

had made some arrangements with Mr. White. It is all lost now, and will have to be done over again. We had arranged for a schoolmaster to come and teach our children; for a doctor; for a blacksmith; and a shoemaker. Our plan was—first, the school; the house and fencing were to be done by us. Ploughing and sowing was ours; harvesting ours. The boys of the school could keep the grounds in order between the sowing and harvest time. By this arrangement the school would support itself. Second—the doctor. We would find him with a house; and we would pay him £70 per annum. Some would be subscribed in money. Those that had no money would subscribe in wheat, maize, pigs, horses, and cattle, which of course would realise cash. The old and poorest would contribute potatoes and other things that would come in useful in the house. Third—the blacksmith and shoemaker. We will find them houses to live in; but they must earn their living by their trades. There is plenty of work for them. I am desirous that these things should be established to benefit my people. I would also like to have an agent in Auckland to sell our produce for us, and to do all our business for us. We will ask the Governor to appoint one for us. I hope the Governor will soon send us another Magistrate, as good as Mr. White. I would like to receive the Governor's answer soon. If you would give two of my friends a passage in your vessel, they would be able to receive the Governor's answer, and also to press the matter personally, and be able to talk about general matters. I would like Te Wikiriwhi, Te Matche, and Hotene Tuoi, to go up with you. I would also like to go to Poverty Bay with you, and I will return overland. I have to go along the coast."

JAMES FULLOON.

Captain LUCE's Address to the Natives assembled at Waiapu, on the 1st May, 1865.

"I thank you for your welcome, and am glad that the Governor asked me to be the bearer of this message. That message consists of a few words. Encourage in every way all the tribes you meet to continue faithful to the law and to the Christian religion. Tell them that that is the best and only way to bring peace, security, and prosperity. Those who remain firm and quiet will reap this reward. Those who break the peace and follow the silly Pai Marire superstition are sure to bring sorrow and misery on themselves. The Pakeha and Maori must be friends, and the Maoris will be greater gainers by that friendship than the Pakehas. The Governor hears everything. He has heard with great pleasure of the brave and faithful bearing of Morgan and his tribe. He desired me to thank them, and to say that the Government would not forget their good conduct, but that they would meet their own reward. Of some other of the neighbouring tribes the reports have not been so favourable. The Governor wished me to see and give his message to all who came to me, to encourage them to be true, and to hear and carry to him anything they wished to say. The Governor, as well as the rest of you, regrets the death of poor Mr. White. If you are all anxious that another Magistrate should be sent to you, I will tell him so, and I believe he will quickly accede to your request; and he will give his best attention to any request you may send to him through me. You have been unfortunate in the fate of those who have visited you. The first was drowned on landing, the second soon met the same fate. We, the Pakeha, say there is luck in No. 3, and I hope that my visit will have good fortune, and will be remembered as the beginning of better and quieter times. I can promise nothing, but I have eyes to see and ears to hear, and my report shall be faithful."

JAMES FULLOON.

NOTES of SPEECHES at meeting held at Te Whakato, Poverty Bay, by the RONGOWHAKAATU TRIBE, to Captain LUCE, H.M.S. "Esk," May 4th, 1865.

Eraihia Te Kotuku: "Welcome, Te Mokena! welcome, Captain! welcome, Te Mokena! Twice have you brought the Pakeha here. You have again brought your 'Kopura' (seed potato). You brought Mr. White here, now you bring the Captain of the man-of-war. Welcome, Pakeha! You are not the first to come to us. There is a Minister (Archdeacon Williams). There was a Bishop. We were called Christians. Welcome! It was you Europeans that brought Christianity to us. We are still Christians. Do you hearken. We are neutrals. This place is called Turanga-whakaheke-pounamu (Turanga, the great receiver of green-stone). It is not of this place, but belongs to the Middle Island. It was brought to Wairarapa, then to this place. As with the Hau Hau, it did not emanate from this place. It came here, and I took hold of it and examined it, after which I cast it off."

Pera Titongi: "Welcome, Captain! welcome from our mother! welcome, and see the people and things of Turanga. Here we are, a neutral people, a people set apart for that purpose. They will not depart from it. You heard that we were Hau Haus. It is not true. We are not Hau Haus. Welcome, from afar!"

Matenga Te Maoria: "Welcome, Captain! and listen to the talk of Turanga. Welcome! We are living peaceably, and we are neutrals. Welcome, Te Mokena, with your Pakeha friend! Welcome! We are living peaceably. We are not rash (or we will not commit ourselves neither one way or the other). We are listening to the talk (of this people), but do not heed them."

Haoe-Tau o Manaia: "E kore i a nei te riri e maharatia. Welcome, Captain! Welcome, Pakeha to Turanga and to its people, to Rangowhakaata! Come and inquire into my conduct. I do not believe in any false gods, or any other religion than the true one and the true God. I am living in peace (I am neutral). Behold, there is my Governor (pointing to the heaven). Welcome! Is your love true? If so, I am for you. Consent and make peace with the whole of the Island; then will I be for you."

Te Wiremu Kiriahi: "Welcome, Te Mokena and Te Wikiriwhi! Welcome, with your Pakeha friend! Harken to my words. I am still holding on to my God, and he is my Governor. Welcome, Pakeha! My desire is that the Governor should come here. Bring him here."

Rawiri Tamairiao: "Welcome! I am for the Governor. My word has gone amongst the tribes. It was for the union of the races. But other tribes did evil, and they have suffered. The Ngaiterangi, Waikato, Taranaki, Ngatiruanui, Wanganui, Te Urewera, and Ngatiporou, have all suffered. Welcome, Te Mokena! I have not wavered. I have not turned from one side to the other. Harken. A cask of powder from this place was taken to Te Wairoa. We sent for it, and had it brought back. Rev. Mr. Volkner was killed, and Mr. Grace held as prisoner. I went there also."