

No. 3.

MEETING OF NGATIHUA, NGATIMAHU, &C., AT PUNGAPUNGA JULY 2, TUESDAY.

Fenton—Said the usual things.

Hetaraka—Further explained, and praised the new system.

Neama—Said they had long wanted something of this sort. Of themselves they could not stop offences. Should they build a Court-house as their district was remote from any Court-house yet erected?

Hetaraka—If all the people about here desire a Court-house, they will be allowed to build one.

Henare—We have got Christianity which gives us laws for the other world, now let us get laws for this world. Let us take this plan, and proceed henceforth upon it. Christianity and law will uphold each other. Christianity has lately been dying out for want of an assistant.

Rawiri, (the old chief.)—I am in evil. The evil is my land, taken by another man, by Muru and Waata. But your plan is good. We all here belong to the Queen. Muru will tell you what I mean about the land.

Hetaraka—Explained about the land, a debateable piece transferred to him and Waata for the purpose of ending disputes. Turo is the name of this land.

Te Wharepa—Which of you will leave the good plan? Speak (no.) I formerly belonged to the king, now I have allied myself to this plan. People say these schemes will stop evil.

Hanapata—I have been with Fenton in all his journeyings—now for the first time I open my mouth. This is my house—and therefore I speak to say that I accept this new garment and will wear it. It will keep away evil. Religion and this are one. They support and depend upon each other. Why do the pakehas thrive so much? It is because of these plans—and we must take this plan, and listen to law if we want to succeed. See how the ministers agree with Fenton about this matter. I am a monitor, and know what the ministers think. They help, because they know it will strengthen their work. Now I will ask you all if you agree—Do you all agree? All—Yes.

Ended with prayers.

No. 4.

MEETING AT KAHUMATUKU, AUGUST 6, AFTER COURT.

Fenton—Briefly explained, and desired the people to express their sentiments. If they were anxious to accept the new plan, he would, when he heard their desire, enter more fully into the subject.

Hona—We completely agree; for yours is the only plan that will work.

Hona Tonu Hopa—We all agree. Let us hear all about it. This is our consenting.

Taneti—It is not for one alone to speak, but for all. Let us hear what you all have to say about the matter. Let all speak, young and old.

(Taneti and Takerei went with Mr. Fenton as visitors.)

Paora—Fenton has come through all the lands of Waikato, and the people all agreed. The thing has gradually come up here, to the heart of Waikato, and now we accept it.

Rakaupango (old man)—It is wrong—it is wrong. I am thinking where is the road, that I may come to your side. I don't quite see, for I don't understand. Tell me. I understand all about the house, but I understand nothing about the farm—(alluding to the Court-house, and sowing grass seed—or law and material advancement). Tell me where we are going to. There are two matters, the Court-house and the farm—Law and social prosperity. Tell me about these things, for it is useless to have laws and no property. I am seeking for this, tell me about it. Is it one road or two. Tell me about the second.

Takerei—This is a plain road, grounded upon religion and love, and ending in property. When men know that the law system is thoroughly established in a place, then will the pakeha give his friendship to the farm (grass seed). But what is the good of having a farm without any laws to protect it? How can dogs be prevented from devouring the sheep? The law first, the other things will follow. We (matou) have agreed about sowing our land with grass, from here, down all Waikato, to Meremere. We have all arranged that the piece of land (described with boundaries, and owners' names) should go for grass and sheep. After the grass is grown, and the sheep have multiplied, we shall divide amongst ourselves according to the size of the land of each. I have written to the Governor to request an advance of grass seed for this land. This is the exceeding desire of my heart, because by this means, we shall increase, and our children will live in the land. I am weary of poverty—and when I look at the size of my land, and what is growing on it, I say we are a foolish race. But I have now embraced knowledge, and shall strive to put down all Maori ways, and become like the white people. I am also anxious to get a pakeha, who can teach us all about agriculture, and prevent us from wasting our labour. Now law, and all these good things go together. What do you say to it all?

Paora—On the other side of the river is a grass place for me. (Describes the place).

Fenton—(to Paul)—Don't go too fast. No man commences a long day's journey by running. Grass, sheep, &c., are of no use without laws. Sheep will be eaten by dogs, &c., property taken by tauas, &c. First, let us talk about law, and so on.

Hona—At present I am thinking about my wheat which requires laws for its protection. It will be time enough hereafter, to think about the dogs.

Takerei—Well, come to some determination. Do you agree to this plan of law? (Yes.) Remember, now, that we, the people of Waikato, are the commencement, and that all the tribes of New Zealand will gradually follow our example.