

Wiremu Te Wheoro: Welcome my ancestors, welcome my fathers. I shall not give back my wife, the wife that has touched my skin, a treasure that I have fetched from the house of another. I am now in possession of my treasure, for me and for you: It is not for me alone but for us both. If you do not like it very good, leave it for me alone.

Kihirina: I say abandon your wife, she is an aduress. I will not have her left here as I am afraid lest I die.

Wiremu: I shall not agree for I have not yet seen that my wife has done wrong or committed adultery. When I find her out in adultery, I will then decide whether to put her away or to keep her. At present I shall certainly not agree to send back my treasure.

Tamati Ngapora: Listen my infant: This is death for the nation. The tribe has discovered that this is death, therefore it is death.

Wiremu: I have not yet seen that it is death. I must first search out and see my wrong. At present I shall not send back my treasure.

Aihepene: Listen my infant and my brethren; yield to the wishes of the nation. The nation has discovered that this is death, therefore it is death. My word also is the same as that of the tribe; I quite agree. The "mana" of the Governor is not upon the timber nor upon you. It is better for me to go back and quietly try the feelings of my tribe, and I will speak a word to the Pakehas: *Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*

Wiremu: Aihepene, listen. We are one and our work is our own. You are speaking as though you were on the other side when you say—that you will try the feelings of your tribe. Yes, go and do your work. Speak to the Europeans! What of it? What do I care? You say render unto Cæsar the things that are Cæsar's. I will never consent to it.

Hori Tauroa (an assessor of the Government): The meaning of Aihepene's remark on the saying about Cæsar is, that what is Isaac's is to go to Isaac, and not to Waikato. However, my infant, yield to the nation.

Eraihiia Makomako addressing Kihirini: Kihirini, do you mean that we are to go to the Ia?

Te Kihirini: Yes.

And this timber?

Yes.

Whose piece (of land) is that?

The Governor's.

Why are we banished by you to the Governor's piece?

To the Governor's piece there.

Then set fire to my house at once, if you wait until to-morrow I shall stay on here.

Neri: Listen my infant and my brother. You are the offspring of Tapauae. Return my child to the standing-place of your elder brother. This work has been worked for you both, so come back, send back the timber. You will not be able to pay the Governor for his goods. Presently this land will go as payment. Therefore, I say, do not build the house here, for I know that the land will go.

Wiremu: Friend Neri, I have never sold land yet, never; you ask what is to be the payment for the Governor's property? I and my work are the payment. You say that the Governor's money will have to be paid for in land. Will Ngaruawahia then go as payment for the Governor's property which you took to Ngaruawahia?

Neri: That is another matter.

Wiremu: This is also property.

Karaipu Te Kuri: Listen my infant, send the timber back to the Ia, on to the Governor's place, for it is seen that this is death. Leave this part for the carrying on of my work.

Wiremu: O Karaipu. You propose that the timber should be taken back to the Ia. Listen, I shall never agree; give Pokeno to me and then I will consent. Carry on your work on your own place. This part is mine, to carry on my work upon.

Hika: Listen my grandchild, say the word that the timber is to be taken to the Ia, or that it is to be left here; do not conceal your intentions. The tribe has seen that this is death, and now, come back to the standing-place of your elder brother. This work has been done for you both.

Wiremu: Listen my grandfather, I am living here in New Zealand. You have work there and I have work here. I have not thought your work a right one, although you have refused to accept this wealth. I have done this work for you; if you don't like it leave it to me alone.

Maihi Rori (an *Upoko Runanga* of the Government): Listen my babe, my brother, yield to the nation. The nation has seen that it is death; leave it in accordance with what the tribe has seen.

This was the end of the speaking, and Tamati Ngapora, the Ngatiteata, the assessor and Upoko Runanga of the Government, went away.

On the following morning the army prepared to throw the timber into the river, to float it down to the Ia. A young man from the Kohekohe saw them and told Wiremu, "the army there have put their belts on, they will soon start to come and throw the timber into the water." Wiremu and his party therefore assembled. When the army heard that their coming was known an old chief named Hetaraka Muru came and said: It is a lie of the young man's, they don't intend to touch the timber, only to talk. Wiremu was therefore thrown off his guard, and some of his party went away. In the evening the party came to throw the timber into the water, and Wiremu got up and said: I will die in defence of my property.

The party arrived and Waikato stood up and said: Send back the timber, the Pakehas also must go away. Put your things to rights, Pakehas, and cease your work. Go quickly, now, at once. Wiremu stood up and said: I shall not agree to the Pakehas going away. It is not as though they had come of their own accord; it was I who brought them so they shall not go.

The army then arose. The first man was Tamihana Taranaki, the others all joined and laid hold of the timber. Wiremu then got up. Te Wirihana was the first to take hold. The army and the men of the place then rose, the one to throw the timber into the water, the other to pull it on shore again. The opponents of that army were twelve women and eight men.

They fought and before long were covered with blood, drawn by the sharp edges of the timber.