

[TRANSLATION.]

“To the *Ariki*s and *Mataiapos* of Mangaia, to the *Rangatiras* of the six districts, and to the people of Mangaia :

Friends, salutations to you.

“I have asked you to meet me to-day that we may talk together about the best way of ending the bitter quarrels of which you must be heartily tired yourselves. What is the chief cause of these quarrels? Is it not the opposition of your three districts to each other? To-day, Oneroa and Tamarua unite against Ivirua. To-morrow, perhaps, it will be Oneroa and Ivirua against Tamarua. This must end. It cannot be allowed under the flag which now protects you.

“The way I propose to end it is this: Let there be only one great Council to make laws for all Mangaia. Let Oneroa, Tamarua, and Ivirua be represented in that Council, but let them still have their local governments to deal with matters that concern each place by itself alone. The Council must consist of persons regularly appointed by yourselves, and it must meet regularly so as to make laws without haste and with full deliberation. The Council must appoint three Judges (one for each district) and other officers to carry out its laws. These Judges and officers must be known to all, so that they can be held responsible for the manner in which they do their duty.

“Hitherto your Church has necessarily also been your Government. I wish to speak with all respect of the Church and of the missionaries, whose great and good work it is to preach the gospel to you. But the time has come when a Government distinct from the Church must be formed, and I wish you clearly to understand what that means. It means that those who are in the Council and who carry on the government may or may not be church members. So long as they are good honest men and do their duty that will be all. The Church will have nothing to say to them as Government officers. They will serve the Government; and the Government is the only one that can appoint or dismiss them. With the Government and the Church thus kept distinct the quarrels in the Government will no longer be carried into the Church and made so bitter as to do harm to both.

“I want you to think till Monday over what I now say. Then your chiefs can meet me at this place, from Oneroa, Tamarua, and Ivirua. Let all the chiefs come, so that we can consider together what is the best way to form this Council and Government, in order that quarrelling may cease and the people of Mangaia live in christian peace and harmony together. Therefore think over what I have said, and meet me here on Monday at 10 o'clock.

“From your friend,

“Na MOTE.

“Oneroa, 31st July, 1891.”

Mr. Moss then informed them he should like to hear their opinions.

Meringatangi: We would ask to hear it read again, so that we can fully understand.

Mr. Moss: Certainly; but know also that I do not intend asking you to do anything until I have given each district a copy of what I have said. Then you will take it with you and talk over it in your kaingas.

King John again read the speech.

Meringatangi: The first part is true, but we are not of one mind in Mangaia. Speak to us your ideas.

Mr. Moss: My idea is to see your quarrels ended, and that you should be one.

Meringatangi: Good. (To the people:) We must give up these troubles. It is not the Europeans who make the troubles: we make them ourselves. Mote is here to make us friends. Let us speak out, and not behind each other's back.

Mr. Moss: Good! *Meringatangi*, you and I have quarrelled, but you have always spoken to me like a man, telling me your whole mind. You fight fairly. Let all do the same. And I may tell you here that all men, Natives and Europeans, say you are a just judge.

Meringatangi: The first part of our work is good. Now let us see about the next. The two things are the Church and the Government. I am not a big man, nor a Governor; but I tell you, you six Governors of Mangaia, it is you that make all our trouble by your own quarrels. The missionary steps in and tries to make peace between you, but Vaipo stands out. Vaipo is dividing us. I hope now we shall see this end, and good come.

Ngariu: I have listened to the speech of Mote. It is good. I am very glad to hear that the Church is still high up over us all. I and Turoua have tried to make peace, but Vaipo would not. My word to all is this: Let us take the word of the British Governor and make peace. Let us have our old laws when we were united under the old King; try and get back to that time. Mangaia, I see, is in peace to-day, and my heart is glad.

Mr. Moss said to *Ngariu* that in the past the missionary stood here alone, and was obliged to act in all things. To-day it is different. I am here to see to the Government and to save the missionary from having any work to do with that. The Church is now to the missionary; the Government is to me. The chiefs and people will be sure still to have their differences as we Europeans have. But we do not carry such quarrels into the Church. That is a place for peace, not fighting. We fight outside, and make friends when the fight is over. To take it into the Church is making two fights instead of one, and putting new wood on the fire.

Meringatangi: The talk is good—very good. We are now pierced in the side with our quarrels. Is this the medicine that will cure it? If so let us take it.

Mr. Moss: That is why I ask you to take the paper just read by *King John* with you, and to think over it till Monday. Then you can judge if the medicine is good. I have come to stay with you and live among you till all is settled; and if you form the Council that I advise, then I hope to see it meet at Oneroa, at Tamarua, and at Ivirua, before I go back to Rarotonga.

Kakerua: Listen to what is said to us to-day. It is good; and I hope now that we will come right.