

W. Te Wheoro: It is true what you say, Waata, but I have two difficulties to contend with—one is that Rawiri (head Chief of Ngatitipa at Punga Punga) has not expressed his views to me, the other is the arrangement made with the Governor. I considered the latter to be correct, and I agreed to it. I agree to two takiwas: I cordially approve of that, but how are the difficulties to be overcome. If Noa, Rawiri, or any of Ngatitapa, have anything to say let us hear it, as this is an assembly to settle all matters. I consult the interests of both tribes, but my own tribe will not alter the arrangement made with the Governor; if you persist in joining us there will be a division between us. Your views are correct, Waata, and I sanction them for myself only.

Three young men of the Ngatitapa successively declared that they agreed for W. Te Wheoro to act for both places.

Ratima: I thought you Ngatitipa had completed your fence (*i.e.*, had settled all their matters in the Runanga at Taupari); for that reason I cannot join you. I have heard that you have completed your Runanga, and therefore adhere to the arrangement we have made with the Governor; but if Rawiri had asked me to join him before, I should have consented and agreed to the union of the two takiwas. You have separated yourselves from us and completed your work, the Governor has made an agreement with us, and why should we alter it. It is true you now want to join us, and if you had always expressed the same feeling I should have raised no objection now. When I saw that your work was done, I then sought for a work for myself. I determined to join with the Pokeno people. Ihaka had taken them in hand, but I took them out of his hands and got them to consent to join me. I will work with the Pokeno people.

Noa (Ngatitipa): I know what your (Ngatitipa) error is; it is your error not mine. I was always favourable to the Government, and you were not. I have committed no fault. Now you have joined the Government, and want to go a different road to us.

Eraihi Mako (Ngatinaho): My former thoughts were these, (described an oblong square, Waata being at one end and Noa at the other—also another smaller oblong square alongside the former one with Te Wheoro inside of it). I saw you coincided with Waata, and that was why I did not join you, I therefore leaned to Te Wheoro. If you now like to join our Runanga, well and good. I did not come here to raise differences between us, but to settle them and make things straight. Our present tikanga is not our making, but the Governor's. The Governor has got hold of us with a rope, and we will cling to it.

Rawiri: Your letter has reached me, and I agree to it. Let us work on the ture, *i.e.*, our work, also the *aroha*, and other good things. I will be a father to you all.

Tipene (Ngatinaho): We did not come here to disagree or cause disturbance, but on the understanding which Ratima has expressed. I am a new man in the Governor's work; let me pursue my earnest desire. You have acted wrongly towards me, I mean Waata (alluding to appointing policemen from Punga Punga at Taupari hereafter explained by Waata). I will not conceal this wrong; we have made an agreement with the Pokeno people, they have consented to Te Wheoro being their Magistrate; and we shall not break this agreement.

Tapene (Ngatitipa): The reason why we want to join you is, that Taupari is such a long way off: we belong to the Ngatitipa tribe, but we live close to you in the middle of Waikato, and why should we be sent such a distance off when we can join you here?

Ratima: The principal objection I have to your joining us in this; I have heard that you have appointed Ropati and Paora as policemen, without consulting us.

Tapene: It is true they were named at Taupiri, because the root of the tribe from which they spring is there. You are one tribe and we another; and so we appointed our own, but for our own tribe only.

Eraihi: I did not come here to cause a division between the two tribes, but to arrange matters. Let us decide the first question.

Noa: When the Missionaries first came amongst us, they taught us that there was one God the Father and Saviour of us all; so let us have one "Atua," the Governor. Let us have one Bishop (meaning one head of the Runanga) to superintend us. Don't let us join the Catholics or Wesleyans (meaning to avoid division of the two tribes).

Eraihi (addressing both tribes): Do you all agree to one Runanga? (Ngatitipa all assented. Ngatinaho did not reply, but it was tacitly understood that as one of their tribe had put the question, such query was a signification of their consent).

W. Te Wheoro: You have all agreed to lay aside differences and join together. I will explain our arrangement with the Governor. He sanctioned two chiefs (*ariki*) of the Runanga—two *kai whakawas*, six policemen, and one clerk; the chiefs of the Runanga were to receive £25 each per annum. If you (Ngatitipa) want to select any of these officers from yourselves, we will consent; but you were in fault, Waata.

Waata: It is true I was in fault, but I will explain the matter. We appointed our policemen at Taupiri, but left it for Mr. Fenton to approve of them or otherwise. When he came we gave him the list, and then he noticed that two were from the Punga Punga; he said that is wrong, Punga Punga is in Te Wheoro's district, and Rawiri and he must arrange about those two. I then struck out these two names, and we selected two others in their place. The members of the Runanga which we had appointed from Punga Punga were also struck out of the Taupari Runanga. Mr. Fenton asked me where Te Wheoro was. I told him he had gone to Auckland. Mr. Fenton asked me who sent him. I replied, the Governor. Mr. Fenton observed there must be some mistake, as the details of these matters had been left by the Governor to him (Mr. F.) to arrange. Mr. Fenton also said that the Punga Punga and the Kohekohe should be included in one Runanga, as there were very few people at both places, and they lived contiguous to each other; and it would moreover be very hard to send the Ngatitipa people of Punga Punga to such a distance as Taupari (some 20 miles) when there was a Runanga to be held within a mile of their residence. Mr. Fenton himself struck out Ropati and Paora from my list, and told me when Mr. Armitage and myself went to Punga Punga, we were to settle the matter there. I asked him how. He replied, in the best way we could. I now leave the matter entirely with you to be settled either way. I do not propose any one either as policemen or as head of the Runanga, so you can appoint whom you think fit. But as to Pokeno, you must leave that out of the question altogether; another arrangement will be made for that place.