

and then people will say you are really Kupapa. Let us all work. You are following after good works that they may grow and increase, but look on both sides of the question—remember that as you sow so you will reap—if you are diligent in labor your harvest will be plentiful, but if slothful the reverse. With you rests the decision. If you are desirous to work the good we are bringing you, it is well; if otherwise, how can we help it? Search your thoughts diligently; be of one mind; don't be changeable when once your mind is made up. We have come to you as Kupapas; we have no sinister motives; our desire is to do you good. If you agree with us, it is well; if you don't agree, it is well also, as with you is the "tikanga." We will listen to what you have to say to us.

Tipene: Come here, and sow good seed on your farm here; this will be your farm; you shall not sow it in vain. Our love to you is of long standing; it has not arisen to day, but in times long past. Abundance of fruit springs from the Runanga, the Whakawa, and the Whakapono, they are the means by which the Maori race will be preserved and protected. Sow your good seed as you go on. I don't agree to the Maori to whakawa for himself, because he does not understand it, but the Pakeha. Let the Maori help the latter. Come here and introduce these good things for all tribes.

Pene Hamene: I approve of your coming, and welcome you both on your visit to us. We are Kupapas, and will act like Kupapas, as theirs is a good work.

Te Wetini: Welcome here; this is your second visit; you have been a long time away; you were alone formerly, but now you have brought a friend with you. We welcome you both. Come and introduce laws for us, and teach them to us, that we may understand and live, and do what is just and right. We are in trouble, come and relieve us.

Te Ao-o-te Rangī: Listen to my words, O Tainui. Don't withhold your consent to the Ture, &c. I am not a teacher of these matters, but you have heard Waata's words, and I have also heard Fenton's, and therefore I again repeat don't withhold your consent to the Ture, &c., but let us all accept it and work its good works, so that all shall hear and know we are really Kupapas. To you, my children, this good work is now offered—do not in vain reject it—live and work unitedly at this work—whilst we have an easy task before us let us do it—work also for the future. My thoughts are that Fenton's words are true, and I agree for him to act for us here. The Ture is like Christianity, and like it it will grow and spread and bear good fruit; undertake then this work brought us by Fenton and Waata, and work it openly before them on a true and saving principle. However, my children, those who agree to it let them say so, and those who differ let them say so also; but my advice is for all to agree, and accept and work the Ture. Your father is gone from you, but his words remain, and they are good words; make haste then and disclose your thoughts without concealment. Hold firmly with your hands this tikanga of the Governor—remember if we have no tikanga we are nobody, but with one we shall then be Kupapas.

Kereopa: I have only a few words to say. Let us have one canoe for the whole tribe of Ngatitahinga, and launch it now here. This place Horea is the stern, Rangikaahu is amidsthips, and the bow is at Maraitai. Let all assent to work this canoe.

Manahi: At the introduction of Christianity I did not oppose it, for I saw the good it effected. Likewise I have the same view with regard to the Ture, &c. I do not oppose, but on the contrary approve of it fully.

Mr. Fenton: We have not heard what all the tribe say. Let us hear whether you agree to the Ture or not.

Wetini: The whole tribe, great and small, agree to it.

Mr. Fenton made a long speech, which I regret a shower of rain prevented me from reporting. He expressed his satisfaction at their accepting the Ture—exhorted them to uphold and support it—cautioning them not to be disappointed if its good effects were not immediately perceptible—illustrating it by a man ascending a mountain, that he must not sit down at the bottom in despair because he could not leap over it, but persevere in climbing up the ascent until the summit was attained.

The approach of night put an end to our proceedings, as they had no suitable building for the meeting; it was agreed that the Runanga should meet on Monday the 27th instant, to elect officers and for other business.

We were unable to attend at Horea on the 27th, having to attend a Runanga of Ngatimahanga at Raglan the same day.

29th January.—Mr. Fenton and party returned to Rangikaahu, and staid all night there. A sumptuous feast again awaited us—an immense number of large fresh-water eels weighing from 5 to 20lbs. each, together with vegetables *ad libitum*.

30th January.—The Runanga of all Ngatitahinga again assembled at Rangikaahu. Objections were made previous to the Runanga, that there was only one Runanga at Te Horea for the whole length of the Coast. Mr. Fenton under the peculiar circumstances sanctioned two—one at the Horea and the other to be held at Rangikahu.

Te Ao-o-te Rangī: I have only one word to say, *i.e.*, jealousies must not arise in this work. I shall leave it for the young men to do the work, and we the old people will support them.

Kereopa: Mr. Fenton and Waata commenced their proceedings at Waikauwa. They then came on to Rangikahu and thence to Waingarua. It was then agreed that the whole tribe should meet here and settle all matters, so that the consent of all might be obtained and that all could hear what had been decided upon. Now I say, as we are all met let all here present decide and agree upon this matter.

Waata: My words are addressed to you all. You are all met here, and I will tell you what I have done. Until this my visit to you I have not disclosed my thoughts to you. Now I see that