Waikato flew to Taranaki, and evil came: the splinters of the Pakeha flew at Taranaki, and evil came. As for this, Waikato has now come here with the Governor, and it is good for us all to talk this day. I merely now call out to you: Welcome, welcome. There is good in the two plans (meaning the King movement and the Governor's proposals): how can that good be made to grow? You have raised before the Governor the road and the King, and the Governor does not tread them down. Now how must good spring up or evil grow? This is my invitation for you all to speak.

His Excellency spoke after Waata Kukutai, and said: Salutations to you all! I have returned to this country to see my old friends, and to be the Governor of the two races, the Europeans and the Maories. You must not think I am only come as a friend of the Europeans, to punish the Maories for anything they have done. I am come as the friend of both, and as an impartial person, to see what can be done. I have been sent with a very large force at my disposal, to put an end to war and discord, and to establish law and order; and if the force now here is not sufficient, I can have as much more as I like. I know I shall have to answer for the way in which I may use that force; not to Europeans, not to Maories, but at the Judgment Seat where I shall have to stand hereafter: and knowing that as I do, you may depend that I shall use the means at my disposal to the best of ability, for the good of those under me. The people of Waikato may therefore rest assured, and I give them my word, that I shall never attack them first, and that they may rest in peace and quietness.