

Pita Ngungu: "Welcome, &c. I am holding on to my faith, and holding fast to my Governor. My religion is my Governor."

Tamati Hapimana Te Rangituawaru: "Welcome, Te Mokena! Welcome, with your Pakeha! You came with the other (Mr. White), but he has gone. Kanaka au e ruruku, &c. Welcome, Te Mokena! We were at the Kohimarama Conference. I have remained true to my faith. We heard the kind words of the Pakeha. We still hear it. All the chiefs of New Zealand were there (Kohimarama). We heard what Te Hapuku said, that he would be quiet until he was slapped in the face. We all approved of it, but tribes have seceded. I hear that some of the Waiapu Natives took their powder (went to the war). You (Te Mokena) were not strong to keep it back, but I was. I did not allow any to be taken from this place. When they took a cask of powder from this place to Te Wairoa, I went and brought it back, thus proving my love for our Pakehas. You want me to be on the Governor's side. I am that. Do I not pray to the Governor's God? When you came with Mr. White, I asked him if he had come to make me a Governor's man. He said, No; he had come to listen to what we had to say. Welcome, my son! (Mr. Fulloon). Welcome, thou servant of the Governor's! Come and examine my conduct. Behold, I am a Governor's man. The very clothes that I wear are yours. My very ideas are yours. I have no thought for evil. I have not done anything. I did not drive the Bishop away. He ran away. I did not send him away. I did not send for or invite the Taranakis (murderers) to come here. When they came, I said that they were not to come. Welcome, my son, welcome! Hearken. Return to Auckland, and let the Governor come here. Let him come directly."

Wiremu Kingi Paia: "Welcome, Captain! Welcome, Ngatiponu! (Te Mokena, Te Whikiriwhi, and Hotene Turi). Welcome, Ngatiawa! (Mr. Fulloon). Welcome, Te Mokena! Welcome, our son! If your visit is that of good, welcome on your work of good, and welcome in our faith! Here I am, still holding on to our faith. Go to your side (Te Mokena). Remain, remain to your side. I will hold on to mine (neutral). Welcome, O life! Welcome, my cousin! Hearken. Make peace with the whole Island, that the Maoris may live. Make peace, make peace. Welcome with our son! My hands are not stained with blood; behold they are clean, and not stained. That mad person (the Pai Marire) came here and made me foolish; but I did not do anything (wrong), nor did I commit myself. This is my word: to live in peace, to protect the Pakehas, to live peaceably together, to grow up together, and they (the Pakehas) to be our protectors. I am a man of the Governor's. Am I not living quietly? I will not consent to be a Governor's man (will not commit himself by an immediate declaration.) I am not a man of consequence, and I am living peaceably. I am neutral. Bring the words that I may hear. If I join the Hau Haus, there is evil; if I join the Governor, there would be evil: therefore, I remain neutral."

Rutene: "Welcome my cousin Te Wikiriwhi; welcome with your friend the Pakeha; welcome Captain. No moa te painga no to tuatahitanga, ka toka mai ki muri e tuki wai rama hau he manauhea ra ka whakapaituki au. Welcome! Bring the Governor here—bring him to this place. Examine the conduct of this people. Behold! there is a fault. Behold! our cousin Takitunui is broken—not a slight crack, but a great split. The canoe is broken—broken—(an old man, Paora Te Arawhaiaki, indignantly sang out from the crowd: 'No, no; it is not broken; the canoe is not broken; that will do; leave off,' &c.)—I repeat, the canoe is broken. When I returned I found the canoe broken. Welcome! and bring life. There is yet the dust that was stirred up by your (Te Mokena) feet in that house when you were here last. They (Rangowhakaata) say that we have done no wrong yet. Behold the King's flag! behold the Hau Hau! I will not act rashly, but I shall be slow (will not declare himself at once on the side of the Government.) Welcome, Captain of the man-of-war! the Governor's representative, and examine the conduct of this people. Do not imagine that I shall bow to that flag (pointing to the English ensign which was flying over the house above us;) no, I will not; but do you return and take that thing away, and when you get to Auckland return again with the Governor—return immediately when you arrive; do not remain an hour—make haste. If you are away some time, I will endeavour to suppress the Hau Hau, and get them back to our faith."

Te Mokena Kowhere then addressed the meeting, and urged them at once to join the Governor's side. It was no use their saying wait; they had better do so at once.

Paora Kate: "Welcome, Captain Luce! welcome, if you are sent by the Governor to see the people. If you want to hear the speeches, welcome! and listen. Or do you come with healing medicine? Do you come to make us Government people? Here are we praying to the same Supreme Governor. We are neutral. The Governor is fighting in different parts, but it is their (the Natives) fault. Hearken to my word: you will not succeed in turning this people to your side; but do you return and bring the Governor and the Bishop here, then will we turn to you. We will not bow the knee to you, but we and our chiefs will bow our knees to the Governor and the Bishop—he that ran away from here, from this children's work (Hau Hau). I was deserted and left alone, but I have returned again to my faith."

Te Wikiriwhi Te Matehe (Ngatiporou, addressing the meeting): "Kaore hokiete aroha, ki taku matua kia Te Waiti e i! Tikina mai tirohia, tenei ka piri ki te papa, raro o Humu Humu e, i! &c."

Salutations to you, oh people and friends, that have remained true to your faith (turning and looking inland)! Salutations to you that have gone to the mountains, and into the woods, following that false and lying god; salutations to you! Hearken, ye people! Return; return on board your canoe. Turanga, Turanga is the place, and Rongowhakaata its people! Turanga was not associated with the name of Te Itanga-a-maheki: leave their false god to them. Waiapu was not associated with the name of Ngaitawera, but it is with that of Ngatiporou. But mind you, Ngatiporou, were divided: one part listened to the word—the other did not. They are like a dog which, when it scents the odour of another man's hangi (Maori oven) of meat, it goes to it. The Ngatiporou did so; they went. Where are they? They lie at Tauranga and at Te Kaokaoroa (Te Motutu). They were not buried amongst their ancestors or in the country of their forefathers: they are buried in a stranger's country—to enrich the soil for pumpkins for the Ngaiteangi and the Ngatiawa. They would not listen to the word, so they reaped their reward: such is the end of evil-doers. But Ngatiporou, that listened to the word, will do that which is said in Scripture—"they shall dwell in the land."