

Noa: I am in favor of a *raupo* building, because I do not know how to build a wooden house—but I understand *raupo* work.

Henare: If I build a *raupo* house it only lasts about a year, and is always out of repair—therefore I prefer a wooden house. As to its being built now or afterwards, I say build the potato-pit when the potatoes are ripe.

Mohi: I say let us have a wooden house, as it will be more durable; also build it when the food is ripe.

Te Teira: As to a wooden house, where is the saw, &c., to come from.

Pita: A *raupo* house is soon destroyed by the wind; therefore I propose a wooden house. Look at our mill how long it has lasted, and yet it is in good condition now.

Hori: I prefer a wooden house; but I think the Queen should pay for the timber and the carpenter to build the house.

Watene: The Queen instructed the Governor to give us this work. Let us ask him to build it for us.

Honi, Pumipi, Wiremu, Wetere, Kapena, all spoke to the same effect.

Rata Patiti: A *whare Maori* is very quickly put up, but it is broken and destroyed almost as soon; a wooden house is better, but I have no money to build it with. If the Queen will pay for it, let us have a wooden house; if she will not, then I agree to a *raupo* house.

Te Taukawe: I agree to a wooden house, but leave the *tikanga* to the Queen.

Mr. Armitage: Both Waata and myself prefer a wooden house: how can we transact our business in such a wretched building as this, with the wind and rain blowing through it? But Mr. Fenton, as representing the Governor, is the party to apply to in this matter. What do you say, Mr. Fenton, will you give us a wooden house or not?

Mr. Fenton: I approve of what you have said, but the Governor must decide. I will convey the views of the Runanga to the Governor, and support them myself.

Waata: I am in favour of a wooden building, and of applying to the Governor to help us to build it.

Ruihana: My ideas are these:—If this work emanated from us, then I would say let it be a *raupo* house; but, as it is the Governor's, let him provide us a wooden house.

Ruka (President) preferred a wooden house for same reasons as above.

2nd. As to a Blacksmith.

Noa: We want a Blacksmith to repair our ploughs, and set our coulter and shears; but let him be stationed at Waiuku, we could not find him enough work here—he would be starved here.

Henare: Let him live at the Awa Karama, so as to save us the cartage to Waiuku.

Te Arui: Let the Blacksmith be an able strong man, not like the old worn-out man formerly at Waiuku.

Te Teira: I only know of one good Blacksmith, his name is Wallace—the rest are no good.

Mohi: Send us a good Blacksmith; Wallace is the man.

Waata: I agree to a Blacksmith. We will not delay, but write at once to the Governor for one. We have a great deal of ploughing to do, and if our shares or coulter are broken it would be a serious matter to have to send them constantly to Auckland for repairs.

3rd. Cows, horses, &c., to be left at the Maati, or removed to another place, so as to let the grass grow.

All agreed to the latter proposal.

A discussion then ensued as to working-bullocks for the farm, and the Runanga agreed that another application should be made to His Excellency for four bullocks. Mr. Fenton pointed out to the Runanga that, if they obtained an absolute gift of bullocks, every Runanga would consider themselves entitled to the same favor, and that the Governor would be unable to meet such demands. They, however, persevered in their application, which has been forwarded to the Honble. Mr. Fox by Mr. Armitage, with his remarks thereon.

A further discussion took place as to arranging working parties of six each to clear the ground, and break up the land, &c., until the farm is completed. It was decided that the tribe should settle this arrangement amongst themselves, and not the Runanga.

4th. As to a Medical Man—whether at Taupari or Waiuku.

Pumipi: Let us send a letter to the Governor to request him to station a Doctor here, an elderly man, not given to women.

Henare gave a long list of all the Maori physical ailments (too numerous to repeat), and cited same as a reason why they should apply to the Governor for a Doctor to be stationed at Taupari at once.

Rata Patiti: I hope the Governor will send us a good Doctor, not like the bad one at —; if he sends us a bad one like him, I will send him back again.

Pita: By all means let us have a Doctor at Taupari. I will not agree to a bad one—one who misconducts himself with women, or one who drinks rum like the Doctor at —; but a good one; if a bad one, I will send him back.

Te Taukawe: I agree to a Doctor, to cure all our ailments. Let him be stationed at Taupari.

5th. A married Maori female, the wife of Te Whare Rahi (Policeman), was brought before Mr. Armitage and Waata Kukutai, charged with the offence of having written a love letter to a young man of another tribe (the letter had been returned by the young man or his tribe), and with refusing to give her husband his marital rights. After a severe examination by Waata as to her motives for the latter, the Magistrates ordered the Police to return her to the care of her husband, and to keep a strict watch on her lest she should leave her husband.

This case suggested to Mr. Armitage the necessity of framing some law to punish, by penalty or otherwise, parties who convey letters or messages in cases similar to this, as it is by means of such