

damage; the other party contending that all cultivations must be fenced before compensation for damage could be claimed. The votes of each party were attempted to be taken, without success, and the matter was left in *statu quo*. The Runanga was a complete Babel, only stopped by the arrival of food; another proof of the necessity of Standing Orders.

8th. This is a mere repetition in other words of No. 7, and therefore requires no comment.

9th. To fence the farm at Maati:—

Agreed to without discussion.

10th. Dogs worrying sheep:—

Waata: Suggested that dogs of known vicious propensities should be at once destroyed.

Tamati replied, who is to determine the good or bad character of our dogs? and suggested that the resolution should be as worded in the final Resolution.

All agreed to it. Each member of the Runanga declared how many dogs he possessed, and the purpose for which he kept them, but no one would admit he was the owner of a vicious dog.

11th. To make these resolutions (Ture) binding.

Tamati: I will show my consent to the *ture* in this way. If the policeman comes to fetch me for my "hara" I will not be obstinate and resist him, but go peaceably.

Ruihana with his usual energy stoutly supported the Ture.

Hori: Yes, I agree to the Ture, but let them extend over our own lands only.

Pita and Kapene also spoke very sensibly to the same effect.

The resolutions were then read over and approved of unanimously. They all, except No. 6, emanated from the Natives themselves.

Waata Kukutai then asked the following parties (Ropati, Peri, Te Kanueoro, and Te Wara Pahi,) if they would accept the office of policemen, and they consented. He stated the pay was to be £10 per annum and clothes, and further explained their duties. If they went to arrest a party under a Warrant and he resisted by force, they might use force also ("patu,") or even strike him with impunity in order to compel him to go with them.

Waata informed me that he intended to appoint six policemen and an officer over them (seven altogether). I told him that I thought for the small population of his tribe four would be ample, and suggested he had better defer appointing more until he had received the opinion of the Commissioner on the subject, to which he assented.

Waata also stated to the Runanga, that he agreed with the remarks of Hori on resolution No. 11. He also addressed Wiremu Pairata of Ngatipo, exhorting him to induce his tribe to follow the good example of this Runanga. He added that these laws were to be in force until 1st January, 1863, when fresh laws could be made; and if any matters required their attention they would be called together again.

JAMES ARMITAGE.

*Resolutions of the Ngatitipa Runanga at the first meeting.*

On the 1st of January, 1862, our Runanga was held for making the eleven laws.

1. We are all willing that our town should be made at Taupari. We all agreed (to it) as a place where the Runanga, that is the whole tribe, might remain permanently, henceforth for ever.

2. It was agreed also by us that it should be divided into pieces, as sites for the houses of each man.

3. We agreed that the land from Maati to Whauwhautahi should be ploughed and sown with grass, as good for sheep, horses, and cattle. We agreed also that the Government should give us eight bullocks, to plough the land with. The ploughs we have ourselves.

4. We, the Runanga, agreed that the farm of Maata, at Te Matekuani, should be worked to grow food for us all, and that it should be divided from the piece belonging to the Rev. Mr. Maunsell which is to be left for him to cultivate, and as a place where he may keep his own property.

5. We agreed that the Governor should give us grass seed for the farm at Maati and Whauwhautaki; but let it be clean seed, do not let there be any noxious weed mixed with it.

6. As to this noxious weed, the Scotch thistle, our Runanga has agreed that it shall be dealt with by a man appointed for the purpose, lest it be left to spoil our land, that is, our farm. We have selected a man to destroy the thistles, and another as an Inspector. The work of the latter will be to look after the one who destroys the thistles and all the other bad weeds. We have also made regulations for these men.

7. As to food destroyed by pigs, horses, sheep, cattle, or goats, we have agreed that it shall be paid. If much is eaten, the payment shall be great; if little, the payment also shall be little.

8. All food destroyed shall have its proper payment. From the time it is sown, from its springing up, up to the time when it flowers, it shall be paid for. The payment shall be large or small according to circumstances.

9. We have agreed that a fence should be made for our farm, which extends from Maati to Whauwhautahi. That it should go to Haronga and thence to Te Wahanga. It is as an obstruction to the beasts which creep upon the earth, sheep, cattle, pigs, horses, goats, and as a defence for crops.

10. The rule for dogs is, that if one eats a sheep, he shall be killed, and £1 paid for the worrying by the dog. If, however, the wool is plucked out only, the dog shall be killed but no payment made.